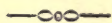






THE ANTIQUARY:

*A MAGAZINE DEVOTED TO THE STUDY
OF THE PAST.*



*Instructed by the Antiquary times,
He must, he is, he cannot but be wise.*

TROILUS AND CRESSIDA, Act ii., sc. 3.



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The Antiquary.



JANUARY, 1887.

Some Traces of Paganism in Gaelic Words.

IN the fascinating record of geology there is nothing more wonderful than the rise and the fall of certain well-defined groups of animals. They appear suddenly on the arena of life; they struggle through three or four of the earth's great eras; and then they pass out of sight into the vast abyss whence they came. As it is with the succession of life on the globe, so it is with languages. They have their day and use, and, when these are ended, they pass away, and give place to others. The history of language is the history of tribes and races, with their activities, their civilizations, and religions. With the fall of the one there follows the fall of the other. The language of a weak and perishing people, unless it has a permanency given to it in a written form, is doomed to extinction. Its life and individuality will be lost, and if any trace of it remains it can only be in some fossilized shape. Like the Trilobite, or the Palæotherium, we can only know it by the rude and imperfect impression it has left on its surrounding medium.

This, to a very large extent, seems to have been the case with regard to the language spoken by our pagan forefathers. If it was a branch of the Celtic, as it appears to have been, it passed away with the extinction of the civilization and worship which gave it being. Druidism, long-established and powerful, made, no doubt, a resolute stand against Christianity and the new humanizing influences; but, like the paganism of ancient Rome, it was, in the end, defeated. With its defeat, its peculiar life and modes of thought

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and speech died out, and a new civilization and a new language took the place of the old.

But complete as the victory of Christianity was, the primitive Scottish religion did not submit without leaving some indications of its power. Even as the icebergs which once floated over our land did not finally disappear until they had imprinted traces of their presence on the contour of hills, and scratched into the hard rock the lines of their direction, so the old faith of our neolithic ancestors did not pass away without leaving marks of its existence and vitality. Though its influence as a system was dead, it still continued, by means of language, to perpetuate some of its ideas and beliefs. The Christian missionaries, finding it imprudent, or perhaps impossible, to break altogether with the current pagan vocabulary, were induced to adopt certain parts of it. As many of the original heathen words as were thus retained, to give expression to Christian ideas, are the fossils of Druidism—the representations and markings which it has impressed on the thought and language of the Celt.

Take some of the ordinary words still used in the Highlands of Scotland, and we can see to what an extent this is true.

One of the most impressive Gaelic words for *heaven* is *Flaitheanas*: *the island of the heroes*. This name, and the idea it represents, are clearly pagan in their origin. In the Druidic system the state of bliss was pictured as a beautiful island of eternal spring and immortal youth, where the sun never went down, and “the rude winds walked not on the mountains,” where the air was perfumed with sweetest odours and filled with loveliest music, where there were fruits and flowers and all which could make one happy and peaceful. It was situated far away, in a calm upper sphere, undisturbed by the cares and strifes of this lower world; and into it none were allowed to enter but the good and the brave. This was the *Flaitheanas* of Celtic mythology; and it is to this day the favourite Gaelic name for heaven.

The early Scottish missionaries were not, however, so fortunate when they adopted the pagan word, then in use, for the other place. If our present Northern divines were asked to give a definition of *hell*, they would, I

suppose, almost to a man, describe it as a place of fire and brimstone, where the torment never ceases, and the fire is never quenched; and yet, all the while, the word they use to designate it means the very reverse. *Ifrinn*—the only Gaelic word for hell—signifies *the isle of the cold land*. The Celts, living in the inhospitable climate of the North, would naturally think of the abode of misery as a region of eternal frosts and snows; whereas nearness to the sun, the bright symbol of their divinity, constituted with them the essence of true bliss. There is surely something of the irony of fate in the fact that perhaps the strongest supporters of a gehenna of everlasting fire which now anywhere exist, have got no word in their vocabulary to express it but *ifrin*, or the gehenna of everlasting cold.

An ancient writer informs us that it was one of the doctrines of the Druids that the world should be renovated at successive periods by *fire* and *water*. This belief is traceable in two Gaelic words which are used every day by people who have not the remotest conception as to their original reference. When a Celt wishes to declare in an emphatic way that there is no possibility of a certain event happening in the ordinary course of nature, he says it will not happen till the *brath*, or the *dilinn*—i.e., till the *conflagration*, or the *deluge*. It is permissible to speak of the earth as destined to pass through a baptism of fire, but the idea of a flood to cleanse it is one which holds no place in the Christian's thought; and, when we find it in his language, we are forced to regard it as the relic of an old-world tenet, which, though it may present a picture to the imagination, does not influence the head or the heart.

Another word of this kind is *clachan*, or *the stones*. Primarily this was the designation for Druidical places of worship, which were composed of large circles of stones raised on end. Now it is applied to denote a church, or a hamlet in which there is a church: the Gaelic phrase, "Are you going to or from the stones?" being still used instead of "Are you going to or from church?" It would seem as if the founders of Christianity in Scotland did not, or could not, discard the sacred places then in existence, and that they were compelled, for the purpose of extending

their conquests, to build their churches in the very centre of them, or in their near neighbourhood. Thus, occupying the sites of the ancient shrines, the Christian places of worship came to be called by the name originally applied to the pagan centres. It may be, too, that our own word *church* is derived indirectly from the same source. The Romans called a stone circle *circus*, pronounced *kirkus* (akin to the Greek *kuklos*; old form, *kel-kel*, or *kir-kir*); and this is much likelier to be the parent of *kirk* and *church*, than the Greek *kuriaké* or *kuriakon*, the *Lord's house*, which is usually credited with that honour.

Druidh, the Gaelic form of *Druid*, is used in the Gaelic Bible as the translation for *Magi*, or the wise men. It is also used to translate the phrase "Who hath bewitched you?" (*Cò a chuir druidheachd oirbh?* which is literally, "Who hath put Druidism on you?") Gal. iii. 1.

The Gaelic word for sacrifice, *lobair*. (from *lob*, a raw cake, and *thoir*, to give), has an evident reference to the offering of cake which occupied such an important part in Celtic mythology.

Eiric, a ransom, belongs to the same class as *lobairt*. It originally meant reparation made by the payment of a number of cattle. This was the ordinary punishment which was enforced when one killed his neighbour. The extreme penalty of death was almost entirely reserved for those who so outraged the laws of hospitality as to take the life of a stranger.

One of the most characteristic elements of modern Highland Christianity is the tendency to fatalism. That bias has manifestly come to them from pre-Christian times. A very common expression in the mouths of those in difficulty or distress is "*Bha sud an dan dhomh*," i.e., *that was my fate*. Our Scottish Highlanders did not need a false theology to teach them a rigid predestination or fatalism; they inherited the doctrine from the priests and prophets of Druidism.

More poetical, because appealing more to the imagination, are *dealan* and *dreug*. The first signifies the *lightning*, and is taken from *Dè lann*, the *spear of God*. The other is the word for a shooting-star, and is derived from *Druidhe eug*, the *death of a Druid*. Even at the present day meteors

are regarded by the common people as heralding the death of some distinguished person.

As might be expected, there are several derivations from *Bel*, the sun-god, worshipped by the Celts. There is *miorbhuil*, the Gaelic word for a *miracle*, and from which the English *marvel* is perhaps derived. This striking compound literally means *the finger of Bel*.

But perhaps the most interesting word in this connection is *Belteine*, or *the fire of Bel*—a name still used for Whitsunday, both in the Highlands and Lowlands. In early times this marked one of the most important festivals in British paganism. It was observed in Scotland on the 1st of May (O.S.), and on Hallowe'en (the 31st October), when fires were lighted on sacred hills, sacrifices offered, and superstitious ceremonies performed at the holy wells. Before the *Belteine* fires were kindled, it was compulsory that every fire in the country should be extinguished on the preceding night, that they might be relighted at the sacred fire consecrated in honour of the solar deity. All, however, who had done wrong, or had failed to pay the Druid's dues, were debarred from this privilege until they had made reparation, and scored off old accounts. If the offenders obstinately refused to do this they were excommunicated, and no one was permitted to supply them with fire, or food, or to show them any kindness.

We might go on, in this way, singling out many words, sacred and secular, which have a distinctly pagan origin; but possibly we have specified quite enough to satisfy the most incredulous.

We cannot, however, leave our subject without referring to two things.

The men with whom the early promoters of Christianity had to do were not, whatever else they might be, destitute of thought or imagination. Their influence is felt to the present time among the Celts—the most imaginative of all the races of the earth.

The other remark which I would make is, that the first Scottish missionaries must have been men of broad charity and common-sense. They were not afraid of heathen ideas and customs. They were not narrow and bigoted and selfish. They did not seek

to denationalize the people whom they sought to win to a higher manhood and a nobler hope. They did not quarrel about non-essentials. They adopted, where that was practicable, the current language, and they sought to give the prevailing thoughts and customs a Christian tendency and significance. It was thus by being inspired by a wide, human, Christian charity, rather than by being hampered by a narrow, unbending, lifeless creed, that they were enabled triumphantly to place the banner of the cross in the very citadel of heathendom, and to bring the light of life and immortality into the regions of darkness and despair.

ROBERT MUNROE, B.D., F.S.A., SCOT.



Remains of Old Woking.

BY A. C. BICKLEY.



AM sorry to have to confess that, so far as buildings go, the parish of Woking is not happy. Of the four ancient churches within its old limits, three are decidedly below the average even for Surrey—a county, perhaps, which contains more uninteresting churches than any other in England. Yet, poor as they are, each deserves a few words of description.

Woking Church is situate in a little lane which leads from the winding street to the river-side. It consists of a nave, south aisle, and chancel,* with a plain stone-built tower, about 63 feet high, at the west end. The church is built of flints, intermixed with rubble, and cornered with faced stones. The columns which divide the nave from the aisle are Norman, but the arches they support are Early English. The chancel, which also dates from the twelfth century, is fairly regular. On both sides are two narrow lancet windows, deeply splayed. There is also a so-called lazaretto, and the remains of a priest's door of the poorest workmanship I have ever seen. The east window is decorated; but during the many patchings-

* The nave is fifty-two feet long, and with south aisle about thirty feet wide. The chancel is about thirty feet by twenty feet.

up the church has undergone, the stonework has been scraped, and in parts renewed, until it is now as poor a thing as can well be, although in its best days it was never a good specimen of the style. The chancel also contains a piscina, and once possessed a handsome rood-screen, the lower part of which is still visible within some pews, and another portion, elaborately carved, runs above the altar. At the west end there is an oak-panelled gallery, which was erected in 1622 by Sir Edward Zouch, lord of the manor, who was buried in the church by night in 1634. The church-door has some fairly good iron-work; but perhaps the most interesting feature is an excrescence, half-porch, half-vestry, built in the time of Queen Anne, in a marvellous imitation of Gothic. Still, its bricks, their red subdued by lichen, contrast well with the rubble and stone, and make the only picturesque feature in the church. The building is just now undergoing restoration, and it is consolatory to think that the most ardent "restorer" might be ungrudgingly allowed to have his will here; for if he does not mend, he will find it hard to mar.

The bells were recast in 1685, and the bell-founder's receipt runs as follows:

"The 5 and 20th day of March, 1685. Received then of Richard Bird and John Freeland churchwardens of Woking in the county of Surrey, the sum of twenty and five pounds and eleven shillings in full satisfaction and payment for casting of the five old bells of the parish steeple of Woking aforesaid, into six new bells, and of and for all other reckoning and accounts, debts, deeds and demands whatsoever from the said Richard Bird and J. Freeland churchwardens aforesaid, from the beginning of the world to the day of the date hereof. In witness thereto I have hereunto set my hand and seal the day of year above-written.

"WILL ELDRIGE.

"Witnness, Robert Westbrook, Thomas Bradford, Wm. Triggs."

The third bell, which bears the inscription, "In multis annis resonet campana Johannis," is believed to have been brought from Newark Priory at the time of the dissolution of the monasteries.

The inventory of goods in the Church of St. Peter, Woking, taken in the sixth year of Edward VI., is as follows:

Imprimis. A pix of silver. viii oz.
Item. four chalices, parcell gilte, thirti ounces.
,, iii corporax clothes and their cases.
,, iii alter clothes of velet and silke.
,, iii aulter clothes of linnen.
,, ix vestimentes.
,, ii coopes of velatt.
,, a surplice and four rochettes.
,, a desk cloth.
,, ii canype clothes, ii crosse clothes, a cross staffe.
,, v towells, a red silk cloth quilted.
,, a canype of silk.
,, iiiii tunacles and iiiii albes, a crose of copper, a senser.
,, ii waterpooles.
,, v candel styckes.
,, a latten bason and an ewere. A crosse cloth.
,, viii stremars and banners. A font cloth.
,, ii braunches of yron for tapers.
,, v grete bells in the stepule, iiiii littell small bells.
,, a saunce bell. A paire of orgaynes.

Aubrey relates, being told by the sexton, that the churchyard produced a weed which grew to within about an inch of the ground over the place where a body had been interred; but which, when the body was consumed, wasted away, and adds that the sexton affirmed the same plant to grow in Send Churchyard. This flower of fancy has unfortunately ceased to flourish in this prosaic age.

The advowson of Woking, according to the MS. Conway papers, was once held by the Abbey of Waverley; and upon its being dissolved, Henry VIII. granted it (*Pat. 28 Henry VIII.*, p. 2) to Sir William Fitz-Williams, at that time Treasurer to the King's Household, and soon afterwards made Earl of Southampton and Lord Privy Seal.

Manning states that in 1291 the vicarage came into possession of the Priory of Newark, which is situate in the adjoining parish of Send, with which it continued till the dissolution. After being in the hands of the Crown, it was given to the Zouch family, with whom it continued from 1637 till 1727. It was rated in the valor of 20 Edward I. at 12 marks, and in the King's books at £11 and 5d. There are no monuments of interest, except one to Edward Emily, M.A., Prebend of Salisbury, and

Vicar of Gillingham, which was erected by Shute Barrington, Bishop of Durham, to whom the deceased had left a considerable fortune, solely from admiration of his character. He died in 1792.

The register dates from 1538, but the earliest existing entry was made in 1653. Woking seems to have been particularly favoured by briefs, though the poor success they had did not give much encouragement. The most curious entry is one relating that in 1678 a female was buried in a linen shroud, and disinterred after seven days, in order that a woollen one might be substituted, the latter material having been directed by law, so that the woollen trade might be encouraged. This substitution cost 7s.

The village of Woking is certainly not a prepossessing one, being perfectly flat, and lying by the side of a sluggish stream, which has a weakness for overflowing its banks whenever an opportunity offers. The houses are old, and some few picturesque; but scarcely one dates back to the Tudor period. One house is pointed out by the inhabitants as having sheltered Elizabeth; but, unhappily for the tradition, it was most certainly not built till a century later. Of the royal palace only one fragment, supposed to be a guard-room, remains, although the site of the moat is clearly traceable. It stood by the side of the river, and what with it and the moat was clearly isolated. From the MS. accounts of the Clerk of Works to Henry VIII., it must have been a building of great size, containing a large number of rooms disposed round courts. The house was pulled down by Sir Edward Zouch, who used the materials to build himself a mansion on more elevated ground. This has likewise disappeared, its materials in their turn being used to build close by a mansion, called Hoe—or more correctly Hough Bridge—Place, for James Zouch in 1708, which still exists. The staircase and one chamber are very finely painted; and, from similarity of style, the paintings are attributed to Verrio, an artist who was employed at Hampton Court. The paintings, which are in panelling, are of subjects principally taken from Greek mythology. Until some thirty years ago there existed near here an old tower, very similar

to an Irish round tower, which was believed to have been erected as a beacon to guide those who had business at Woking Palace across the heath on which it stood, and to have had a fire kept up on the top during night-time.

Horsell was but a short time ago a pretty old-fashioned Surrey village; but its proximity to Woking Junction is rapidly robbing it of its charm, which, nevertheless, is not quite gone. Salmon remarks that "Horshill has no place in Domesdei to ascertain its being;" and, as a matter of fact, it was a member of the manor of Pirford. In the reign of Edward I., "it had no parish church but a chapel under Woking, at which the inhabitants of Purford also attended." As Pirford is several miles from Horsell, and has a twelfth-century church of its own, the last statement seems unlikely. The present church, which dates from early in the fourteenth century, consists of a west tower, a nave, and a chancel. During the Perpendicular, a south aisle of considerable width was added. The most curious feature in the church is that the tower does not open into the church by the customary wide arch, but merely by a somewhat narrow doorway. This tower, which is of fair height, has two-light decorated windows at the belfry stage, and similar windows on the south and north sides at the entrance level. The nave is divided from the aisle by an arcade, resting on plain octagonal pillars, the faces of which are slightly hollowed. The nave and chancel are, to use the phrase of which Bridges was so fond, "of one pace," and there is no chancel arch; but this was possibly destroyed when the chancel was rebuilt (of brick) early in the present century. The roof is curious from the extreme size and roughness of the tie-beams, and the fact that there are no king or queen posts. At one time the church contained a handsome rood-screen; but this was removed in 1840 when the church was repaired, the best of it being used in making a reading-desk. The old entrance to the rood-loft has recently been discovered, and turned into a window; but the steps which led to it are still traceable in the wall outside. There are two windows containing tracery, both being two-light decorated, of a common type. The pulpit, which is a

creditable piece of Elizabethan workmanship, was made in 1602. In the churchwardens' accounts it is recorded that there was paid :

Itm to Harryson the joyner for mending the Pewes in the church chauncell for his Puylpytt xxiijs viijd.

Itm from Puylpytt post xijd.

Itm for fetching the Post, the Puylpytt, makinge cleane the church xijd.

There are a number of brasses and mural monuments in the church, some of considerable size; and one so large that it necessitated a gable roof being placed over the east end of the aisle, an eyesore within, but decidedly picturesque without. The earliest brass dates from the fifteenth century. The inscription is :

Hic jacet tumulatus Joh'n's Aleyn Capellan', anime ejus p'piciet' Deus. Amen.

The most curious represents a lady, her husband, and an extensive family, and is to the memory of Thomas Edmonds, Citizen, and Mr. (*sic*) Carpenter to the Chamber, and Anne, his wife. He died in 1619. She, the plate goes on to tell, "surviving vntil—" but here the inscription breaks off abruptly, as the artist had so completely filled up his space as to have no room to say when she died.

On one page of the church register is, "Mr. Ayling was killed March ye 25th. And buried ye 28th day, 1735." On the back of this folio is written, "Richard Hone, his Righting. And hee it is that gave the fatall blow." There is a hint of tragedy here. All we know is that Ayling was the minister, and Hone the clerk. Whether the blow was struck in hot blood or by accident, whether Mr. Ayling was the person who received the fatal blow or was killed otherwise, we can never know; yet the entries coming so near together looks suspicious.

The inventory of 6 Edward VI. shows Horsell to have been rich in church furniture. The list is too long to give in full, but among the items are :

j chalice of sellver parcell guilt waing bie extymacion vi ounces.

ij coopes, j of vellatt, another of sattyn of Bridges.

j cloth to hang before the aullter paynted yellow and redd.

j lent clothe, j caudron, ij iron brochis, iij belles in the steple the best by extymacion xiiij^s, the second xij^s, the third x^s.

A previous inventorie had been taken, and it is mentioned that a "chalice waing v ounces" had

been sold, "which money is bestowed uppon harneis and other weapons, and xvij lb of waxxe sold for the paynting of the church."

The tithes of Horsell made a part of the Rectory of Woking, and were with them appropriated to the Priory of Newark in 1262 by the name of the chapelry of Horushull, and, together with those of Pirford, were valued at 15 marcs. Previous to this date, the Rector of Woking had appointed his curate here, as at Pirford and Pirbright; but from now to the dissolution of the monastery, the priory provided from time to time a member of its own body to perform service. In 1457, Roger Haylle, a regular Canon of Newark, in consideration of the smallness of the fruits and profits of this chapelry, and the ruinous condition of the chapel, was licensed "to administer the sacraments of penance and the Eucharist at all canonical times to the parishes of the said chapel, for one year, more or less, according to the pleasure of the ordinary." After the dissolution, the appointment of a curate was vested in the lay impropricators. Although the benefice was a curacy in 1679, Thomas Quincy, M.A., was instituted *Vicar* by Bishop Morley, and the said Bishop in his will left a sum for augmenting what he terms the Vicarage.

Pirbright is in some respects a model of a Surrey village. The houses, more or less sheltered by trees, stand round an ample green, and little offshoots of the hamlet wander into adjoining lanes. Many of the houses are old enough to be picturesque; none, unfortunately, are sufficiently antiquated to have much interest. The church, which is dedicated to St. Michael, was rebuilt in 1785 in the chapel style, then so much approved, the older one having been burnt down. The body is of brick, but the tower is of hewn stones, all small and carefully squared.* From what can be learned of the old church, it was a small, aisleless building, low and poor, built of hewn stones—probably obtained from quarries on the common—but much patched with brick-work.

This living was, like Horsell, anciently a chapelry of Woking, the rector supplying a

* What the church is like may be imagined from the fact that, even in those days of cheap materials and labour, the whole cost to the parish was £100, besides what was collected by a brief.

curate; and was mentioned in the grant of the advowson to the Priory of Newark as the chapelry of Perifrith. Its value was 8 marcs, and it was charged with the payment of ros. 8d. for tenths. After it came into possession of the priory, an officiating minister was provided by it.

Pirbright has for many years enjoyed a local reputation somewhat similar to Gotham and Folkestone. Mr. Spurgeon in one of his books remarks that one need not go to Pirbright to find a fool; but as a matter of fact the people, in business matters at least, do not show much more folly than their



In 1378, the Bishop of Winchester issued a mandate to the sequestrator of the Archdeaconry of Surrey to levy certain moneys due to him for the purgation of this chapel, which had been defiled by blood. See *Reg. Wickham*, ii f. 12b. After the dissolution of the Priory of Newark, the living seems to have come into the hands of the lay impropiators.

The old court-house still exists, but has been so terribly modernized as to have lost both appearance and the interest of antiquity.

neighbours. Most of the stories are almost identical with those told of a number of other places; perhaps the most original is that the villagers were at one time much distressed that their church should be a building so low and mean. They held a meeting at which various ideas on the best method of raising it were promulgated; and at length one bright spirit suggesting that manure was a grand thing for promoting growth, they collected all the dung in the village and dumped—the correct word in the district—it against the

walls of the church. On the night after the operation there came a violent storm of rain, and the manure naturally sank, leaving traces upon the walls. So, early in the morning a villager passing observed this, and hastily summoned the village conclave to announce the fact: whereupon it was unanimously agreed that there was no fertilizer equal to dung, as it had made the church grow four inches in one night. Be this as it may, Pirbright is the

church is all even a landscape-painter could desire, and the building itself only adds to the picturesqueness of the scene. It is a very small building, seating perhaps a hundred persons, consisting of a nave and chancel with a wooden turret at the west end. The church dates from very early in the 12th century, as is shown by the two tiny deeply-splayed windows at the west end, the side windows of the chancel, and the chancel-arch; the last,



only church of which I am aware where the mortar is for security well nailed into the walls.

I have left the most charming and distinctive of the churches in the ancient parish till the last, for much the same reason as a boy eats all the inferior grapes of a bunch first. An eminent architect has pronounced St. Nicholas, Pirford, to be the very model of a small English village church. Placed on the apex of a hill which if not high is steep, and surrounded by beautiful trees, the site of the

by the way, is only about six feet across. The north and south doors of the nave date from the same period, the former being ornamented with zigzag moulding round the arch; and it has had detached shafts, in the jambs of which one remains. In the fifteenth century the church was restored, two-light traceried windows being inserted in the nave walls, and a massive roof constructed. About three feet of the east end of the nave roof is so arranged as to have formed a kind of canopy over the rood-screen which has disappeared.

At the north-east of the nave is the remains of a hagioscope. The pulpit, which is formed of deal panelling, is inlaid with other woods, and, framed with oak styles and rails, forms a very charming object, and has a sounding-board well moulded and cut. Its date is 1628. There is also a good wooden porch of about the same age.

There are on the nave walls some remains of mural painting, but so decayed and injured that the subjects are indecipherable; all that can be accurately said is that they were figure-paintings. In the chancel are two small incised stone slabs, one on each side, representing a shockingly badly drawn quartrefoil

ground. This is the case at Bisley Church—an adjoining parish. Another example may be found at Tatsfield. Probably none of them date back beyond the end of the sixteenth century, although, judging from the roof and the arrangement of the beams, it is possible that Pirford may even be as old as 1470.

The same want of stone will account for the paucity of tombstones in this part of Surrey, no less from a picturesque point of view certainly, but a serious deprivation to the genealogist. The local substitute, a board between two posts, is, however much care may be taken of it, a far



within a circle. There is a small piece of almost colourless glass in the east window, the remains of a figure of Christ in a pink robe.

The turret at the west end is, as I have said before, of wood, supported on strong beams resting on the nave walls, and surmounted by a short spire. These wooden towers were common in Surrey, particularly in the district of which I am writing, and are charming because they are so distinctive. They were built for the same reason as the round towers of Norfolk and Suffolk—that is, because of the paucity of stone, which would do for corners. In most cases the turret, not being the width of the church, is supported partly on the west wall of the nave, and in the other sides by strong posts running from roof to floor of the church, and buried in the

from permanent memorial, and the instances in which any care at all has been taken are deplorably rare. These mementoes are usually of oak; the board, which extends the length of the grave, is commonly surmounted by a deep moulding which to some extent protects the inscription from the weather; the posts at either end are higher than the board, and frequently elaborately moulded. As the inscriptions are almost invariably merely painted on, all particulars of the dead are speedily lost, as are also the epitaphs, which, judging from those which are to be found on the few tombstones in the district, is an unmitigated misfortune. After a very few years' exposure these wooden memorials became most pleasing in form and colour, and it is much to be regretted that the local

taste has lately been in favour of slips of stone, or even worse, of cast-iron monstrosities. If only a brass plate with incised lettering were substituted for the painted inscription, and reasonable care taken in securing seasoned wood, it would seem difficult to find a more pleasing form of grave memorial.

The inventory of church goods shows that Pirford possessed :—

- Imprimis j chalice of tynn.
- Item j pyx of lattyn.
- „ ij corporis with ij cases of silke.
- „ ij krowttes of tyn.
- „ ij candellstickes of brasse.
- „ iij aullter clothes of lockeram.
- „ iij towelles of lockeram.
- „ j surplus, ij sacking belles.
- „ ij belles in the steple of jc di.
- „ j vestement.
- „ ij crossis of brasse with one banner clothe.
- „ ij cloothes to kover the font.
- „ j coope of silke.

Pirford House was erected by Sir John Wolley, and his initials are on the arched gateway. It originally had a park attached to it, and a decoy-pool. There also remains a square structure, the upper part of which is, or was till very recently, a hayloft, the lower a stable which is currently called Queen Elizabeth's summer-house; but, judging from appearances, it certainly only dates from the reign of good Queen Anne.

In Pirford House Dr. John Donne, poet, and Dean of St. Paul's in 1621, spent a considerable part of his time, during the short life of Sir Francis Wolley. According to Le Neve, after his return from the expedition to Cadiz, in which he had accompanied the Earl of Essex, Donne was secretary to Sir Thomas Egerton, then keeper of the Great Seal, and while there became enamoured with a niece of Lady Egerton's, whom he secretly married in 1602. His bride's father, Sir George More of Loseley, was furious when he discovered it, and persuaded Egerton to dismiss Donne, and then persecuted him till he managed to get both the bridegroom and the clergy who had married him thrown into prison. Donne soon obtained his liberty, but it was not so easy a matter to recover his wife, who had been taken home by her father. He, however, commenced a lawsuit, which, after many delays, and such considerable expenses as to leave him very badly off, effected his purpose.

Sir Francis Copley, who was a distant relation, opened his house to him, and here, till this squire's decease, the young couple resided. Sir Francis did not stop short either at hospitality; he left no stone unturned till he had reconciled the offended father to the match, and procured for the girl a portion of £800.

Aubrey in the *Antiquities of Surrey* (vol. iii., p. 97) gives a pleasant account of the beauties of Pirford Park; and Evelyn in his diary thus records a visit to the mansion, long since pulled down, after it had become the property of the Onslows:

“23 Aug., 1681.—I went to Wotton, and on the following day was invited to Mr. Denzil Onslow's at his seate at Purford, where was much company and such an extraordinary feast as I had hardly seene at any gentleman's table. What made it more remarkable was that there was not any thing save what his estate about it did afford, as venison, rabbits, hares, pheasants, partridges, pigeons, quails, poultrie, all sortes of fowle in season from owne decoy neare his house, and all sorts of fresh fish. After dinner we went to see sport at the decoy, where I never saw so many herons. The seate stands on a flat, the ground pasture, rarely water'd, and exceedingly improv'd since Mr. Onslow bought it of Sir Robert Parkhurst, who spent a faire estate. The house is timber but commodious, and with one ample dining-roome; the hall adorn'd with paintings of fowle and huntings, etc., the work of Mr. Barlow, who is excellent in this kind from the life.”

When I said that Woking had few buildings of interest, I only meant in a purely antiquarian sense. The district abounds in farm-houses not sufficiently old to be historic, yet quite old enough to be charmingly picturesque. Deep uneven roofs of red tiles green from age or yellow with lichen; huge stacks of quaintly shapen chimneys, outlines full of light and shade, are to be met with here and there, now standing bare against the sky in the open common, now half hidden among orchards, or in thick groves. Some are solidly built of dim red brick, more are half timbered. Here too are huge barns, boarded at the sides, thatched at the top, and almost cut in two by vast doors made to admit waggons

piled up with grain. Ever and again by the road-sides stand open sheds, new roofs of thatch, supported by moss-covered weather-beaten posts, now only sheltering a broken-down cart or a stray flock of geese. Nor are the squatters' cottages on the waste without either beauty or interest, for in bygone days it was common for a labourer to enclose a bit of the waste land and build himself a hut thereon. The land being valueless, it was worth no one's while to disturb him, and so in course of time he acquired a small freehold estate. As years went on he added rood after rood to his garden or orchard, until some of the holdings amount to a couple of acres, or even more; and plenty of men are to be found within the district who can show comfortable balances at their bankers', yet no scrap of writing for the property which is their freehold by mere want of disturbance. The squatter's cottage was usually a little hut one story high, built of mud, and roofed with thatch. It possessed many advantages, being warm and dry, cheap to build, calling for little skilled labour, and easy to enlarge. Stone and wood, too, were difficult to procure. When the land became his freehold the mud-cabin was usually destroyed by the owner, and replaced by a brick one; for even if he were content with his habitation, it was often too ruinous to live in. Mud cottages age rapidly, every storm making the walls thinner. From a sanitary point of view, it will of course be a good thing when the last of these cabins has disappeared for ever, but a distinctive charm will be lost to the district.

It is impossible to describe on paper the beauties of the parish; they must be seen, and that not once, but often, for they grow on one. Now white with snow, now purple with the spring heather or pink with the autumn, now yellow with the summer gorse, now green with young ferns, or brown when the fronds have faded in chill October, the sunny wastes present masses of colour unequalled in any other district. No wonder the inhabitants cling to it; but they seldom realize how they love it till fate has placed them "far from the Surrey hills."



An Episode in the Apprentices-Life of Queen Elizabeth's Reign.

THE unruliness of the old London apprentices and their mad pranks have been the theme alike of the picturesque historian and of the historical romancer. The privilege enjoyed by the apprentices of banding together on Shrove Tuesday for the purpose of attacking and demolishing houses of bad repute, appears to identify them with the cause of good order, and to imply a responsibility analogous to that of the special constable of our time. But the apprentices themselves frequently occasioned considerable trouble to the limbs of the law. Much of this is no doubt attributable to the imperfect police over that part of London lying outside the gates. In the reign of Elizabeth much apprehension was felt at Court about what was then considered the enormous growth of London, and we find that the western suburbs, extending to the Strand and to Holborn, began to be occupied by business people, who did not have over them the strict government of the city. In 1590 an outbreak took place, and an assault was made upon Lincoln's Inn, for what purpose is not very clear. We find an account of this disturbance in a proclamation issued by the Queen on the 23rd September, in the "thirty-second yeere of her raign," and dated from Ely Place. This proclamation sets forth particulars which have not yet been noted in connection with the history of Lincoln's Inn.

"Whereas the Queenes most excellent maiestie being giuen to understand of a very great outrage lately committed by some apprentices and others being masterlesse men and vagrant persons in and about the suburbs of the Citie of London, in assaulting of the house of Lincolnes Inne and the breaking and spoyling of diuers chambers in the said house, which offences her highnesse is minded to haue to be duely examined and thereupon aswel the offenders therein as also such persons of the said house of Lincolnes Inne as did by any meanes giue any occasion to prouoke the same unlawful outrage to be duely and very seuerely punished according to their demerits, hath therefore thought

good for the better auoyding of such like outrages hereafter, straightly to charge and command all such as be any householders within the seuerall parishes of S. Dunstanes, S. Brides, S. Andrewes in Holborne, S. Giles in the Field, S. Martin in the Field, the Strond, and S. Clement without the Temple Barre, that they and euery of them doe cause all their apprentices, journeymen, servants, and family in their seuerall houses other than such as shall be appointed to keepe seuerall watches to tarry and abide within their seuerall houses, and not to be suffered to goe abroad after nine of the clocke at night upon paine of imprisonment."

This regulation was to be in force for six days only, but it was doubtless sufficient for the purpose; and it supplies an example of the way Good Queen Bess put down attempts at disturbance in the capital—an example which Ministers in our day might well profit by.

JAMES F. ALLAN.



Episodes in the History of the Morgans of Llantarnam Abbey.

O Iessu nam gamwedd.
(O Jesu! prevent error.)

SUCH is the orison prefixed by a Cambrian herald to a Welsh pedigree of the *gens Morganica*—or great clan of Morgan—dated 1596, and printed in Meyrick's *Visitation of Wales*.

I do not intend to invite the reader to explore with me the interminable ramifications of a Welsh genealogical tree, much less to try his patience with a monotonous continuity of the prefix "Ap." I propose, during a few minutes' chat with him, to evolve a true story illustrative of the vicissitudes incidental to, and inseparable from, the life and fortunes of a Popish Recusant in the seventeenth century.

At the period of the Dissolution of the monasteries in 1538, there existed, as Leland tells us, "*Llantarnam Abbey* of white monks, standing in a wood iii miles from Cairleon,"

in Monmouthshire, and that these monks enjoyed a yearly income of £71 3s. 2d.

After the seizure of the Abbey and lands by the King and the dispersion of the pale-faced Cistercians, the site was granted to two individuals, who, in 1553, re-sold it to the head of a family then living at an ancient house called Pentrebach, some two miles hard by the village of Llantarnam.

The name of this purchaser was William Morgan, a cadet of the family of Pencoed and Tredegar. He was doubtless of importance in his sphere and day, and filled the shrievalty of the county, which he also represented at Westminster as Knight of the Shire. From the very sparse records extant regarding him, he appears to have had the bump of acquisitiveness developed to an extraordinary degree. This is proved by the fact that before his departure hence, he had acquired the whole of the dispersed monastery lands, of considerable extent, which had formed part of the monkish appurtenance of the Abbey; nor does he appear to have been troubled with any sacrilegious scruples in so doing. An *Inquisitio post Mortem* taken at Usk on the 15th October, 1582, "found" him to have deceased on the 29th March previously, and that he had left behind him a goodly heritage of quondam church-lands, the description of which occupies eight folio pages of abbreviated Latin.

His son, Edward Morgan, succeeded him, being thirty-two years of age at the time. He appears to have lived much the same uneventful life, and followed in the shrieval and parliamentary footsteps of his father. There is nothing of interest regarding him, except that he has left behind him a portrait of himself—chiefly remarkable as being the only family portrait now remaining—wherein he appears attired in the long-waisted many-buttoned doublet in vogue at that time, surmounted by a large sugar-loaf hat, having the broadest of brims. His nether integument not being exhibited, can only be imagined by an admiring posterity. The portrait is dated 1623, when he was nearly an octogenarian. In appearance he is robust and healthy looking; but the dark costume and the "bands" worn in place of the ruff, tend to give him an ascetic appearance which was no doubt far from his nature. A curious

Welsh motto appears upon the portrait as follows :

Y ddioddeuoedd y orny ;

which rendered in the vernacular is, "*He that suffered, prevailed.*" Whether this had any legendary reference to the fortunes of the family, or whether it was merely a scriptural allusion, is not quite clear. A few years later the family suffered as they bent under the stroke of persecution ; but it does not appear that they prevailed in this world. The subject of the portrait did not depart this life until 1633, aged eighty-nine, being preceded to the tomb a few months previously by his eldest son, William Morgan, who must now be noticed.

No doubt by the time that the Abbey estate had descended to this William Morgan, in his father's lifetime, it had been considerably augmented and enriched in value by further acquisitions, so that he was then a wealthy commoner. This William, in 1596, aspired to the hand of the Lady Frances Somerset, a daughter of the Earl of Worcester, then living at Raglan Castle, whom he received in marriage the same year. The chronicler of the family would naturally love to linger over so grand an alliance of plain Mister Morgan with her ladyship, the daughter of an Earl ; but the fact is that the Earl and Countess were "blest" with daughters, having their quiver full of them ; and, indeed, the "fair daughters of Raglan" were as well known in their county as in later times, by tradition, were the "three maids of Lee" in theirs.

The advent of the Lady Frances into the family, instead of being accompanied by those blessings popularly supposed to be attendant upon rank and fortune, brought, as we shall see in the sequel, with the exception of two little boys and as many girls, nothing but suffering, the ultimate ruin and extinction of the family, and, after a lapse of nearly three centuries, the appearance of this article !

It is assumed that her ladyship was a Romanist ; but this cannot be predicated with absolute certainty, and much less so with regard to her husband, Mister William. There is no doubt that after the infusion of the Jesuitical element they both became perverts ; and it was probably the objective form of Romish worship which made the Lady Frances an

easy victim to the subjective and sinister arts of a certain Father Robert Jones, who was sent into Wales by His Eminence of Rome to establish a Jesuit district there, in which object he was successful.

There is preserved among the records of the Society of Jesus an ancient MS. containing a full account of their establishment in Wales. I quote from the MS. :

Father Jones, born in North Wales . . . was admitted at Rome into the Society in the year 1582. . . . He was a zealous *operarius* in North and South Wales, and having fortunately converted the Lady Frances, of Llantarnam, and by her assistance also converted the rest of her sisters, the daughters of Raglan, he gained so great an influence with the said lady that she was altogether in the affairs of her soul governed by him. And soon after her conversion, she reflecting that most of her husband's estate consisted of Church livings, dealt with him about making some satisfaction for the same. Both her husband and herself conceived well that missionants of the Society should be maintained in both parts of Wales. . . .

And so the Lady Frances makes a will, with her husband's consent, leaving money for the maintenance of two Jesuits, one in North and the other in South Wales. After securing which Father Jones enters into rest, and then Father Thomas Conway . . . succeeded in his place with the Lady Frances by whom she was guided. . . .

Father Jones was probably employed during his lifetime to act as tutor to the four children of his patrons, the education of youth being a department in which the Jesuits have never been equalled. No doubt the husband of the Lady Frances took kindly to his spiritual father, for we read in the *State Papers*, 1605, a report from the High Sheriff of Herefordshire regarding the Jesuits :

Mr. Morgan the younger, of Llanternham, with whom the said Jones, the Jesuite, is very often, sometimes for a moneth together. And whereas the said Mr. Morgan the younger was busy about armour presently after the Queen's [Elizabeth] death, though the matter be made up, yet it is thought, and so muttered, that his meaning was to have indeed taken up arms. And Jones the Jesuit, the firebrand of all, was then in his company.

A very nice plot, truly. But we must hasten on to the reaping of all this seditious sowing, and see what kind of a harvest-home it proved to their descendants.

The Lady Frances was gathered to her fathers, having doubtless begged dear Father Conway to say some Paters and Aves for the

repose of her soul. Her ladyship was followed to the tomb by her husband and his father. The stage now being clear, we introduce the eldest son of this marriage—Edward Morgan—who, probably through his maternal interest, was made a baronet in 1642. Sir Edward was staunch to the Romish Communion, although the Jesuit MS. referred to mentions a slight unwillingness upon his part to defray the cost of the missionants in South Wales as provided by his mother; but at length “they moved him to it,” and got him “to oblige himself” in a bond for £1,200, which after his death was paid.

We must pass over some years of Sir Edward’s life before the records supply us with any landmarks. In 1629, he espoused Mary, daughter of Sir Francis Englefield, Bart., a rabid Papist, who eventually fled to Rome. At the Assizes, held at Monmouth on 9th July, 1649, both Sir Edward and his lady were convicted of recusancy, and the estate of Llantarnam was accordingly laid under sequestration.

At this period civil war was raging throughout the country, in which Sir Edward was engaged upon the side of the King; and this, together with the sequestration of his estates, besides his constant imprisonment, inflicted upon his family very much anxiety and privation.

In his will he mentions being detained a prisoner at Hereford, and being there forced to seal certain bonds unto Colonel Birch upon certain conditions not performed, which were :

That my person should be free to live at my house not acting against the parliam^t, only that I should app^e on sixteene daies sum^ons to make my composition, whereas I was noe sooner arriued at my house but the next day after I was somoned to Gloucester as prisoner vnto that Gouvernor beinge Collonell Morgan, where I remayned a prisoner aboue two yeeres, and am yet vpon paroll.

Nor would the Governor of Gloucester stand upon any ceremony in the execution of the summons. Sir Edward is discharged from prison at Hereford, and returns home to Llantarnam, relieves his wife’s anxieties as to his fate, and transforms her grief into joy. They have only been together for a few hours, when a file of Roundhead pikemen, probably, present themselves at the Abbey, and their officer demands the surrender of the prisoner.

Then comes the parting from his wife and children, and two years’ incarceration in Gloucester Gaol.

One would think that this cruel system of persecution—of confinement and freedom alternately—would have been sufficient to tame the boldest spirit, and to make the iron enter into his very soul. But to all outward appearance it seems to have had no effect upon Sir Edward. There is no testimony to show that he swerved ever so slightly from his course. On the contrary, there is abundant evidence to prove that he rigidly adhered with obstinate pertinacity to his principles until the end came, which was now rapidly approaching.

What he suffered in thus consistently following both his religious and political convictions—at a time when the maintenance of either of them meant the forfeiture of the subject’s possessions and the deprivation of his personal liberty—will never be known.

The primary cause of all this persecution was undoubtedly the conduct of Sir Edward’s mother, the Lady Frances, who, even if she were not originally a pervert to the Romish Communion, had nevertheless, through the medium of Father Jones, poisoned the mind of her son with the far more dangerous and insidious casuistry of the Jesuits. It is a remarkable fact that although Sir Edward was a Popish Recusant and a Royalist, it is solely on account of the former delinquency that he is certified—in the voluminous reports touching his case—to be under sequestration.

Whether Sir Edward had any prevision of his approaching end, or whether he felt stricken down beneath the stroke of persecution, we cannot say; but in the same month of the year following his conviction he signed his will. In this document, after the usual exordium, he desires

to be layd in Christian burial wth my ancestors in Llantarnam church there neare to my father and mother on their left hand.

At this time the whole income from the Llantarnam estate was appropriated by the sequestrators prior to its sale, and “Baronet Morgan” was diligently watched and persecuted upon the slightest occasion. But a release was at hand, and on Midsummer Day, 1653, his sufferings were terminated in the forty-eighth year of his age.

However much we may feel inclined to disagree with his religious or political principles, we cannot but admire the noble manner in which he acted up to his convictions and the traditions of his fathers.

Of Sir Edward's brothers and sisters, Henry died in 1669. His youngest sister, Elizabeth, had married Sir Philip Jones; the eldest sister, Winifrede, had eloped with, and clandestinely married, Percy Enderbie, a man of many conceits, who published in 1661 a now forgotten volume entitled *Cambria Triumphans*, which has been severely censured in the *Athenæ Oxoniensis*.


Sir Edward also left behind him his widow, Lady Morgan, and a large family, some of whom, falling under the ban of persecution, expatriated themselves. Over the lives of three of his daughters a peculiar sadness is cast—Lucy, Dorothy, and Frances—who "*fled beyond sea*," and died "*spinsters*." His eldest son, Edward Morgan (a man of very different calibre from his father), succeeded to the baronetcy, and reigned in his stead.

BLACKER MORGAN.

(*To be continued.*)



Archie Armstrong and Archbishop Laud.

“RITE down that Archy is no fool,” said King Charles; “he has called the Archbishop one; and therefore we are all agreed, his Grace included, that the man has proved himself to be no longer entitled to the appellation.” Such is the quotation appended to the title of Mr. Glindoni's picture in last year's Academy, on the dismissal of Archie, the King's Jester. Whether the words attributed to the King be true or legendary, it is a fact that between the Archbishop and the Jester there had long been a feud, which ended by the ignominious dismissal of the latter from the King's service. Mr. Gairdner, in his *Fall of the Monarchy of Charles I.* (i. 133), attaches the story to Armstrong's sympathy with the Scotch Covenanters, and relates how the Jester “railed at Laud in his cups, as a monk, a rogue, and a traitor.

Laud was unwise enough to complain to the King. The unlucky Jester was called before the Council, sentenced to have his coat pulled over his ears, to be discharged from the King's service, and to be sent to the Star Chamber.” But the Archbishop and the Jester were old foes, and a complete investigation of their relations would be an interesting chapter in the secret history of England.

In a curious and rare volume, printed in 1641, called *Archy's Dream, with a relation for whom an odde chaire stood voide in Hell*, the cause of the quarrel is thus related:

“The briefe reason of Archy's banishment was this. A nobleman asking what he would doe with his handsome daughters, hee replied he knew very well what to doe with them, but hee had sonnes which he knew not well what to doe with; he would gladly make Shollers (*sic*) of them, but that he feared the Archbishop would cut off their eares.

“Why I was exiled from Court, having my jesting coate pluckt off, few men are ignorant of, neither doe I much care who knowes of it, insomuch as my Antigonist hath now no power to apprehend them; if they should vouchsafe a blundering murmur on my behalfe, my name is as famous abroad as hee infamous. I would not have his litle Grace know so much if he were in authority at Lambeth-house now for the price of a paire of new shooes, eares and all.”

The volume concludes with the quaint verse as follows:

You which the name of Archy now have read
Will surely talke of him when he is dead,
He knows his foe in prison whilst that hee
By no man interrupted but goes free.

His fooles coate now is far in better case
Than hee which yesterday had so much Grace.
Changes of Times surely cannot be small
When Jesters rise and Archbishops fall.

The dream is well worth giving some account of, as it acquaints us with some of the doings and ideas of the age.

“A poor scholler deliveres a petition to the stars as follows:

“First, we are abused by such a flat-cap citizen who, if he perceive one of us at one side of the way, hee will be sure to crosse over on purpose to take the wall of him, calling the scholler saucy rascall if he but offer to withstand him.

"Secondly, those which are able to buy great personages have them, although they have had never any nurture in an Academy, except out of a library of notes borrowed of some old clarke or other which he in former times had gathered at severall places.

"Thirdly, if we be not made of cannon prooffe wee are in danger of Episcopall censure.

"Fourthly, we must not preach more than the Arch Bishop of Canterbury, William Laud, will allow off, for feare of the forfeiture of our eares. From these and the like greevances we most humbly desire great love to deliver us.

"Which petition was no sooner sent but Canterbury was presented to my view."

He then descended into Hell, and saw them making chairs, which were filled as fast as made, "Only one was set by ; for whom, I asked ; they answered for Laud !" He then describes Laud being thrown into Charon's boat, and then he awoke. "And so soone as I arose I went to a noble friend of mine and told him my dreame, who said to me (that the day before) Canterbury was carried into the Towre."

Archie kept up his hatred for Laud, and probably he had good cause for his feelings. Laud certainly appears to have interfered with his doings to an extent which seems scarcely compatible with any real necessity. In 1642 Armstrong petitions the House of Lords against John Scott, Dean of York, who, it is recorded, "agreed to repay him a debt of £200 and interest by half-yearly payments of £50 ; but when only £50 had been received, Dr. Laud, Archbishop of Canterbury, under pretence of relieving the Dean of his creditors, interfered at the Council Board to prevent any further payment."* Armstrong had several such debts due to him, and it would be curious to know for what they were incurred, whether for *bona-fide* purposes or for influence at Court. This famous domestic episode of the Court of Charles I. has supplied the subject for an excellent painting, and the true story told at length would probably reveal some secrets of Court life of considerable interest.

ALFRED J. BROWNE.

* *Hist. MSS. Com.*, v. 50.

Otford Castle.



few miles from Dartford, and near the river Darent, stand the ruins commonly known as Otford Castle, but more correctly the ancient palace of the Archbishops of Canterbury, and once the favourite residence of the greatest champion the Church has ever possessed, Thomas Becket. Many are the tales of miracles and wondrous works wrought here by the Archbishop ; one is that being in want of water, he struck his staff into the ground, when lo, there immediately gushed forth an exceeding fountain of the purest nature. A well some thirty feet deep is still known as St. Thomas Becket's well, and shown as a proof of the miraculous power so exerted. Owing to the large parks and other lands for their pleasure and convenience, Otford appears to have been the principal residence of the primates of England, many documents signed by them "at their Manor House at Otford" being in existence. The place was given to the Church of Canterbury by Offa, King of Mercia, in A.D. 791. It was, however, shortly afterwards the property of a powerful priest named Werhard ; but Archbishop Wifrid, in the year 830, regained it for his church, which maintained possession of it until the reign of Henry VIII. It was within the walls of this palace that the princely Archbishop Robert, of Winchelsea, entertained with great magnificence his sovereign, Edward I. Here, too, he lived, and in 1313 died. He was a man of great liberality and extensive charity to the poor, to whom the large fragments of his table were every day plentifully distributed at his gate. It is recorded that he gave every Sunday and Thursday, when corn was dear, two thousand, and when cheap, three thousand loaves to the poor ; upon the solemn festivals he relieved 150 needy persons with money, and to the aged and infirm who were unable to go to his door, he sent his alms, bread, fish, or flesh, according to the season. His successor, Walter Reynolds, or Reginald, as his name is sometimes written, being the King's own nominee, obtained permission to enlarge the park, and otherwise beautify the seat. Notwithstanding

which, Simon Islip, upon his elevation to the see, considered it insufficient for his dignity, and still further improved the palace, purchasing also lands and meadows to form another enclosure, since known as the Little Park. This Archbishop died in 1366, and by his will bequeathed to the Convent of Christ Church, Canterbury, 1,000 sheep to be kept as a perpetual flock, six dozen of silver plates, as many silver salt-cellar, and four large silver basins with their ewers, moved by the desire, doubtless, to enable his church the more worthily to maintain its dignity in the eyes of the multitudes who flocked thereto in order to lay their offerings

told :—Louis VII. of France, when on a pilgrimage to Canterbury, was kneeling before the shrine, wearing on his finger this stone set in a ring; its brilliancy aroused the cupidity of the then Archbishop, who at once asked the King to present the stone to the shrine; this the King refused, but offered in lieu thereof to give 100,000 florins. The Primate was satisfied, but the occupant of the shrine was not, for scarcely had the refusal and consequent offer been uttered, than the stone leapt from the ring and fastened itself to the shrine, where it remained. The King of France, we are told, was so moved by this miracle, that he not only was content



before the shrine of "St. Thomas the Divine," who

"Sepulchred in such pomp dost lie,
That kings for such a tomb would wish to die."

This shrine, we are told by old John Stow, was built about a man's height, all of stone, then upwards of plain timber, within which was a chest of iron, containing the bones of the martyr. The timber-work of it on the outside was covered with plates of gold, damasked and embossed with wires of gold, and garnished with brooches, images, chains, precious stones, and great orient pearls. Prominent among these was the great "carbuncle" or "diamond" called the *Régale* of France, to which, we are told by the late Dean Stanley, the attention of the spectators was riveted by the figure of an angel pointing to it. Of this jewel the following legend was

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to leave the ring, but also gave the 100,000 florins. Some idea of the great popularity of Becket, the grandest specimen of an uncompromising Churchman the world has ever produced, may be formed from the accounts of the offerings made to the altars in the cathedral. Bishop Burnet, in his *History of the Reformation*, tells us that in one year there was offered to Christ's altar £3 2s. 6d.; to the Virgin's altar, £63 5s. 6d.; but to the altar of St. Thomas of Canterbury there was given £832 12s. 3d. The next year, he says, the odds were even greater, for there was not even a penny offered at Christ's altar, and only £4 1s. 8d. to that of the Virgin, while the offerings at the shrine of St. Thomas the Divine rose, irrespective of jewels and bequests, to no less than £954 6s. 3d. All the nations were seized

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with that strange and lasting form of religious frenzy which developed itself in the wanderings from shrine to shrine on the face of the country, no distance stopping, no hardship deterring. The palmer's staff was often adopted by the pilgrim to escape for awhile from home, that he might the better appreciate its loves and cares on his return—listless, he was in truth the tourist of the Middle Ages; yet his wanderings have added several words to our language—it was said of him who travelled to the Holy Land (*saint terre*) that he was a *saunterer*; in like manner, the easy canter of our modern rides is an abbreviation of the Canterbury gallop, *i.e.* canter, derived no doubt from the ambling pace of those who journeyed to "*Canterbiere, la cité vaillante*," after the martyrdom in 1170. The flood of pilgrimage flowed from all Europe without intermission to his shrine, as year by year spring-time came round:

"Then longen folk to gou on pilgrimages,
And Palmers for to seken strange strondes,

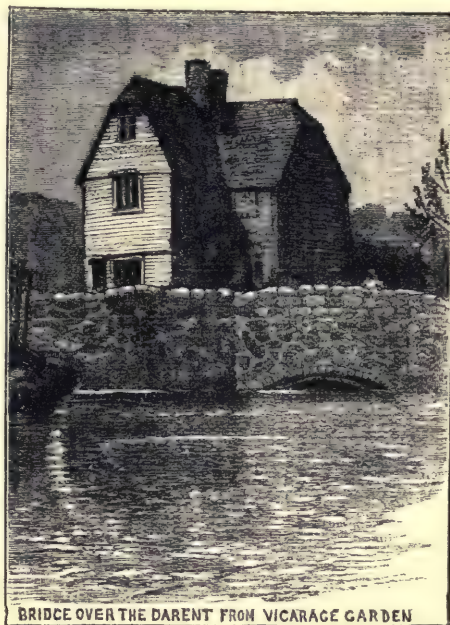
* * * *

And specially, from every shires ende
Of Englelonde, to Canterbury they wende,
The Holy blissful martyr for to seke,
That hem had holpen, when that they were sike."

Southampton, the great port, received by far the most of those who came over the sea; the old British track or fosse now became the great pilgrim's way, winding under the hills from the Surrey Downs through Merstham, where a lane retains its old name, "*The Pilgrim's Lane*," past this Archiepiscopal Palace at Otford to the Medway, and so on till it led the weary pilgrim to the hill-top, from which he could first catch sight of the golden angel with which the great tower of the cathedral was anciently crowned. Respecting the name of the martyr who thus brought such wealth and treasure into the coffers of his cathedral, Wharton, in his *Notes to Strype's Cranmer*, says: "The name of that Archbishop is Thomas Becket, nor can it be found otherwise in any authentic history, calendar, record, or book. If the vulgar did formerly, as it doth now, call his name A Becket, the mistake is not to be followed by learned men."

About the year 1500, Archbishop Henry Dene commenced repairing, if not rebuilding, the palace at Otford; but as he lived

only two years after receiving the appointment, it is probable that the work did not proceed to any great extent, especially as his immediate successor, William Wareham, upon his translation from the See of London, made preparations to erect in Canterbury a most sumptuous residence for himself and the succeeding Archbishops; but a quarrel arising between him and the citizens concerning the boundary of his land, he changed his intention, and devoted his attention to the house at Otford, the whole of which, excepting the great hall and chapel,



BRIDGE OVER THE DARENT FROM VICARAGE GARDEN

he rebuilt at a cost of the then enormous sum of £33,000; and here he frequently entertained in the most splendid manner his friend and King. After having sat as Archbishop for twenty-eight years, he died on the 3rd of August, 1532, and was succeeded by the martyr, Cranmer, who, being of a timorous disposition, and observing that this his stately palace excited the envy of the courtiers, surrendered it in exchange to the King, who, purchasing other lands in Otford, kept it in his own hands. Queen Elizabeth, in her thirty-fourth year, granted the Archbishop's house, commonly known as the Castle, with

the great park, containing 700 acres, to Sir Robert Sydney, who, in 1618, sold it to Sir Thomas Smith, soon after which the place was demolished.

J. A. SPARVEL-BAYLY, F.S.A.



Old Cornish Fonts, Bells, Altar and Corporation Plate.

BY JOHN GATLEY.

THERE is probably no county in England that contains more features calculated to interest the antiquary than Cornwall. It abounds in prehistoric remains, to which full justice has been done by the Rev. Dr. Borlase, and by his distinguished descendant, Mr. Copeland Borlase, the present representative in Parliament of the St. Austell Division of his native county. The numerous writers on the topography of Cornwall have also dwelt fully on the historic associations and the old castles and buildings, and have deplored the extinction of the Cornish vernacular, a loss that, unfortunately, cannot be repaired by the few fragments in the shape of miracle plays and the vocabulary of Dr. Pryce that still remain to us, but which is, in some degree, lessened by the survival of the kindred vernaculars of Wales and Western Brittany. It is not our purpose, therefore, in the following observations to go over the well-trodden ground traversed by these writers, but rather to endeavour to collect and bring together in the compass of an article the many points of interest that present themselves under the subjects above mentioned, and the information respecting which is derived mainly from the singularly interesting and exhaustive *Parochial History of Cornwall* published by Messrs. Lake, of Truro, in 1871, and from the earlier work of Lysons, but which, being scattered throughout the works in question, possibly escapes the notice of the general reader, and requires to be brought together and compared to enable the student and antiquary to obtain a satisfactory survey of the subjects in question.

Our readers will not fail to observe that

many of the names mentioned below begin with "Pol," "Tre," or "Pen," a feature which did not escape the notice of Sir Walter Scott, who says in *Kenilworth* :

By Tre, Pol and Pen
You may know the Cornish men ;

but the more correct saying is that given by Camden in his *Remains*, viz. :

By Tre, Ros, Pol, Lan, Caer and Pen,
You may know most Cornish men.

Reverting now to the subjects included in the title of the present article, we think it will be most convenient to treat them separately; and, in the first place, therefore, to offer the following observations respecting the many interesting Fonts still existing in Cornwall. Lysons, when treating of a few of the more interesting of these, says that a large number may be referred to the time when Saxon architecture prevailed; of these the greater part are round, though many are quite plain. Others are ornamented with mouldings resembling those on Saxon doorways, the most remarkable of this class being those at St. Enoder, St. Erme, Feock, Fowey, Ladock, Mawgan, Lanreath and Whitstone. Others are square at the top, with human heads at the corners, and circles enclosing stars at the sides, supported by serpents; the most notable of this class being those at Altonon, Callington, Jacobstow, Laneast, Landrake, and Warbstow.

The materials employed in the construction of Cornish fonts vary greatly, and are chosen, no doubt, from the most reliable stone in the immediate neighbourhood. Amongst others may be mentioned granite, elvan, marble, Caen, syenite, sandstone, and the local stones of great merit named polyphant, catacleuse, serpentine, Pentewan, green Tintagel, and the porcelain stone of St. Stephen's, with occasionally native porphyry. Cornish fonts are of every age and design, with very varied ornamentation. From the frequent occurrence of a main shaft with four smaller pillars, we have been led to hazard the opinion that these supports may be typical of our Saviour and the four Evangelists, the former as representing the Divine institution of baptism. Heraldic designs, as a rule, are conspicuous by their absence; the shaft is either round, square, or octagonal, and the basement square. At three churches, however, St. Levan, Crantock,

and Burian, there is no basement whatever, merely the shaft. At Crowan the basement is singularly decorated with grotesque animals. Gothic tracery is present at St. Clement, Colan, and St. Breock in Pyder.

Many are of Norman character, the finest examples being those at Egloskerry, Boyton, Crowan, Cubert, St. Erney, Lamorran, Landrake, Feock, Lanreath, Lansallos, Launcells, Mevagissey and Roche. As before mentioned, the method of ornamentation is very varied. *Grotesque figures* are found on those at St. Austell, Crowan, St. Enoder, St. Ives, Lanwhitton, Luxulyan, and Southill; the Norman characteristic of *zigzag moulding* at Ruan Minor and Ludgvan; *St. Catherine Wheels* at Warbstow, and St. Stephen's by Launceston; *cable moulding* at Boyton, Egloskerry, Launcells, St. Levan, and St. Thomas by Launceston; *chevron moulding* at St. Stephen's by Launceston, and treble at St. Wenn; *nail-headed moulding* at one, Lanteglos by Fowey; *niches with the Twelve Apostles* at St. Merryn and Padstow, and debased *human heads* at more than a dozen other places.

The font at Bodmin is extremely interesting. It is 3 feet 7 inches high, with a diameter at the top of 3 feet 5½ inches. It is covered with ornamentation in Saxon style, consisting of grotesque animals, foliage, etc., with angels' heads as capitals of pillars, and bases and pedestal in style of earliest Gothic architecture. Resembling this in form are those of St. Austell, St. Columb, Tintagel, Crantock, Cuby, Veryan, St. Dennis, St. Gorran, St. Wenn, Newlyn, Roche, and Southill, whilst those at Boconnoc, Cubert, Grade, Illogan, Landewenack are of nearly the same character, but are later, and ornamented with stars and trefoils.

Of the font at Lostwithiel, the following curious record is preserved of the desecration by the Parliamentary party in 1644. It is extracted from the diary of Rd. Symonds, one of the King's lieutenants, viz.: "One of their actions whilst they were at Lostwithiel must not be forgotten. In contempt of Christianity, Religion and the Church, they brought a horse to the fount in the church, and there, with their kind of ceremonies, did, as they call it, christen the horse, and called him by the name of Charles, in contempt of His Sacred Majesty."

The following characteristics are also of interest. At East Anthony the cover of the font is a skeleton pinnacle of crocketed wood-work. At Burian on the font are angels supporting shields with a Latin and Maltese Cross. At St. Clement the font was discovered lying in a ditch where it had remained for sixty years, and was restored to its proper position by the late rector; the date on that at Crantock is "ANº D'Mº CCCCº Lxxiiijº." At Cubert the handle of the cover represents a cruciform church with a central spire, terminating in a knob. The font at St. Dennis is panelled throughout. At Forrabury the bowl is ornamented with lattice-work. That at Gorran bears the arms of the knightly family of Bodrugan, now extinct. Gulval font before 1842 stood in front of the communion table, and is decorated with four shields of arms, on one of which is displayed Kymbal impaling St. Aubyn. At Helston, the bowl is inlaid with quatrefoils of variegated marble. On the font at St. Issey are the initials "I.V. L.A.," 1664. The characteristic of that at St. Ives is a clustered shaft, with an obliterated inscription which may be read: "Omnes baptizate gentes." The bowl at St. Juliot is unique, square externally, and internally hexagonal, on its face the monogram "Ihc." At St. Just in Penwith, on one of the faces of the octagonal font is a representation of Noah's Ark in rude sculpture. That at Landewednack, the most southernly parish of England, is stated to have been made by a former rector in 1404, and bears the inscription "Ihc ✠ D. Ric: Bulham Me Recit." The font at Lostwithiel has a clustered shaft and small clustered pillars, with subjects in relief, very rude; amongst others the Crucifixion, and a huntsman on horseback, with horn, hawk and hound, also two lions passant. The inscription on that at St. Mewan is: "One Lord ✠ one Faith ✠ one Baptism ✠." On the font at Mylor, within circular panels, are, in relief, a cross patonce, a cross moline, a fimbriated saltire and three chevrons in pale. In the parish of Roche is a legend that, to prevent its destruction during the Parliamentary wars, the carved work of the fine old Norman font was plastered over. A fillet of crosses ornaments the rim of the ancient font at Tintagel, and Catherine wheels, supported by dragons, that at Warbstow, whilst at Week St. Mary

is found the ornamentation, rare in Cornwall, of the Tudor rose and a *fleur de lis*.

Much interest attaches to Bells in Cornwall, and in former years campanology and ringing seem to have been very popular in the West of England generally; at Kenwyn, near Truro, ringing was the favourite pursuit of the gentlemen of the neighbourhood. Many a noble peal of bells would appear to have been recast, and the Penningtons and Abel Rudall, of Gloucester, were the founders generally employed in the west in the eighteenth century. But there are yet to be found spread over the county bells of a far earlier date, bearing inscriptions in Latin, showing their dedication to Saints in the Catholic Calendar, several of which are given below. The inscriptions used by the Penningtons and Rudalls vary but little, but breathe a spirit of loyalty to Church and King, and also serve as memorials of the respective rectors and churchwardens; as do the representations of donors on the wings of many a celebrated picture in Flemish churches.

The following observations embrace, we believe, the more interesting features connected with Cornish bells, but we may observe that it is a work of some difficulty to deal with this subject concisely, and to extract, as it were, the wheat from the chaff from the numerous belfries of Cornwall.

At St. Agnes are six musical bells, recast by the founders, Mairs, who are stated to have cast them a century previously. Out of three bells at St. Anthony in Kerrier, two are damaged; the tenor is inscribed "Sancte Maria ora pro nobis." There is an excellent peal of eight bells in the fine old parish church at Bodmin. They were cast in 1767 from six larger ones, and the sixth being cracked, was recast in 1808, and are inscribed as follows:

1. When you us ring, we'll sweetly sing. 1767.
2. Peace and good neighbourhood. 1767.
3. Fear God, honour the King. 1767.
4. Thomas Rudhall cast us all. 1767.
5. Prosperity to the Town of Bodmin. T. R., 1767.
6. Prosperity to this Parish. 1808.
7. John Pomeroy, Esq., Mayor; William Stacey, Nicholas Craddock, Churchwardens. 1767.
8. I to the Church the living call,
And to the grave do summon all. 1767.

The peal of five at St. Breward was recast in 1758 from four old ones, said to be of

Edward VI.'s time; one is inscribed, regardless of grammar: "Fitz Anthon Pennington cast we five in 1758."

At Burian are three bells. The largest bears the following inscription to the Virgin: "Virginis egregiæ vocor Campana Mariæ," 1738. A flaw or crack runs through it, for which tradition thus accounts. The bell was cast in the church village, and before it was hardened, a man jumped from a hedge near the mould, which, being disturbed by the shaking, rendered the bell imperfect. The second bell is marked: "Vocem ego do vobis, vos date verba Deo, 1638;" and on the third are the names of the churchwardens of 1681.

St. Clement also has but three bells. The largest is cracked, and bears the following words: "Soli Deo detur gloria," 1625. On the second is the invocation: "Sancta Margareta ora pro nobis," and two shields; whilst the third bears the inscription: "Sancta Trinitas D'nus Deus miserere nobis," and the founder's mark, and letters *T. P.* A bell at Cury has the legend, unique so far as we know, of: "Jesus de Nazareth Rex Judæorum," whilst the tenor bears the oft-repeated refrain:

I to the Church the living call,
And to the grave do summon all.

The third bell at Germoe gives cheap immortality to the founder by the inscription: "Abel Rudhall cast us all." A bell at Grade bears the following invocation: "O Martir Christophore pro nobis semper orare;" and this we believe to be the only bell dedicated to that saint in Cornwall. At Gulval there are three, one dated 1640, and another bears the words:

ILE • RING • ALLWAYS • MY • MAKERS • PRAYES

Between each word is the head of Charles II., with the legend "Carolus II. Dei Gratia," like a coin of the period. The frame containing these bells bears the date 1600.

Gunwalloe has a peal of three, each bearing a Latin inscription, viz:

1. Voce mea viva depello cuncta nociva.
2. Ihs ois plaudit ut me tam sepius audit.
3. Eternis annis resonet campana Johannis.

The weights of the bells, as well as their inscriptions, are preserved at Gwinear:

1st Bell, 2 tons, 5 cwt.—“I call all to follow me.”
 2nd „ 2 „ 6 „ “God preserve this Church.”
 3rd „ 2 „ 7 „ “God save the King.”
 4th „ 2 „ 9 „ “Pennington cast us all.”
 5th „ 2 „ 11 „ “Prosperity to this Parish.”
 6th „ 3 „ 4 „ “Ego sum vox clamantis
 parate.”

Cornwall, who departed this life April 30, 1768,
 ætatis sue 38.

Tho' Boistrous Winds and Billows sore,
 Hath Tos'd me To and Fro ;
 By God's Decree in spite of both,
 I rest now here below.

On one of the bells at Gwithian is the mark of a bell between the initials “A. R.” of the founder Abel Rudhall, being a play upon his Christian name, Abel.

The peal of six bells at Helston was the gift of Francis, Lord Godolphin in 1767, and the principal bears the inscription :

At proper times our voices we will raise
 In sounding to our benefactor's praise.
 Our voices shall, with joyful sound
 Make hills and valleys echo round.
 To honour both of God and King,
 Our voices shall in concert sing.
 In wedlock's bands all ye who join
 With hands your hearts unite ;
 So shall our tuneful tongues combine,
 To lead the nuptial rite.

The bells at St. Just, in Penwith, were cast in 1741, about the time of Admiral Vernon's victories ; and it is a curious instance of hero-worship to find that the largest bears his name amongst those of the churchwardens. We were aware that representations of military and naval heroes frequently ornamented the sign-posts of taverns, but, up to this time, had never met with an instance of their names being commemorated on bells. The inscription runs :

St. Just Bell cast at St. Erth, 1741, So bless King
 George.

James Reynolds, James Tregere and Admiral Vernon
 Ch. Wardens.

No doubt the parishioners, out of compliment, named Admiral Vernon honorary churchwarden for that year.

Of the others, the second is inscribed : “Scte Michael ora pro nobis ;” and the third, “Protege virgo pia quos convoco, Sancta Maria.” The whole of the peal at Landewed-nack have Latin inscriptions, viz. :

The 1st. Sancta Anna, ora pro nobis.

„ 2nd. Sancte Nicholas, ora pro nobis.

„ 3rd. Nomen Magdalene geret Campana Melodie.

Anthony Pennington recast the six bells now at Landulph, and on the walls of the lowest stage of the tower are the following inscriptions :

Near this place lies the body of Fitz Anthony Pennington, Bell-Founder, of the parish of Lezant, in

Let awful silence first proclaimed be,
 And praise unto the Holy Trinity ;
 Then honour give unto our noble King,
 So with a blessing let us raise the ring.
 Hark how the chirping treble sings most clear,
 And covering Tom comes rowling in the rear ;
 And now the bells are up, come let us see
 What laws are best to keep sobriety.
 Who swears or curses, or in cholerick mood
 Quarrels or strikes, altho' he draws no blood,
 Who wears his hat or spur, or o'erturns a bell,
 Or by unskilful handling mairs a peal ;
 Let him pay sixpence for each single crime,
 'Twill make him cautious 'gainst another time.
 But if the Sexton's fault an hindrance be,
 We call from him a double penalty.
 If any should our parson disrespect,
 Or warden's orders any time neglect,
 Let him be always held in full disgrace,
 And ever more be banished this place.
 So when the bells are ceased, then let us sing
 God bless the Church, God save the King.

Speaking of these bell-founders, the following memoranda, extracted from the parish books of St. Veep, are instructive as affording some information as to the charges made by them in the seventeenth century.

“*Mem.* : That on June 3rd, 1678, there was a 4th Bell, a new Treble added, made by John Pennyngton of Bodmin, 634 lbs., which came to one and thirty Pounds and fourteen shillings. John Teage, Stephen Harris, Ch. W. Sam. May, Vicar.

“*Mem.* : That March 28th, 1682, were cast the Treble and second Bells by Edward Pennyngton of Bodmin, and this Treble Bell being then weighed came to five Hundred and three Quarters. The second Bell also then weighed, came to six Hundred and three Quarters, wanting Eight Pounds.

“*Mem.* : Also that May 22, 1682, were cast by the said Edwd. Pennington the third Bell, wh. being weighed came to Nine Hundred twenty and five pounds and more 33 lbs., in all Nine Hundred fifty and eight Pounds. The said Edward Pennington was paid for his labour in casting the said three Bells, in all Nine Pounds and two shillings : Besides five shillings upon every Hundred for wast of old Mettal. Twelve pence for every pound of new mettal ; wood, fuell, Attend-

ance, and all other things found and provided at the charge of the Parish. The said Edwd. Pennington Recd. for his Acct. in all £17. 01. 0."

At Lansallos one Bell only remains out of three. It bears the inscription in black-letter, "*Sancta Margareta ora pro nobis*," and three shields—the first charged with a chevron between three trefoils, the second bears a crosslet, and the third a chevron between three coffee-pots.

Lanteglos by Camelford in 3 Edward VI. had "one Chales of silver and iij belles." At Launceston, the hearty old toasts of the Rudhalls greet us again, viz.:

1. God save the King. 1720.
2. Peace and good neighbourhood.
3. A* R* Prosperity to this Town. 1720.
4. Prosperity to the Church of England. 1720.
5. Abr. of Gloucester cast us all. 1720.
6. The People to the Church to call
And to the grave to summon all.

The peal at Lewanick was cast by the Penningtons in 1767, and the bells bear their usual inscriptions. The following entries appear in the Churchwardens' Accounts, viz.:

Mr. Pennington, towards running the new Bells	£30.
Do. More for addition of Bell Metal,	
6 cwt. 25 lbs. at 6 pounds per	
hundred	£45.

At Ludgvan, one bears the words "*Soli Deo gloria. Pax in bello*." The date of those at St. Michael Caerhays is 1540, which is unusually early for an entire set.

St. George is honoured at Mylor, where the first bell is marked "*In honore Sante Georgii*," and the second "*Ego : me : preco : se. : clamando conterimus : audite : venite : 1637.*"

Pelynt is celebrated for one of its bells being the gift of Jonathan Trelawny, Bishop of Bristol, and afterwards of Exeter, and one of the seven Bishops imprisoned by James II., the same whose memory is kept green in the West-country by Hawker's ballad and its stirring refrain:

And shall they scorn Tre, Pol, and Pen,
And shall Trelawny die?
Here's twenty thousand Cornishmen
Shall know the reason why.

At St. Thomas, by Launceston, occurs the following: "When I am heard it pleaseth you, 1691;" and at Zennor, the second bell

is dedicated to St. John, and the third to St. Maria.

An instance of what Ellacombe, in his "Church Bells of Devon," calls "*Jesu, mercy, Lady help bells*" occurs at Michaelstowe, where a bell of considerable interest remains. It is uncommon. There is, however, one at St. Dennis, one at Marlden, and another at Townstal in Devon, also by the same founder. The legend is "*Sancta Margareta ora pro nobis*" in black-letter, as at Lansallos before mentioned, and three shields—on one of which is a very elegant foliated cross, encircled by the words "*Jesu, mercy, Lady help.*" A tradition in the parish says that there is a large proportion of silver contained in this bell.

(To be continued.)



The Ducal Palace at Venice.

BY W. CAREW HAZLITT.



THE evolutions of the Palace of St. Mark, from its earliest fabric and aspect into the building which the great Doge Mocenigo bequeathed to his country in 1423, and its farther transition to the symmetrical and rich maturity which in all its main features has lived to be our contemporary, may be said to form an integral part of the Republic's history, for the ducal residence grew with the growth of the Venetian power and culture. It is to be taken as proved that from the earliest infancy of a Government by Doges, at all events, some edifice was set apart, not only for the support of the dignity of the State, but for the practical transaction of public business. Prior to the development of administration by departments, the palace was the absorbing centre of political life.

In the same manner indeed as the abode of the chief of the Government in nearly all countries, not only in the Middle Ages, as in the Castello di Corte of the Gonzagas in Mantua, but as at Paris down to the sixteenth century, and at Delhi down to our own time, the ducal residence at Venice, originally established at Heraclia, subsequently at Malamocco, and finally at Rialto,

was one of the leading institutions of the Republic.

The earliest palpable approach to our knowledge of a palace, however, is the tidings, in 976, of its partial destruction, with the intimation that two reigns spent themselves without seeing it brought back to a habitable condition. Otho III. of Germany, who stayed at Venice four days in 998, is said to have expressed admiration of the building as he then saw it and lodged in it. We know very little about it, except that it was built in the Indo-Byzantine taste, embattled and walled.

The historian-iron-founder Sagorninus, who wrote his narrative in the first quarter of the eleventh century, informs us that the palace erected by Angelo Badoer about 810 was still standing in his time; but it had doubtless undergone an immense amount of repair and alteration in the course of two centuries, especially after the catastrophe of 976, of which Sagorninus might have been an eye-witness.

The Fire of 1106 committed serious devastations on the ducal abode; and its second restoration was a work of time. In 1116, when the Emperor Henry V. came to see a city of which the fame had reached him, it had probably recovered its usual appearance, for his Majesty was as powerfully impressed by its beauty as Otho had been in 998. Such as it may have been in 1116, it doubtless remained in 1175, about which time the Doge Ziani considerably amplified and embellished it, and rendered it the imposing Byzantine palace which in 1201 elicited from a distinguished French visitor—the Maréchal de Champagne, whose eyes had rested on many a noble château—a cordial encomium. Nor was Villehardouin impressed apparently so much by the stateliness of its proportions as by its commodious interior; which for us is really a point of superior importance.

But it was during the reign of Pietro Gradenigo, and posterior to the constitutional changes of 1297, that the first step was taken toward the replacement of the Ziani building by a new Gothic palace, and the provision not only of public offices, but of adequate accommodation for the deliberative councils. The latter hitherto had had no regular place

of meeting assigned to their use; but the old palace was expected to satisfy all wants, including the transaction of official business, the reception of distinguished guests, and debates on questions of European moment. The Arrengo, however, or National Convention, so long as the principle of universal suffrage more or less nominally survived, the Doge's house was not calculated to hold; and there is no occasion to doubt that when the people were summoned at stated seasons to meet, it was in the open air that the gathering took place. Here again the Government set to work piecemeal, and the superb quadrangle which we have now the opportunity of surveying at our leisure was the labour of centuries, and more than that, of two successive architectural epochs,*—the Gothic, which was completed between 1301 and 1423, and the Early Renaissance. Of the Gothic palace certain portions were found to be capable of adaptation; and the Great Council Chamber on the side looking toward the sea is substantially the room originally commenced in 1340 from the designs of Calendario—whose share in the Faliero conspiracy cost him his life—and not properly finished till 1400. But of the edifice which Villehardouin beheld in 1201, no vestiges whatever remain. It lay nearer to the Grand Canal than the more recent building, partly on the site of the spacious Molo; and between its walls and the sea was nothing but a narrow passage or *fondamento* for pedestrians. It almost seemed as if in proceeding with the incessant work of reconstruction the Government was keeping steadily in view the ulterior contingency of removing the Gothic block, when its successor was ready in all respects for use. Yet, while such was the actual course eventually pursued, it is beyond question that the rulers of Venice, in their desultory and bit-by-bit mode of progress, acted a good deal at random, and were unprepared for the glorious outcome. The fruit of their fragmentary and intermittent exertions revealed itself to them as one stage after another in the process of transformation was reached; and it cannot have failed to inspire

* The late Mr. Street (*Brick and Marble in the Middle Ages*, 1855, p. 148) differs from Ruskin in regard to the space of time occupied in portions of the building.

a proud sensation when, through the courageous initiation of the Doge Mocenigo, the Prince's house was after all rebuilt, and the entire Ziani pile cleared away to form a sea *façade*, and set off in their true proportions* the new and costly architectural range.†

Nor should we too hastily reproach the Venetians with a parsimonious or vacillating policy where their honour and dignity were so much concerned. For these alterations in the capital, judicious and sensible as they could hardly fail to appear when they had been achieved, were apt to present themselves to many in the light of unwise refinements, while the national resources were demanded for the maintenance of foreign wars or for domestic reforms of more general utility; and we are looking at a time when a chivalrous enthusiasm for art was hardly understood even by the governments of Italy.



The Antiquary's Note-Book.

Women's Dress at Church in 1614.

—That the ladies of the early seventeenth century were not unlike some of the present day, let the following quotation from Rich's *Honestie of this Age*, 1614, prove: "You shall see women goe so attyred to the church that I am ashamed to tell it out aloud, but harke in your eare, I will speak it softly, fitter in good faith to furnish A. B. H. than to presse into the House of God, they are so be paynted, so be periwigd, so be poudered, so be perfumed, so be starched, so be laced,

* But, as the large print by Jost Amman, 1565, seems to show us, shops long continued to disfigure the site immediately contiguous. In a somewhat later engraving after Titian, published by Lacroix, these mean and disagreeable excrescences have been swept away, and the area toward the Molo is much as we now see it.

† From the early growth of a passion derived from Indo-Byzantine sources for sensuous opulence of ornament, a large business in gold-leaf for architectural purposes seems to have existed even in the earlier half of the fourteenth century; for Ruskin cites, on the authority of Cadorin, an entry in the Procuratorial accounts under date of November 4, 1344, of a payment of thirty-five ducats for making this foil to gild the lion over the door of the palace stairs on the site of the present Porta della Carta.

and so be imbrodered that I cannot tell what mentall vertues they may haue that they do keepe inwardly to themselues; but I am sure to the outward show it is hard matter in the church itselfe to distinguish between a good woman and a bad."

Love of Books.—John Halle, a celebrated chirurgeon, warns young men, in one of his works dated about 1565, to avoid "games and spendyng the time in playe. And hereof assure thyselfe that if thou have not as great desyre to thy boke, as the greatest gammer hath to his game, thou shalte never worthily be called cunningyng in this arte. For thou must thyneke and esteeme all tyme of leysure from thy worke and busynes, even loste and evill bestowed, in which thou has not profyted somewhat at thy boke. Let thy boke therefore I say be thy pastyme and game: which (if thou love it as thou oughtest) will so delight thee, that thou shalt thinke no tyme so well bestowed as at it. Yea, thou must desyre it as the child doeth his mother's pappe; and so will it nourishe thee, that thou shalt worthily growe and increase to a worshypfull fame of cunnynge and learnynge."—Reprinted by *Percy Society*, vol. xi., p. xvii. Pref.

James I. on the Unity of the Empire.—At the present time the following extract from "A proclamation concerning the Kings Maiesties Stile of King of Great Britaine," etc., will be of interest. After a somewhat lengthy preamble, his Majesty characteristically proceeds: "Wherefore we haue thought good to discontinue the diuided names of England and Scotland out of our Regall stile, and do intend and resolute to take and assume unto us in maner and forme hereafter expressed, The name & stile of King of Great Britaine, including therein, according to the trueth, the whole Island. Wherein no man can imagine us to be led by any humour of vaine glory or ambition, because we should in that case rather delight in a long enumeration of many kingdomes and Seigniories (wherof in our inheritance we haue plenty ynough, if we thought there were glory in that kinde of Stile), but onely that we use it as a signification of that, which in part is already done, and a significant prefiguration of that which is to be done hereafter; nor that we couet any new affected

name deuised at our pleasure, but out of undoubted knowledge doe use the true and ancient name, which God and Time haue inspired upon this Isle, extant, and received in histories, in all Mappes and Cartes, wherein this Ile is described, and in ordinary Letters to ourselfe from diuers foreine Princes, warranted also by Authentick Charters, exemplification under Seales, and other Records of Great Antiquitie, giuing us president for our doing, not borrowed out of foraine Nations, but from the actes of our Progenitors, Kings of this Realme of England, both before and since the Conquest, hauing not had so iust and great cause as we haue. Upon all which considerations we do by these presents, by force of our kingly power and Prerogative, assume to our selve by the cleerenesse of our Right The Name and Stile of King of Great Britaine, France, and Ireland, Defender of the Faith, etc., as followeth in our iust and lawfull Stile. And doe hereby publish, promulge, and declare the same." The proclamation goes on to decree that in all State documents this style is to be observed, as also upon all coins as shall thereafter be minted; and proceeds: "And for that we do not innouate or assume to us any new thing, but declare that which is and hath bene evident to all," concluding by ordering that the style shall be used as if it had been assumed and declared at the king's accession.

Guy Fawkes Improved.—There is a curious book which describes a plot to kill off all the M.P.'s on October 25, 1641. Its title is *A Damnable Treason by a Contagious Plaster of Plague-sore: Wrapt up in a Letter, and sent to Mr. Pym: Wherein is discovered a Devilish and Unchristian Plot against the High Court of Parliament*. The book describes how the conspirator gave the letter to a porter with strict injunctions to deliver it into the hands of Mr. Pym himself at the Parliament House; and how Mr. Pym received it very courteously and opened it in the presence of the assembly. Then follow "the wicked lines that were written in the letter: To my honoured friend John Pym, Esq.,—Mr. Pym, doe not thinke that a Guard of men can protect you, if you persist in your traytorous courses and wicked Designes. I have sent a Paper-messenger to you, and if this doe not touch your heart,

a Dagger shall, so soon as I am recovered of my Plague-sore: In the meantime you may be forborne, because no better man may bee indangered for you. Repent Traytor." The House ordered search to be made for the sender of the letter. With the aid of the porter and a boy he was discovered. They came to the "Inne" where he lay, and the boy having on a "tapster's Apron ranne up the Staires into his Chamber with a good spirit as he was directed, so that he might see whether it was the man or not. Anan, anan, anan Sir, saith he, what lacke ye: who being in bed said he did not call, but being to goe out early that morning before it was day, he therefore called for a candle which was brought him." The light discovered a wart on his nose, and a red ribbon about his arm, by which he was recognised; he was apprehended, and lodged in the Gate-house Prison. The book has a portrait of Pym, described "The true Effigie of M. I. Pym, Esqr., Burgesse in the High Court of Parliament for Tavistock in Devonshire," and underneath these lines:

Reade in this Image him, whose decrest Blood
Is thought no price to buy his Countries good,
Whose name shall flourish till the blast of Fame
Shall want a trumpet or true worth a name.

The Way Stonehenge was Built.—Many theories have been advanced as to the manner in which Stonehenge was erected, and it has even been conjectured that it must be a Roman building because of the impossibility of rude tribes erecting such huge stones. The following note on the Nagá Hill people, one of the hill tribes of India, will perhaps throw considerable light on this subject. It occurs in the *Journal of the Asiatic Society of Bengal* (vol. xlv., pp. 319, 320), and is as follows: "Huge monoliths exist here. These stones, which are often very large, and have sometimes to be brought from long distances, are dragged up in a kind of sledge, formed out of a forked tree, on which the stone is lowered, and then carefully lashed with canes and creepers, and to this the men, sometimes to the number of several hundreds, attach themselves in a long line, and by means of putting rollers underneath they pull it along until it has been brought up to the spot where it has been decided to erect it. Here a small hole is then dug to receive the lower end of the stone, and the sledge being

tilted up on end, the lashings are cut adrift, and the stone slides into position. Some leaves are then placed on the top and some liquor poured over it. This done, a general feast follows, and the ceremony is complete."

The Common Swineherd of Nottingham.—Readers of the book recently published on the Nottingham Borough Records, which was reviewed in the *Antiquary* (ante, xiv., p. 170), may be interested in the reference to the "fields" and "common swine heard" contained in the following note, taken from the Exchequer Depositions by Commission, now kept at the Public Record Office. From the Depositions of Witnesses "taken at the house of Anne Stanfield, widow, being the sign of the old Angel in Stoney Street, Nottingham," on 18th October, 1697, in an action by Sarah Beauchamp, widow, against Alice Doggett, Mary Wolsley, and Nicholas Miller Knight, it appears that George Beauchamp, the plaintiff's husband, had died, leaving his wife, the plaintiff, with seven children. After his death his widow, through poverty, "fell into a melancholy condition, which grew worse, till she was distracted," and so she continued for sixteen years. The witnesses describe her condition. She wandered up and down the fields gathering hips and haws. One witness had been in "New Bethleam," in London, and seen persons less distracted; and persons in Nottingham have wondered the Corporation of Nottingham did not send her there. Another witness says, when she could get at liberty she would wander about in the fields, which gave them several times a great trouble of finding her out again; and once, in one of her rambles, she met with the "common swineheard," and had liked to have strangled him with the string at his neck belonging to his horn, but that he, throwing her down, got away from her.—ALEX. JAS. FENTON.



Antiquarian News.

The British Museum has just acquired an ancient seal exhibiting characteristics of great archaeological interest, especially in relation to the inscriptions now known as Hittite. The newly acquired seal is of black hematite. It was found at Yozgat, in Asia

Minor, a town not far distant from Boghaz Keui, where are some remarkable sculptures pronounced by Professor Sayce to be Hittite. The Yuzgat seal is circular, like the seal of Tarkutimne or Tarkondemos, to which Professor Sayce called attention several years ago, as furnishing an important clue to the decipherment of the Hittite inscriptions. It differs, however, from the seal of Tarkutimne in being flat, with the exception of a slight concavity in the centre. It has indications of high antiquity; and it is, as we have said, of great interest in relation to the decipherment of the Hittite inscriptions. It will be held, no doubt, to favour the idea previously expressed by some scholars, that these inscriptions are in the main pictorial or ideographic rather than phonetic. Such a view, however, is not likely to be acquiesced in without a good deal of controversy. On account of the great interest of the seal, the Society of Biblical Archaeology are preparing to issue immediately an autotype representation.

With reference to the proposed tercentenary celebration of the death of Mary Queen of Scots, it may not be generally known that the splendid oak staircase in the Talbot Hotel, Oundle, originally came from Fotheringhay Castle, and tradition says that it is the identical staircase down which the unfortunate Queen passed on the morning of her execution.

Whilst some men were digging out a foundation for a new building Mr. Beagarie is about erecting in Priory Lane, St. Neots, near Mr. Frank Day's brewery, they came across a human skeleton, which, by its appearance, is supposed to have been buried a great number of years.

During the spring of 1886, Ticknor and Co. began the publication of "Ye Olden Time Series; or, Gleanings from the Old Newspapers, chiefly of Boston and Salem," with brief comments by Henry M. Brooks, of Salem, Mass. In this series there are now ready, vol. i., "Curiosities of the Old Lottery;" vol. ii., "Days of the Spinning-wheel in New England;" vol. iii., "New England Sunday;" vol. iv., "Quaint and Curious Advertisements;" and the present vol. v., "Literary Curiosities." Among those to come are volumes on "Some Strange and Curious Punishments;" "New England Music in the Latter Part of the Eighteenth and in the Beginning of the Nineteenth Century;" "Travel in Old Times, with some Account of Stages, Taverns, etc.;" and "Curiosities of Politics among the Old Federalists and Republicans."

A testimonial to Dr. Gott, Dean of Worcester, by his late parishioners at Leeds, is to include eighteen silver soup-plates and thirty-six silver dinner-plates, of the reign of George III.

The ancient priory church of St. Bartholomew the Great, West Smithfield, was recently re-opened after the completion of an important part of the work of restoration. The operations so far completed include the completion of the apse, re-roofing of the church, removal of a fringe factory from over the altar and the south ambulatory, and the securing of the remains of the Lady chapel and crypt, which formed part of that factory. A blacksmith's forge yet occupies the site of the old north transept. To clear away this, together with an adjoining house; to erect a shallow transept in its place; to transfer the boys' school from the triforium; to remove the temporary vestry from the south side of the church, erect a shallow transept in its place, and build a permanent vestry elsewhere; to make a new west entrance, repair that end of the edifice, uncover the remains of the nave, and restore the Lady chapel, are objects which the committee hope to accomplish in the future.

There has been an interesting sale of old silver and antique oak at Douthwaite Dale Lodge, Kirbymoorside. The silver was keenly competed for, realizing variously from 5s. 6d. to £4 per ounce. Competition was equally keen for old oak. Passing from the small pieces—such, for example, as arm and single chairs, deed-chests, boxes, footstools, etc. (all of which sold well)—the cabinets, etc., were offered, many of which were dated very far back, the prices for them ranging from nineteen to fifty-two guineas. A fine old dining-table, with extending ends, realized £15. There was a very numerous company, including noblemen or their representatives, present on both occasions. Some fine Chippendale and Sheraton work brought some spirited bidding and high prices.

A communication from the Rev. Joseph Hirst, at Smyrna, dated October 22, has been sent to the Archæological Institute: "I am sorry to have to report from Asia Minor a very gloomy prospect for archæology. Owing to a newly-aroused fit of jealousy, and a sullen opposition to all excuse for Western encroachment or interference, the sites of the Ionian cities and the seats of former empires are condemned to remain unearched. The retrograde policy is unfortunately but too rigorously enforced by some newly-appointed officials (in a department of the Turkish administration now first called into existence for the Inspection and Preservation of Antiquities), who have some tincture of European cultivation, and just that smattering knowledge of art which will prove prejudicial. Their argument is, if treasures lie buried in our soil, we had better keep them ourselves; but, as neither Turkish energy nor resources will allow of excavations, the Government, dog-in-the-manger-like, will do nothing themselves to reap the fruits of industry, and will allow no one else to do so. Thus all

archæological research in the Ottoman dominions has come to a standstill, and there is no prospect at present, so I am told by our consular agent here, of any fresh diggings being allowed in the future. Meanwhile, owing to greed and ignorance, a wholesale destruction is going on at Smyrna of the Macedonian, Roman, Byzantine, and Genoese walls and towers that crown the height of Mount Pagus and make such an imposing spectacle when the city is first seen from the sea. This work of Vandalism, begun eighteen months ago, will not want long to accomplish an irreparable injury to the lovers of art and antiquity, and to those who wish that the continuity of history should be preserved in visible signs before one's eyes. The rapidly-increasing dimensions of this second city of the empire make the demand for building material so great that the so-called municipal authorities have not been able to resist the temptation of selling, to all comers, such a valuable quarry of well-dressed stones."

An interesting relic of that great surgeon, John Hunter, has been presented to the Royal College of Surgeons. It consists of a chair which was framed out of the materials composing the bedstead on which John Hunter slept nightly for many years, and on which his remains were laid previous to removal for burial. His death happened in the Board-room of St. George's Hospital in October, 1793.

The tomb of Abbot Alexander, one of the earliest governors of the Benedictine Monastery of Peterborough, who died in 1222, and was buried in the north aisle of the choir, has been restored. The monumental slab, which is sculptured in Alwalton marble, on a handsome stone plinth, has been placed between the second bay of the north choir aisle, which, according to ancient engravings, is the original site. Upon the upper surface of the slab, which bears all the resemblance of Purbeck marble, is to be seen the full-length raised figure of the abbot (which is in an excellent state of preservation) dressed in his Benedictine habit, with tonsure and closely cut hair. In his right hand he holds a crosier with the head turned outwards, signifying his connection with the abbey in which his remains are laid to rest. The slab was discovered somewhat in the original position when the ungainly stalls were removed from the choir previous to restoring the piers. It was broken in two about the middle, possibly during the erection of the heavy woodwork above, but the fracture has been skilfully repaired with cement of the colour of the marble, and the break is hardly noticeable. With this exception, and also the laceration of the crosier-stock, the monument would seem to be as entire as when it was first chiselled, thereby offering an invaluable testimony to the durability of "Allerton" marble. The Alwalton

quarries have not been worked to any extent, we believe, during the present century, but were much drawn upon for use in the erection of the cathedral and other buildings in mediæval times. The handsome stone font is of this local marble, and as the font was for many years lying unrecognised in the Bishop's garden, and is also little the worse for the great number of years and the rough usage it has seen, it also offers every evidence as to the quality of the marble from which it is cut.

The body of Abbot Alexander was exhumed, it appears, in 1830, whilst the workmen were removing the slabs under the second bay of the north side of the choir. The coffin was not at a great depth, and it was of stone; the body, however, was found to be partially gone. Only a small part of the shell was left, but the robe, crosier, and boots were so well preserved that they could be handled. Most of the bones were decomposed, the spine and ankle-bones alone being well preserved. The wood of the crosier had become like cork, and the horn was almost dust. The robe was extremely light in texture, but whether of linen or wool was not ascertained. The leather of the boots had stood the test of time better than any other relic. The shape of them was somewhat modern, being lefts and rights and square toed, "though less so," adds Craddock, "than the fashion of the last century." A piece of lead, bearing the words "Abbas Alexander," which had probably been placed on the forehead of the corpse, was found at the head of the coffin, in the place where it would have dropped when the bones of the skull had given way. The relics were for the most part reenclosed in the stone, and buried in the south side aisle, nearly opposite the burial-place of Queen Mary.

Mr. Walter Christy has written an account of the Trade Signs of Essex. It is a popular account of the origin and meanings of the public-house and other signs now, or formerly, found in the county. It is announced for immediate publication by Messrs. Durrant, of Chelmsford.

During the restoration of Waternewton Church the workmen have recently discovered several pieces of old Norman stonework, which had been built into the masonry of the wall of the north aisle. When it is remembered that while the men were engaged in renovating the chancel some interesting remains of Early English windows and doorways were discovered, it is a matter for considerable speculation how the remains of buildings of two different eras came to be employed in the present building, which is of somewhat later date than either. The Early English remains in the chancel point to the fact of an Early

English church having once occupied the site of the present edifice, but it is a question whether the Norman remains point to a Norman church as having succeeded to the Early English structure. It is possible that the Norman remains—or even the Early English relics—were brought from other ecclesiastical buildings, and were used up in the present structure, either at the time of its original building or at subsequent restorations and additions. The existence of Norman work in other parts of the church would strengthen the idea that a Norman structure once occupied the present site, if it were not for the fact that the date of the church is certainly not later than Transitional Norman, or just when the Norman was merging into Gothic. An instance of mediæval jerry-building was discovered when the columns on the north side of the aisle were taken down. The arches had not been fairly set on the capitals of the pillars, and to remedy this the arches were shored up while the columns were removed. On reaching the bases it was found that the mediæval builders had not given any foundations whatever for the pillars to rest upon. A few loose stones were put together, and the pillars had been raised on these, which were practically the level of the ground. It was generally supposed that the clerestory windows were not of the same date as the rest of the nave, but that they were later insertions. The present work of restoration has, however, proved that they are original windows, occupying the places in which the first builders of the church placed them. There is absolutely no evidence whatever that they are later insertions, and this fact has an important bearing in fixing the date of the building.

The Roman tessellated pavement, lately found in Culver Street, Colchester, adjoining Mr. Mumford's foundry, has been placed in the Colchester Museum, and is deposited in the first south window. A small amphora of light-coloured earth, and quite perfect, differing from any specimen hitherto in the museum, has also been deposited by Mr. Henry Laver.

A valuable Rubens, a "Descent from the Cross," has been found at Montreuil-sur-Mer, not far from Boulogne; whilst almost simultaneously a beautiful "Entombment," by Vandyck, is reported at Auchy, in the same neighbourhood.

By the direction of the Primate, a visitation of the parish churches of Canterbury is being carried out by the Rural Dean. A long list of queries, drawn up by a committee appointed for the purpose by the Archbishop, has been placed in his hands. The investigation is of a most thorough character, and comprises the condition of the church buildings, churchyards, parish registers, church plate, and charities.

Some human remains have been discovered near the Roman road at Ashted Park. A Roman encampment existed hard by, and not so very many years ago the workmen discovered near the lime avenue a large number of Roman coins, pottery ware, wooden bowls, etc., the latter, however, crumbling into dust on being exposed to the air. All these Roman remains around the spot where the skeletons were discovered in the chalk might give some clue to their interment in this spot, and their general character.

Lord Justice Fry will preside at a meeting which will be held on an early day to consider the advisability of establishing a Society to encourage the study and advance the knowledge of the History of English Law. It is suggested that the Society shall be called the Selden Society, and that its objects shall include (besides meetings for the reading and discussion of papers) the printing of inedited MSS. and the publication of new editions and translations of works having an important bearing on English Legal History, the collection of materials for a Dictionary of Anglo-French and of legal terms, and finally the collection of materials for a History of English Law.

Two interesting manuscripts have lately been presented to the British Museum by her Majesty's Consul at Chungking, China. The larger of the two fills seventy-three folios, and is in the Lolo character, being written in verse of five characters to a line. The smaller one is of thirteen folios, and is in the writing of the Shin-kia, a Shan tribe of the southern portion of the province Kweichow. This is the first specimen of the writing of this tribe to reach Europe. The characters are adaptations of contracted forms of an early kind of Chinese writing, with an admixture of pictorial signs. The work is one on divination, each sentence closing with words of good or evil augury.

The private effects of the late Mr. Joseph Maas, the well-known vocalist, were disposed of last November by Messrs. Maddox and Son, at St. John's Wood. An eight-day clock, which once belonged to Izaak Walton, was knocked down for 67½ guineas. The clock was contained in a handsome inlaid case of antique workmanship, and was made, in 1641, by John Roberts, of Ruabon, for the author of the *Complete Angler*, in whose family it remained for many years. In course of time it became the property of an angling society, from whom it was purchased by Mr. Maas.

An Egyptian papyrus, 42 feet long, and containing all the chapters of the *Book of the Dead*, has just been received and unrolled at the Sage Library in New Brunswick, N.J. It was secured for the library about six months ago by Rev. Dr. Lansing, a missionary in Egypt. Experts pronounce it to have been written nearly 3,000 years ago. It is declared to be a fuller

and more complete copy than the Turin papyrus, of which a facsimile was made by Lepsius.

The important collection of paintings, drawings, engravings, etc., bequeathed to the Bethnal Green branch of the South Kensington Museum by the late Mr. Joshua Dixon, have been opened to the public. There are nearly three hundred works.



Meetings of Antiquarian Societies.

Cambridge Antiquarian Society.—Nov. 8th.—Rev. G. F. Browne, B.D. (President), in the chair. The President exhibited and described reproductions, printed on white and coloured silks from blocks made this year, of the urn or island with fish, ducks, etc., and of the knight with hawk and hound, etc., from the later vestments of St. Cuthbert's body, made about 1100 A.D., and buried with the body in Durham Cathedral. Mr. Raine, of Durham, published in 1828 an account of the opening of St. Cuthbert's tomb in 1827, with drawings of the ornaments on the remains of vestments found on the body. Mr. Browne found that Mr. T. Wardle, of Leek, had reproduced a pattern he had found at Dantzic, consisting of a boat rowed by an eagle, a dog breaking its chain, and three swans, on a vestment brought in early times from Sicily, and he suggested to Mr. Wardle that he should reproduce the St. Cuthbert ornaments. Mr. Wardle at once consented, and had the beautiful blocks made from which the silks exhibited were printed. One of the blocks is in flat copper wire set on edge; the other is on wood, on account of the numerous and rapid breakings-back of the lines, which render the pattern not suited for reproduction by means of wire. In the year 1104 A.D., Reginald, a monk of Durham, described three robes in which the body of St. Cuthbert was clothed, says they were taken off, and describes the three robes by which they were replaced in his time. These last, he says, were of a similar nature to those which were taken off, but of greater elegance. The occasion of the re-clothing was the translation of St. Cuthbert's body to the tomb prepared for it in the magnificent new Cathedral of Durham. From 999 A.D. to 1093 it had lain in the Anglian Cathedral of Durham; and from 1093 to 1104 it lay in the temporary tomb prepared for it when they began to pull down the Anglian Cathedral to make way for the present Norman Church. Reginald says that the robe put nearest the body in 1104 was "of silk, thin, and of most delicate texture;" the next he describes as "costly, of incomparable purple cloth;" the third, or outermost, was "of the finest linen." When the tomb was opened in 1827, they found first the linen robe, and then portions of the two silk robes. One of these robes was found to be of thinnish silk: the ground-colour amber; the ornamental parts literally covered with leaf-gold; the fringe was a braid of the same colour stitched on with a needle. This is the robe from which the knight

with hawk and hound, the rabbits, etc., etc., are copied. Another was a robe of thick, soft silk; the colours had been brilliant beyond measure. It is the urn or island pattern. The ground within the circle is red; the urn or flower-basket, the ducks, and the sea, are red, yellow, and purple; the porpoises are yellow and red; the fruit and foliage yellow, with red stalks; the pattern round the border of the robe is red. These two correspond to the description by Reginald of the two robes placed next the body. The translation of the body having been contemplated for so many years, there was plenty of time for having special robes made. It is very tempting to believe that the urn represents the Farne Island, blossoming with Christian virtues, and bearing abundance of Christian fruit; the fish and the water-birds, St. Cuthbert's porpoises and eider-ducks; the knight with hawk and hound, the great secular position of the Bishop of Durham; and so on. The robes, however, are said to be of Eastern origin. If they were not made with special reference to St. Cuthbert, it may fairly be said that they were selected on account of their undesigned reference to him. It is well known that earlier robes than these were found on St. Cuthbert's body in 1827, notably a stole, beautifully wrought and ornamented, bearing a Latin statement that Ælfræd caused it to be made for the pious Bishop Frithestan. This dates the stole to 905-915 A.D. The whole of these precious relics are in the possession of the Dean and Chapter of Durham. Mr. J. R. Clouting, of Thetford, exhibited a skull, which had been dug up at the depth of eighteen inches on the site of an ancient burying-ground about a mile from Thetford, on the Newmarket Road, with the following peculiarity: On the left side of the vertex, about one inch from the middle line and one inch from the fronto-parietal suture, was a wound, whose direction was obliquely from without inwards; the length of the incision was 2½ inches, and its depth the whole thickness of the bone; there was a circular opening through the inner table into the cavity of the skull, diameter ½ inch. He also exhibited a celt, one of a large number of flint implements picked up around Thetford, which happened to be found within about 150 yards of the place where the skull was dug up by a man whilst trenching his allotment. Mr. Clouting did not seek to connect the celt and skull-wound, as cause and effect; but he pointed out one prominent peculiarity—namely, that the portion of bone displaced by the injury, as indicated by the lines of the anterior and posterior margins of the incision, and the measurement of the width of the cutting-edge of the celt, happened to be exactly 2½ inches each. The edges of the wound in the skull had undergone considerable amount of repair, proving that its owner must have lived a considerable time after the injury—twelve months at least, but probably many years. There were no coins found near the skull, thus leaving the date of interment entirely an open question. Baron A. von Hügel exhibited and described, as follows, various objects recently added to the Museum: 1. A Roman bronze lamp, with chain attached (purchased). This beautiful lamp was found, some twenty years ago, in Coffin Chase Meadow, near Biggleswade. It was remarkably well preserved. A human-head mask forms a hinged lid to the largest

orifice of the lamp; a bird (? pelican, swan, goose) is nicely worked in relief on either side of its upper half, and a delicate pattern surrounds its widest circumference. 2. A leaf-shaped bronze sword (purchased). This sword is said to have been found in the river at Ely. The tongue, to which the hilt was riveted, has been recently mutilated. 3. A Saxon bronze-gilt disc (purchased). Found by Mr. J. Wilkinson, in a tumulus, Upper Hare Park, Swaffham. The whole surface is covered with very beautiful tracery, and there are five garnets on it, set into circles of white shell. These are backed with ribbed foil, which is nearly as fresh as on the day it was made. 4. A small Anglo-Saxon ivory plaque, elaborately carved, Elmham, Norfolk. Presented by the Rev. R. Kerrich to the society. Though one of the older treasures of the Antiquarian Society's collection, it was mislaid for some time, and has only recently found its way into the Museum. 5. Five bronze figures from crucifixes. One, which shows traces of gilding, dates from the eleventh century, and has been kindly deposited in the Museum by Mr. R. T. Martin, of Anstey Pastures, Leicester. Another figure is of the thirteenth century, and was bought, with some old keys, in a London curiosity-shop. This is the most recent of the five. The remaining three figures, all of local origin, have long been in the society's collection. They have now been placed side by side on a board to illustrate the gradual change which crucifix figures underwent in those two centuries. 6. An implement of stag's horn, Burwell Fen. Presented by Mr. J. Carter. The lower portion of a large antler has been neatly perforated (? for a handle, thong, celt); the top is cut and ground into a chisel-like wedge. There is in the Blackmore Museum a somewhat similar tool, made of bone, and still used in Cornwall for barking oak-trees. 7. Two bronze plaques from Peru. Hügel Loan Collection. The larger one is covered with elaborate and deeply incised work. In the centre stands a human figure with uplifted arms, its body filled with spirals, etc. On either side above is a lizard-like creature with prominent ears and muzzle; below are two other creatures, of which the design has, however, been already so much conventionalized as to render it difficult to see the animal in them. This plaque was no doubt, as is the case with ancient Mexican work, covered with pigment and studded with stones. The smaller specimen represents three human figures (two reversed). It appears to be one of more ancient date than the larger one. The British Museum does not possess anything like these bronzes, and one is at a loss to know with what to compare them. 8. A New Zealand weapon (*patu-patu*). Hügel Loan Collection. A particularly fine specimen of old Maori carving. Owing to much of old Maori woodwork having been touched up by the natives with European tools, specimens of genuine "shell-carving" are very scarce. 9. A mask from New Zealand. The helmet-like form of the head is strikingly like the classic-shaped feather helmets of the Hawaiians. (This New Britain mask was exhibited in conjunction with the *patu-patu* and three Maori sacred images, recently transferred to the Museum of Archaeology from the Fitzwilliam Museum, to show that the form of the helmet is still discernible in New Zealand carving.)

Chester Archaeological and Historic Society.—October 25.—The winter session of this society was opened by an inaugural address from the Lord Bishop of Chester. The Bishop, in his address, said archaeology was a thing which ought to be defined, yet it was a little difficult to define it. Most things ending in "ology" are either arts or sciences. They could not call archaeology distinctly a science; at all events, if it was a science, it was one which was at this moment, and was likely for some time to be, in solution. It would be a very long time before the most ardent archaeologists could attempt to lay down laws, or pretend they had discovered laws, which regulated the domain of archaeology in the same way as geology, theology, and the other words ending with "ology." Archaeology had not become a science. On the other hand, it had not become an art, because it did not teach us to produce anything. It being in that intermediate stage, he thought the proper way to describe it would be to call it a "study." We only look upon "archæology" as the science of those ancient things which, by some system of continuity, are connected with modern life; whereas by palæontology we refer to that description of antiquity which is not directly continuous with modern life. The distinction might be a fanciful one, because he had no doubt these things were all really connected distinctly with existing life; but "archæology," as we use it, does connect itself with those objects that have continuity between ancient and modern life; whereas palæontology, as we use it, refers mainly to that which has become so obsolete that in the distance we do not claim a connection between it and existing things. The study of those ancient things was somehow connected by progress with natural science on the one hand, and with modern politics on the other. In one aspect archaeology connected itself with anthropology, and archaeology plus anthropology very often took the form of palæontology, the science connecting itself with the earliest instruments of existing life, all the questions about stone axe-heads and such-like, which were extremely remote and difficult to throw into any correlation with modern life. Then, on the other hand, where archaeology connected itself with political, civil, or social life, there it was the sister of history and an important contributor to the knowledge of history; or, as he had formerly remarked, archaeology busies itself with the formation of the concrete in which the foundations of history are laid. Archaeology was not in itself a history, but it contributed that element of antiquarian research which was one of the most charming and taking sides of historical study, and which on any view of history, excepting the purely utilitarian, drew in the largest number of students. Antiquarian research in all matters of genealogy was of the most inexhaustible character, and both in America and Britain there were several magazines on the subject, and numerous students. It was strange that, while the study of genealogy used to be thought the sign of an obsolete, effete, and worn-out nation, at the present moment in America the study of genealogy was drawing a larger expenditure of money, investigation, and literary power than in any other country in the world. Besides genealogy, there was local history, a study in which every man having any affection for his birthplace or locality would naturally

take great interest, and a study to which men of almost every rank of society could contribute. In the remotest villages people were generally found who could tell facts of local history, local administration, or particular anecdotes of families which were, had been, or would be historical, and which ought to be collected from time to time, and put on record. Especially in counties like Cheshire and Lancashire, there were great changes going on, owing to the formation of railroads and the division of parishes, in which local history might derive a great deal of information by seizing the present moment for putting on record things which were likely to change very soon. Regarding Cheshire and North Wales, there was a large number of good books—some so good and thorough that, until one had mastered them, it argued a certain amount of presumption to talk about Cheshire and North Wales antiquities. Until one had read Ormerod, one could not be sure a new fact hit upon had not been known for the last sixty years. Among the old school of antiquaries we also had King's *Vale Royal* and Leicester's *Antiquities*; and recently Mr. Thompson Watkin's *Roman Antiquities of Cheshire*, *The History of the Hundred of Macclesfield*, *Monographs of Macclesfield and Nantwich*, etc., besides the histories of Chester proper, and Mr. Henry Taylor's book upon Flint, which he read with the very greatest pleasure—a book which seemed to be quite a model of what local history should be, full of old information and new information, and all arranged in that intelligent way, and with that full perception of the bearing of local history upon general history, which really was immensely to be desired in archæological histories. If they subdivided into chronological periods the field of archæological study, they would see how very large opportunities they had in this part of the world for carrying on successful investigations. Dividing them into six classes, the first would be the section of archæology which they might call indigenous—that which was most closely connected with anthropology, with natural science—that study which investigates the succession of the stone, the bronze, and the iron implements. The old quarrel between the bronze and the iron had been less before us of late years, because of the immense interest attaching to the discovery of the stone weapons. Then, again, when they got nearer still to anthropological study, they entered the region of skulls and shin-bones, and they found his good friend Professor Boyd Dawkins, who not only had investigated all those matters from the natural history point of view, but also had worked out historical theories from them; and he would tell them how and when he had picked up the bones of a primitive indigenous person, by the broadness of shin and the length of skull, to what exact nationality he belonged. Then, again, there was the history of the cave-dwellers, the lake-dwellers, and so on; and that and the nature of the weapons discovered, the nature of the bones, was a link between natural science and archæology. The second period was that of the Celtic pre-Roman antiquities. The third division brought us directly into the great channel of civilization, the Roman period, which had been so largely illustrated in the beautiful book of Mr. Thompson Watkin, and for which in Cheshire there was a considerable amount of material. Although Cheshire was a battle-

field of considerable importance in the very earliest days of Anglo-Saxon Christianity, it did appear, by its practical exemption from Danish ravages, to be one of the most likely portions of England for the tracing of a direct connection between the ancient British and the Anglo-Saxon Church. He was not one of those who attached very great importance to the existence of the ancient British Church. Having written a large volume on the subject, in which everything on the history of the ancient British Christianity was put together, he had come to the conclusion that it really was of less historical and continuous importance than was very often given to it. The fourth subdivision was the Anglo-Saxon period, and for that period they in Cheshire had, or might have, materials not adequately worked. Cheshire was the most northerly part of the kingdom of Mercia, which to a very great extent escaped Danish ravages. It was well ravaged by the Anglo-Saxons, and there had also been great doings in Cheshire in the Roman times; but from the Danish invasions Cheshire, he was inclined to believe, did not suffer very much. It lay to the west side of the great line which separated, in the time of Alfred, the Danish from the Anglo-Saxon dominion in Britain; therefore, naturally, one would look in Cheshire for a continuity of a great many Anglo-Saxon names of places, and to some extent, possibly, for traces of Anglo-Saxon institutions. Now, Runcorn, besides Chester (which was pre-eminent in this matter) was the site of very ancient Anglo-Saxon civilization. Eddisbury was another, and Thelwell another. He did not know, if they went to Runcorn and dug the whole ground over, that they would find any Anglo-Saxon coins; but he did know, historically, that that was an important site from the ninth century, in the same way as at Thelwell and the great Forest of Wirral. His lordship then referred to the names of Cholmondeley, Wyburnbury, Pemondestall, and Bromborough as being of unmistakably Saxon origin. Coming down to Norman and mediæval times, they would find that material existed, and existed very largely, in the county of this period. To this period nearly all the architecture and archæology of Cheshire belonged. He could not remember ever seeing any Anglo-Saxon work connected with Chester, although, as he had said, it must have been an important period for the city, because it was untouched by the Danes. But from the moment of the Conquest there was abundant testimony. He had himself seen the principal charter of the Mainwaring family, which was found in a hayloft—a most beautiful specimen of a charter, printed copies of which existed, whilst the original was lost, and narrowly escaped being lost entirely but for its timely discovery. Then there was the great subject of genealogy, about which everybody should know more or less. Where an old family could trace its genealogy back for three generations, or to the beginning of the present century, it was pretty nearly certain that it could go back to the Reformation. This was a very important matter, and interesting to those who had old family connections in Cheshire. He expressed his pleasure at the careful manner in which the archæology of the county, as displayed in the architecture of the cathedral and old parish churches, was being preserved and restored. Coming to the sixth division, his lordship said it was

one in which they, as archæologists, could do the greatest service at the least trouble. They were living in times when very many things connected with their own lines and ancestry were rapidly passing away. He referred to the old-fashioned tinder-boxes of the past, and to the institution of the "church ale," the latter of which was so marked a feature for aiding and sustaining the fabric of the church in olden times, and the precursor of the modern bazaar to the same end. These things marked a distinct series of steps, which it was desirable should be placed on record before they were entirely forgotten. He pointed out that a great deal of interest attached to old churchwardens' accounts, showing how the money was raised for supporting public matters of business, such as the making of roads, maintenance of the poor, etc. From an opportunity he had of inspecting these accounts for the parish of Great Budworth, it would appear that each township sent two representatives to an assembly that met four times a year, who were called "township-men," and collectively "the assembly of gentlemen, landowners, township-men, churchwardens, and overseers," their constitution representing in every particular the Parliamentary constitution of the country—gentlemen representing their own property, landowners the House of Lords, township-men the House of Commons; and in the churchwardens and overseers they would get, as well as her Majesty, the Most Honourable the Privy Council and great Ministers of the Cabinet. When these meetings of townshipmen and others found out how much money they wanted, they proposed to make what they called a "mise." A great many might remember the use of the word "mise" as a unit in the collection of money. The district was not rated according to the holdings, but a certain sum represented the payment of the collective parishes. If they wanted more money, they raised two, three, four, or as many as five "mises." That was common both in Yorkshire and Cheshire, although he never saw the term "mise" except in Cheshire records. These things, to his mind, were very interesting, and illustrated what he spoke of at the beginning, as to archæology following a particular line. Then, he did not doubt that there were still existing relics of city clubs and pensions which would soon be forgotten, but which were valuable as containing lists of names that would be lost if they were not looked after, or of being picked up by the first archæologist who came that way. Mr. G. W. Shrubsole followed with a paper "On the evidence of a considerable traffic in coal, lead, and lime, in Roman times, between Deva and the coast of North Wales." He said it seemed highly probable that, Deva being the seat of Government of the district, any tribute the Romans might have thought proper to inflict on the surrounding tribes would be payable here; and here they had at once the commencement of a regular trade route, supposing trade had not already begun to gravitate towards the place. And foremost he alluded to the tribute of lead, which as a natural mineral production of North Wales would be most likely to find its way to Chester from Flint, where, and in the district, there were evidences of ancient smelting hearths or furnaces. He pointed out the facilities offered for bringing this tribute, as well as other produce, to Chester by the river on the tides; and by means of many interesting

and curious relics recently discovered in excavating for a new gas-holder at the Chester gasworks, proceeded to show not only that this was so, but that in all probability the Romans were acquainted with the value of coal, which, with limestone, was made an article of traffic. At twenty-three feet depth the ordinary gravel was found charged with Roman pottery, and bones of living animals (in an adjoining room were bones sufficient to cover the whole of the room in which they were met) taken from the excavation. In the latter was also found a pig of lead bearing an inscription corresponding with the date A.D. 74, as well as relics of a wooden staging. Mr. Shrubsole illustrated how these remains corresponded with a line of posts and Roman debris discovered close to the Watergate in 1874, and evidently pointed to the conclusion that a complete row of staging existed from one to the other at this spot; moreover, it lent confirmation to the theory that the arm, or creek, of the river existing in those times at Blackfriars followed a course under the City Walls to the Watergate, where it turned towards the gasworks, and where even now there was an indentation or small creek in the river-bank. An old map of 1574 showed three sailing vessels on the river running close to the Walls, but another of 1753 showed the same area enclosed by land, and ships of the same size at the Water Tower. Fifty years later, however, only the rings that fastened them remained. Owing to the ample supply of timber in the neighbourhood he thought it might be taken that the boats engaged in the trade were built at Chester. The remains of the old staging, some part of which had been brought to the room to aid in illustrating the paper, were exceedingly curious and interesting. It was pointed out that the piles were not only shod with iron fastened on with nails, but the whole was embedded in concrete, a mass of the concrete, indeed, firmly adhering to each specimen. The staging would enable vessels to unload at any stage of the tide, whether high or low water. The whole arrangement suggested a considerable traffic. The question arose, with what towns or stations this traffic was carried on; and by means of diagrams the lecturer indicated that these could be none other than the ancient Roman towns in the district now marked by such places as Holyhead, Carnarvon, Flint, Holywell, and other modern towns. In his visit to the gasworks he said he noticed considerable indications of coal among the debris, and an examination showed that most of it was rounded or water-worn, and that it belonged to the valuable variety known as cannel coal. From first to last very little under a ton of this coal had been removed from the excavation, and was in itself evidence of a considerable traffic having been carried on in it.

Yorkshire Geological and Polytechnic Society.

—The annual meeting of this society was held on Nov. 18, at the Bull Hotel, Wakefield, Mr. T. W. Embleton in the chair.—Mr. J. W. Davis, the hon. secretary, read the annual report, which stated that during the past year steady progress had been made. The present number of members was 215, being an increase of five on the previous year. There were thirty-three life members. The attention of the members was requested to the fact that local scientific societies had been admitted as corresponding societies

to the British Association. Such co-operation on a still more extended scale than at present would result in important gains to science, and it was with this view that the committee sought to extend the federation and form an organized centre for local scientific societies in connection with the annual meeting of the British Association. The report gave an interesting *résumé* of the work done by the society, and threw out valuable suggestions with a view to its further extension. The financial statement showed that the funds of the society now amount in the aggregate to £360.—The Rev. J. Stanley Tute read a short paper on the "Cayton Gill Beds," submitting for inspection a number of interesting fossils which had been found in them.—A paper on "Habitation Terraces in the East Riding" was submitted by Mr. J. R. Mortimer, F.G.S. The terraces described were lance-shaped, as platforms, and not to be confounded with cultivation terraces, so common in the vicinity of old villages. They occur on many of the steep hillsides of the wold valleys, usually on that side which faces the morning or mid-day sun. Sometimes one, but oftener two or three, run along the side of the valley parallel with one another. They are from 100 to 200 yards in length and 15 feet to 25 feet broad. Mr. Mortimer considers that they were made as sites for primitive dwellings. Several examples in Raindale, Fimber, Burdale, and other places were described. They have, he thinks, relation to a very early period of man's existence in this country, and are probably the first earthworks constructed. The wold intrusions cross these terraces, and were evidently constructed at a subsequent period.—Mr. J. W. Davis, F.S.A., read a paper on "The Relative Age of the Remains of Man in Yorkshire." It gave some account of the men and women who he believed lived in Yorkshire at an earlier period than any of which we have written or even orally transmitted history. A people who inhabited the Yorkshire wolds erected defences against neighbouring or more distant foes, and buried their dead, generally after cremation, in rude graves dug in the ground. Above the remains were erected tumuli, of which considerable numbers were scattered over the East Riding. A branch of the same tribe occupied rude structures built on the trunks of trees laid horizontally one above the other in the lakes and meres of Holderness. They appeared to have been peacefully disposed people given to agriculture, their clothing being the skins of animals which they killed for food. The men of this age were acquainted with the uses of pottery, rudely shaped by hand, the decorations being effected either by the finger-nail or some sharply pointed instrument. Their weapons were made from the nodules of flint. Probably about the same period the caves which abounded in the mountain limestone districts of Craven and the dales of the North Riding afforded shelter to a primitive people of whom we knew little, except that they derived a precarious living from the chase. Valuable information was obtained of the presence of man at a remote period from the occurrence of flint flakes and implements beneath the peat, on the range of hills forming the Pennine chain. The great trees which flourished at this time probably indicated a warmer climate than now exists. In Victoria Cave, Settle, there was evidence of a comparatively recent

occupation by men possessed of considerable refinement as compared with those of earlier times. Traces of the Roman occupation of Yorkshire were discussed, and considerable information of an interesting character was given. The lake-dwellings at Ulrome, seven miles south of Bridlington, had a peculiar interest to the archaeologist, as they were the first of the kind discovered in England. There was no doubt that a great part of the Holderness district was at one time under water, and it was during that time that the structures were erected that gave support to lake dwellings. In conclusion, Mr. Davis said that whilst the Assyrians and Egyptians were at the height of their civilization, the people in this country were a race of savages. The culture of the Assyrians and Egyptians had passed from them; meanwhile the English had reached the highest state of civilized development hitherto attained by man.—A paper on the prehistoric remains on Rombald's Moor, by Mr. John Holmes, described a number of evidences of man's existence on that ground. Reference was also made to ancient burials, and more particularly to urns with bones and trinkets found within a circle of earth and stones, measuring 50 feet in diameter, on the south-east side of Baildon Moor. Mr. Holmes also described the cup-and-ring marks which occur in many places on Rombald's Moor, and discussed the theories as to their origin and meaning. The paper concluded with a description of the limekilns at Lanshaw Delves.—Mr. G. R. Vine, of Sheffield, contributed notes on the palæontology of the Wenlock Shales of Shropshire. The area in which this formation exists is in North and South Wales, Westmoreland, Scotland, and Ireland. The researches of Mr. Vine have shown that the Wenlock shales of Shropshire are far more fossiliferous than those found in other districts. The principal additions are in the minute forms of animal life, the remains of which have been obtained by washing the shales. The basis of the work is the address of Mr. R. Etheridge when President of the Geological Society. About twenty tons of the shale have been worked, and immense numbers of specimens obtained. Since 1881 Mr. Vine had given most of his leisure-time to picking out these minute organisms with a magnifying glass, and of the actinozoa, echinodermata, and crustacea, including entomostraca, annelida, polyzoa, brachiopoda, and gasteropoda, he had at least 200,000 examples. A portion of these were described in the paper.—Mr. J. W. Davis reported on the Raygill Fissure, stating that in consequence of a large mass of limestone in front of the fissure having obstructed further investigation, the operations of the committee had for a time been suspended. Considering the scarcity of remains and the difficulty and expensive operations which would be necessary in order to continue the investigation, it was now recommended that nothing further should be done at present.

Belfast Natural History and Philosophical Society.—Nov. 7.—The President of the Society, Mr. W. H. Patterson, opened the session with an address entitled "Some Later Views respecting the Irish Round Towers." The President traced briefly the position of the round-tower controversy up to the period at which Dr. Petrie published his essay. He proceeded.—In 1878 Miss Margaret Stokes published

her *Early Christian Architecture in Ireland*. Miss Stokes holds that the first round towers were erected in Ireland soon after the first invasion of the Northmen, for the protection of the religious communities against these Pagan invaders, and that the erection of these church keeps or castles continued for about three centuries—that is, from a little before the year A.D. 900 to about A.D. 1200. In speaking of the state of architecture in Ireland at the close of the ninth century, Miss Stokes says that, although the use of cement and the hammer was known to Irish builders, the horizontal lintel had not yet been superseded by the arch, and at this point we arrive at a class of buildings which forms a striking innovation in the hitherto humble character of Irish church architecture—that is, the lofty pillar tower. In the beginning of the present century the existence of 118 of these circular ecclesiastical towers was asserted; of these seventy-six remain to the present time in a more or less perfect condition. Miss Stokes remarks that a certain development of knowledge and skill in the art of building may be traced in these various examples, and that such changes are analogous to those which took place in the church architecture of Ireland after the eighth century. She then attempts a rough classification of the existing round towers, showing the gradation in masonry and the corresponding changes in the character of the door and window openings. There are four divisions into which the towers are classified. (First style—Rough field stones, untouched by hammer or chisel, not rounded, but fitted by their length to the curve of the wall, roughly coursed, wide-jointed, with spalds or small stones fitted into the interstices. Mortar of coarse unsifted sand or gravel. Second style—Stones roughly hammer-dressed, rounded to the curve of the wall, decidedly, though somewhat irregularly coursed. Spalds, but often badly bonded together. Mortar freely used. Third style—Stones laid in horizontal courses, well dressed, and carefully worked to the round and batter; the whole cemented in strong plain mortar of lime and sand. Fourth style—Strong, rough, but excellent ashlar masonry, rather open-jointed, and therefore closely analogous to the English-Norman masonry of the first half of the twelfth century; or, in some instances, finest possible examples of well-dressed ashlar. Sandstone in squared courses. Miss Stokes then follows with what she calls a broad classification of the towers according to the average styles of their masonry and apertures. Those which belong to the first style of masonry have doorways of the same material as the rest of the building; sometimes the stones are roughly dressed; the doorways are square-headed, with inclined sides; about 5 feet 6 inches high by 2 feet wide, and 8 feet to 13 feet above the level of the ground. In the second and third styles of masonry there will be found in the doorways the first idea of an arch, the curve being scooped out of three or five stones; the stones of the doorways are generally of some finer material than the rest of the wall, and sometimes an architrave or moulding is introduced. In the fourth style we find the doorways formed with a regular radiating arch of six or more stones, with architrave, or fine examples of the decorated Irish Romanesque of the twelfth century. Miss Stokes considers that the following con-

clusions may be drawn from those comparisons:—

1. That these towers were built after the Irish became acquainted with the use of cement and the hammer.
2. That the towers were built at or about the period of transition from the entablature style of the early Irish period to the round-arched decorated Irish-Romanesque style.
3. That the largest number of these towers were built before this transition had been established, and while the Irish builders were feeling their way to the arch.
4. That as this transition took place between the time of Cormac O'Killen and Brian Borumha—*i.e.*, between A.D. 900 and 1000—the first groups of towers belong to the first date. The average thickness of the wall at the base of the towers is from 3 feet 6 inches to 4 feet. The usual diameter at the level of the doorway is from 7 feet to 9 feet internally. The towers taper, and their walls diminish in thickness towards the top. In height the towers vary from about 50 feet to over 100 feet. Internally the towers were divided into six or seven stories. The floors, which were of wood, were supported in one of three different ways. The beams either rested on projecting abutments in the wall, or there were holes for the joists; or, thirdly, corbels or brackets supported the floors. The height of the doorway above ground averages 13 feet, but it varies considerably. The doorways always face the entrance of the church to which they belong, unless in those instances where the church is evidently much later than the tower, and it is found that the position of the tower was usually about 20 feet distant from the north-west end of the church. The name by which these towers are usually distinguished by the writers of the Irish annals is "*cloitchech*," signifying bellhouse or belfry. There are numerous references in the annals of disasters to these belfries by fire, lightning, and other causes. We also learn that persons took refuge in these towers, and that sometimes the protection of the towers was sought in vain. After a very full and careful survey of all the matters connected with this subject, Miss Stokes writes: "The conclusion drawn from all these data being that such towers, though constructed from time to time over a considerable period, and undergoing corresponding changes in detail, were first built at the close of the ninth century, and that a number seem to have been erected simultaneously;" and again, in speaking of the first arrivals of Danish invaders in this country: "In the beginning of the ninth century a new state of things was ushered in, and a change took place in the hitherto unmolested condition of the Church. Ireland became the battlefield of the first struggle between Paganism and Christianity in Western Europe, and the result of the effort then made in defence of her faith is marked in the ecclesiastical architecture of the country by the apparently simultaneous erection of a number of lofty towers, rising in strength of 'defence and faithfulness' before the doorways of those churches most likely to be attacked." After reviewing some historical records as to the building of certain towers and peculiarities in their construction, Miss Stokes writes: "Thus we find three distinct periods to which these towers may be assigned—first, from A.D. 890 to 927; secondly, from 973 to 1013; thirdly, from 1178 to 1238; and of these three periods the first two were marked by a cessation of hostilities

with the Northmen, while the Irish made energetic efforts to repair the mischief caused by the invasions of the heathen. It is clear that these three divisions are distinctly marked by three steps in the progressive ascent of architecture, from the primitive form of the entablature to that of the decorated Romanesque arch. The churches built by Cormac O'Killen are characterized by the horizontal lintel; the church of King Brian, at Iniscaltra, with its still partially-developed Romanesque doorway and chancel-arch, while retaining the rude form in its minor apertures, marks a period of transition from the horizontal to the round-arched style; and the buildings of Queen Dervorgilla and Turlough O'Connor, with the doorway of Clonfert, show what the latter style became in the lifetime of Donough O'Carroll. If Lusk, Glendalough, Timahoe, and Ardmore are taken as types of this gradation in the towers, we see such signs of progress as lead to the belief that a certain interval of time had intervened between the first and last-mentioned of those erections."

Archæological Institute.—Nov. 4.—J. T. Micklethwaite, Esq., V.P., in the chair.—A letter from the Rev. Joseph Hirst on "The Archæological Prospects of Asia Minor" was communicated to the meeting.—Mr. W. M. Flinders Petrie read a paper on "The Finding of Daphnæ." The site of Tell Defenneh, near Kantara, is now shown, by Mr. Petrie's excavations this spring, to be the Stratopeda, or camp of the Ionian and Karian mercenaries, the whole spot being covered with Greek and Egyptian remains of the 26th Dynasty. The fort was founded by Psamtik I., and the place was desolated under Aahmes by the removal of the Greeks, exactly as stated by Herodotus. The palace-fort here was the "Pharaoh house in Tahpanhes," named by Jeremiah, and the pavement mentioned by the prophet was discovered. The building is still called by the Arabs "The Palace of the Jew's Daughter," apparently in memory of the "King's daughter" of Judah, who fled there with Johanan and the Jewish refugees in 587 B.C. The archæological results are mainly in Greek vase-painting, a great quantity of archaic pottery having been found. Ironwork and jewellery are also common on this site, besides immense numbers of weights. The foundation deposits of Psamtik I. were taken out from each corner of the fort. Mr. Petrie's other discoveries this year for the Egypt Exploration Fund, at Naukratis, Buto, and Tell Nebesheh, were also briefly described.—Mr. A. Baker read a paper upon "Architecture and Archæology" advocating the closer union of the two.—Among the objects exhibited to the meeting was a large amphora, found with seventeenth-century remains. Mr. E. Budart sent some notes upon this vessel. It was thought by the meeting that it was of the period of the Commonwealth, and probably for the importation of crude oil from the Mediterranean.—Mr. Petrie exhibited Egyptian antiquities, including some fine examples in gold.

English Goethe Society.—Nov. 3.—H. Schutz Wilson, Esq., in the chair.—Dr. R. Garnett read a paper on "The New Melusine." After briefly sketching the literary history of the story, and its relation to the ancient legend, Dr. Garnett read a translation, made by himself, of the greater part of it, and proceeded to discuss the

opinions of the German critics respecting its origin and purpose. In the discussion which ensued, Mr. Edward Bell remarked on the resemblance of the *New Melusine* to another fanciful tale by Goethe, the *New Paris*; and Miss Toulmin Smith stated that the original legend of "Melusine" had been dramatized in Germany.

New Shakspeare.—Nov. 12.—Mr. S. L. Lee, Hon. Treasurer, in the chair.—Mr. F. A. Marshall read a paper "On the Effacement of Queen Catherine, Mother of Henry VI." Mr. Marshall reviewed the scanty records concerning the Queen from the death of King Henry V. to her own, including what was known of her private marriage with Owen Tudor, showing the bitterness of feeling aroused in England by this *misalliance*—a feeling which probably forbade her presentment on the stage except as an adjunct of the beloved King and famous general Henry V.—The Chairman reminded the meeting of Pepys's visit to Westminster Abbey, where he saw the body of Queen Catherine, which had lain exposed to view since the destruction of the old Lady Chapel by Henry VII., pointing out that the body must have been thus exposed to public view in Shakspeare's time, and that such treatment of the body of a queen was probably the consequence of her degraded position in the popular estimate.—Mr. Marshall also read a note "On the Earl of Warwick in *Henry VI.*," showing that the Warwick in this play was Richard Beauchamp, the same as in *Henry V.*, not Richard Neville, the King-maker; and a note "On the Date of *The Merchant of Venice*," summarizing the considerations which should guide us in fixing that date, which he himself held to be 1596.

Oct. 22.—Dr. F. J. Furnivall in the chair.—Mr. S. L. Lee read a paper "On the Elizabethan Drama and Contemporary Crime," showing the topical character of much of the drama of that day, and its habit of relying for matter upon current political and social events, and more particularly domestic tragedies. As specimens of political plays we had Chapman's "England's Joy," which had for subject the tragical death of Marshal Byron, and Middleton's "Game of Chess." Of social plays there were "Arden of Feversham," the "Warning for Fair Women," and "Two Tragedies in One," in which plays the fullest detail was presented on the stage—as, for instance, the reading of the indictments and other legal processes, a hanging, and the cutting to pieces of a body. The prologues of such plays boasted of this realism. Mr. Lee did not attempt to deal with the question of authorship. We found in these plays a good representation of ordinary middle-class life, and saw that the close relations between the Elizabethan stage and Elizabethan life was the strong point in the national drama of that age.—The Chairman thought that as regarded Shakspeare he tried topical drama of this sort (in "Love's Labour's Lost"), and found that it did not suit his powers, and so left it for others. He could not admit Shakspeare's share in "Arden of Feversham."—Mr. A. H. Bullen said that the early date of "Arden" (1592) had always puzzled him. If young Shakspeare did not do the strong work in it, one did not know to whom to ascribe it, all the good men of that date being known.

Numismatic.—Oct. 21.—Dr. J. Evans, President, in the chair. The following exhibitions were made:

Dr. Evans, an electrotype of a large bronze medal of Henry VIII., preserved in the Antiken Cabinet at Vienna, having on one side the bust of the King, and on the other a crowned rose and the inscription RVTILANS . ROSA . SINE . SPINA; and also a small silver medallion of Gallienus. Mr. Durlacher, a rare half-sovereign of James I., with m.m., a bunch of grapes, and the word IACBVS;—and Mr. Krumbholz, a money-changer's silver weight with the head of Elizabeth on both sides, and counter-struck with the silver mark for 1618.—Mr. J. G. Hall read a paper on the types, etc., of European mediæval gold coins, in which he traced the origin of the gold coinages in the principal European states.—Mr. Grueber read a paper on a unique and unpublished medal of Anthony Brown, first Viscount Montagu, recently presented by Mr. A. W. Franks to the British Museum. In the course of his remarks Mr. Grueber attributed the medal to the hand of Jacopo Trezzo, the famous Italian medalist of the sixteenth century, who probably executed it on the occasion of Montagu's visit to Madrid in 1560.—Mr. G. Sim communicated a notice of a hoard of silver coins found in Aberdeen in May last. The hoard consisted of 12,236 pieces, comprising 11,741 English pennies of Edward I., II., and III., and 131 Scottish of Alexander III., Robert Bruce, and John Baeliol; 140 foreign sterling; and 224 illegible and fragmentary pieces.



Correspondence.

MONUMENTAL BRASSES.

Would you kindly allow me to call the attention of some of your readers to the Cambridge University Association of Brass-Collectors? The association has only recently been formed, and aims at uniting all past and present members of the two Universities who are interested in this branch of archæology.

All Oxonians and Cantabs are eligible for membership.

Rule VI. requires that the association assist in the better preservation of monumental brasses throughout the kingdom. In accordance with Rule IX., an exchange-book has been commenced, open to *all brass-collectors* without restriction. Communications respecting this book can be forwarded to the Secretary, St. John's College Cambridge. Every entry must be accompanied with a notice of the approximate date, character, and style of rubbing of the brass.

Any other information, as of meetings and so forth, can be obtained from me.

HERBERT W. MACKLIN,
Hon. Sec.

DISCOVERY OF HUMAN BONES AT COLCHESTER.

[*Ante*, xiv., p. 276.]

Your correspondent appears to have overlooked the fact that on the west side of the Butt road leading from Head Gate, Colchester, directly opposite where

these bones were discovered, was the site of one of the Roman cemeteries.

On this, the west side, great numbers of burials took place, some of them apparently at a late period of the Roman occupation, in many cases by simple inhumation. This method of disposing of the dead is quite the exception in the immense cemetery, through which ran the London road from Colchester. As we know, it was the practice for the Romans to bury on both sides of the road. We may, I think, safely conclude that these bones are the remains of the Roman inhabitants of this town, and that they are not the results of hurried interments during times of plague. The bodies being buried in north, south, east, and west directions, disposes of the idea that they are Christian burials.

In many of the burials, the marks in the sand show that they were interred in coffins formed of thick wooden slabs.

The nails of these coffins are from six to nine inches long, and are of the same form frequently found in Roman graves; but there is another strong reason for supposing these interments to be Roman. The situation is, as I said, on the east side of the Butt road, directly opposite a long-known Roman cemetery. And then there have been many cinerary urns turned up in the same excavations; and in the adjoining field, within a hundred yards, in building the artillery barracks, was found a large square glass vessel, containing bones, now in the museum, besides a great number of cinerary urns of the ordinary types.

Tradition says that many of the victims of the plague were buried in the grounds of St. John's Abbey; and in the south-east corner of these grounds is a large mound, stated by Morant to have been heaped over the bodies of those who died of the plague. The pest-house at Myland, like pest-houses elsewhere, was a house set apart for those suffering from small-pox—at all events, this was the use to which this house was appropriated up to the time it was disused.

I have been informed by old persons in the district that patients were sent there to undergo inoculation.

HENRY LAVER,
Local Secretary S. Antiq.

THE ANCIENT PARISH OF WOKING.

[*Ante*, xiv., p. 244.]

The writer seems to identify the name Piriford with Peliforde in *Domesday*; but this may be questionable. Last year (after having already been engaged with many others by request in making inquiries for the Sussex *Domesday* volume), I amused myself by extracting and identifying the names of manors of the Surrey *Domesday*, which I found a much easier task, being able in the great majority of cases to identify the ancient with the modern names; and the MS. of this I have handed to the Surrey Archæological Society. But among the fourteen names which I was unable to identify occurs the name of "Peliforde" in Godley Hundred.

In *Domesday* it is said, "The Abbey holds Peliforde. Harold held it of King Edward. Before Harold had

it, it was assessed for twenty-seven hides; afterwards he held it for sixteen hides." But in the margin there is added, "Now it is taxed at eight hides." Now, King William, it appears, granted to the Abbey eight hides of the Manor of Piriford, which were in his demesne within the Forest of Windsor; and the date of this appears as "post discriptionem totius Anglie," which we may assume to mean the Domesday Survey. With these differences in names and quantities, I must consider that there is difficulty and doubt as to identity.

H. F. NAPPER.

December 2, 1886.



Reviews.

Bibliographical Notes on Histories of Inventions and Books of Secrets. Part III. *Account of a Copy of the First Edition of the "Speculum Majus" of Vincent de Beauvais, 1473: Supplement to Notes on Books of Secrets.* Part II. By JAMES FERGUSON, M.A. (Glasgow: Strathern and Free-man, 1885.)

These papers, read before the Archæological Society of Glasgow on December 18th, 1884, have been reprinted, and we are glad of the occasion of noticing them, although unable to do so adequately in the space at our disposal. From our point of view it is impossible to appreciate too highly the labours of an eminent scientific man who leaves the practical and everyday field of professional work to step into the paths and by-ways of the past, and explore the antiquities of the subjects to which his life is devoted. Professor Ferguson has already enriched the bibliography of the history of inventions by his researches, and in the papers before us, which we would commend to bibliographers as models of careful analysis and criticism, he has made an important addition to the subject. Since the reading of his previous papers, the author has acquired a considerable amount of new material on the literature of technical receipts and "secrets." The history of inventions hitherto has been generally *terra incognita* among us outside Polydore Vergil's treatise, and Beckmann's *History of Inventions*, of which an excellent translation appeared in Bohn's popular series. The literature of the history of inventions has been so largely indebted to Germany and other nationalities, that we hail with satisfaction the advent of a worker in the subject who belongs to the nation which for a long time has been the largest contributor to the stock of inventions and scientific discovery.

The History of the Forty Vezirs; or, The Story of the Forty Morns and Eves. Written in Turkish by SHEYKH-ZĀDA. Done into English by E. J. W. GIBB, M.R.A.S. etc. (London: George Redway, 1886.) 8vo, pp. xl., 420.

This valuable addition to Oriental literature was made at the suggestion of Mr. W. A. Clouston, to whom the book is dedicated; and to have inspired this undertaking may fairly be considered a material

addition to that scholar's distinguished services. This translation has been made from a printed, but undated, text, obtained a few years ago in Constantinople. The MS. version of this text was dedicated to Sultan Mustafâ; there have been four Ottoman monarchs of that name, and as the earliest of these reigned from 1617 to 1618, and from 1622 to 1623, the present edition of the *Forty Vezirs* is somewhat recent. The text from which Belletête published his extracts (Paris, 1812) is very much older, if not the original Turkish version of the work; it is dedicated to Sultan Murâd, whose reign extended from 1421 to 1451. Of Sheykh-Zâda, the collector, or author, or translator of these stories, nothing is known. In his dedication he states that the work is a translation from the Arabic; but it is not clear whether the title is that of the Arab original or of the Turkish translation. This title is *The Story of the Forty Morns and Eves, for the Sultan of the Age*, the title of the present later text being the popular Turkish one, *The History of the Forty Vezirs*. Mr. Gibb mentions other versions of the text. There is a MS. text preserved in the Royal Library at Dresden, of which Dr. Behnauer published a German version in 1851; and a certain Ahmed the Egyptian made an independent but abridged Turkish translation of the romance, a MS. of which is in the Municipal Library of Leipzig. The library of the India Office also has a text, but it has nothing to indicate the origin, title, author, or date of the volume. While there is little difference, save in detail, between these various versions, there is a vast difference in the selection of stories given in each, so that a knowledge of the various versions becomes very important. Of the several texts which are here presented in an English dress by Mr. Gibb, one alone contains the full number of stories, viz., eight, one for each of the vezirs, and a corresponding one each night for the lady. The four texts mentioned yield a total of one hundred and ten distinct stories, all of which (with the exception of three whose subjects render them untranslatable) Mr. Gibb has translated, placing in an Appendix such as do not occur in the text he has employed. Not only this, but the author has also given a summary of the various stories in a table of contents. It will thus be seen how thorough a piece of work this volume represents, and we think that orientalists will recognise the judgment shown by Mr. Clouston in suggesting this translation.

Historic Towns: London. By W. J. LOFTIE. (London: Longmans, 1817.) 12mo, pp. viii., 223.

This is the first volume of the series projected by Mr. Freeman and Mr. W. Hunt; and if it is a specimen of the succeeding volumes, we are bound to confess that the scheme is slighter than we hoped and expected. Mr. Loftie has produced an interesting and thoroughly readable book; he has gone through some evidence which other writers have ignored or have not possessed; he puts old facts into new light; he gives us, in short, a picture of London which we ought to possess. But after all, he does not describe London as an historic town in the way we should think it capable of being described; and he is dogmatic about some portions of his history where he is only

entitled to be suggestive. Still, with the maps, with the highly interesting narrative, we are far from saying that this fresh contribution to the history of London is not very acceptable, and likely to prove of great service to students of English town and city life.

Mr. Loftie thus divides his work: London before Alfred, the Portreeves, the Mayors, the Wardens, the Municipality, London and Middlesex, the Church in London, London Trade, London and the Kingdom. Of these chapters two stand out as exceptionally valuable—namely, those on the Portreeves and the Church in London. It has long been a desideratum to have clearly placed before us the early historic connection between the ecclesiastical and civil history of London; and we fancy that when this subject is approached more exhaustively than Mr. Loftie has been able to manage in his limited space, it must be upon the lines and with the help of this chapter.

What we mean by the great suggestiveness of Mr. Loftie's work is well exemplified in his chapter on the Portreeves. By the aid of place-names, long since forgotten in their original connection, he is able to reconstruct for us some of the sites of the oldest settlements in the City, and to point out the spaces devoid of habitations. "We see," he says, "that the first settlers crowded about the bridge-foot, and spread along the two great highways towards Newgate and Bishopsgate. Many remained by the shore of the Thames; many nestled under the shadow of St. Paul's." And for proof of these statements we are referred to the size and position of the wards. This is the kind of work that makes Mr. Loftie stand out conspicuously among London historians; and if in our opinion he sometimes ignores important evidence—such, for instance, as Mr. Alfred Tylor supplies on the Roman roads in London—he uses the evidence for his own view in a masterly fashion. Neither Mr. Loftie nor his publisher has ignored the more technical parts of good book-making, and we are pleased alike with the index, maps, and binding.

Rip Van Winkle: a Legend of the Hudson. By WASHINGTON IRVING. Illustrated by GORDON BROWNE. (London: Blackie and Son, 1887.) 4to, pp. 128.

This famous story is printed and illustrated with exquisite taste in this edition, and we cannot but think that at this season of the year it will meet with ready acceptance among book-lovers. First published in this country in 1819, it has always been a great favourite, and Mr. Browne's drawings are all of them life-like and powerful. There are altogether forty-six engravings, and the text of the story is divided in such a manner as always to stand opposite the picture illustrating it—a mode we believe first introduced by Mr. Caldecott. Mr. Browne's work is of a very substantial and finished order, though, as in all engravings of the present day, it lacks that delicate softness and homogeneity which is to be found in the work of the last century. We suppose that *Rip Van Winkle* now almost ranks as an English "fairy-tale," and certainly it will not be easy to find a similar literary work so widely popular.

[Col. Prideaux—C. M. Jessop—next month.]

The Antiquary Exchange.

Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

NOTE.—All Advertisements to reach the office by the 15th of the month, and to be addressed—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

FOR SALE.

Small collection of English and Roman coins; also a few rare eighteenth century-tokens. State wants.—W. H. Taylor, Erdington.

Grand cross-hilted, two-edged Crusader sword. Date, twelfth century. Very rare. Price £15.—Can be seen on application to S. J. B., 29, Druid Street, Hinckley, Leicestershire.

Rare old English Cabinet; old Sutherland Table; several other pieces of oak furniture. Particulars on application.—Akers, 19, East Raby Street, Darlington.

Carved Oak Chest, Carved Oak Drawers, Oak Stool, and an eight-legged Table. Sketches and prices from Dick, Carolgate, Retford.

Two-handed Sword; also other Swords, Pistols, part of Helm or Tilting-helmet, Chain-armor, Leglets and Helmet.—J. M. Smith, 34, Carolgate, Retford.

Several Old Poesy, Mourning and Curious Rings for Sale.—306, Care of Manager.

In one lot, or separately, about 200 quaint, curious, and rare books, including Ogilby's America, 1671; Vinegar Bible, large-paper copy; old plays, tracts, chapbooks, manuscripts, etc.—D. G. G., Buildwas, Ironbridge, Salop.

Bibliotheca Britannica; or, a General Index to the Literature of Great Britain and Ireland, Ancient and Modern, including such foreign works as have been translated into English or printed in the British Dominions; as also a copious selection from the writings of the most distinguished authors of all ages and nations. Two Divisions—first, authors arranged alphabetically; second, subjects arranged alphabetically. By Robert Watt, M.D. Glasgow, 1820. Eleven parts, paper boards, 4to.; price £4.—W. E. Morden, Tooting Graveney, S.W.

Three rare Silver Spoons, temp. Charles I., William III., and William and Mary.—Particulars of R. Levine, Bridge Street, Norwich.

Ackerman's Microcosm of London, 1808-11, 3 vols., imp. 4to., 104 coloured plates by Rowlandson, uncut, £7 10s.; The European in India, 20 coloured plates by Doyley, £2; Antiquarian Itinerary, vols. i. to iv., large paper, uncut, £1 4s.; The Antiquary in parts, complete from commencement. What offers?—R. Levine, Bridge Street, Norwich.

Antiquary, vols. i. to iv. (vol. i. in Roxburgh, the rest in parts), for sale. What offers?—Address D. C. Ireland, 7, Stone Buildings, Lincoln's Inn.

Several good brass rubbings.—Apply by letter, L., 109, Peckham Park Road, London.

Pickering's Diamond Greek Testament. Good copy; newly bound in polished morocco (by Ramage). Gilt on the rough.—Offers to 100, care of Manager.

Lord Brabourne's Letters of Jane Austen; 2 vols. in one; newly half-bound in red morocco; fully lettered; interesting to a Kentish collector.—Offers to 101, care of the Manager.

The New Directory of Second-hand Booksellers; large paper copy; interleaved; bound in Roxburgh; 4s. 6d.—102, care of Manager.

Sub-Mundanes; or, the Elementaries of the Cabala, being the History of Spirits, reprinted from the Text of the Abbot de Villars, Physio-Astro-Mystic, wherein is asserted that there are in existence on earth natural creatures besides man. With an appendix from the work "Demoniality," or "Incubi and Succubi." By the Rev. Father Sinistrari, of Ameno. Paper covers; 136 pp.; privately printed, 1886; 10s. 6d.—103, care of Manager.

The Hermetic Works; vol. 2. The Virgin of the World; or, Hermes Mercurius Trismegistus, now first rendered into English by Dr. Anna Kingsford and Edward Maitland, 1885; 134 pp.; cloth boards; 10s. 6d.—104, care of Manager.

A marvellously fine old oak elbow-chair, carved mask head, flowers, foliage, and date, 1662. Price and sketch on application.—Akers, 19, East Raby Street, Darlington.

Speed's County Maps, 1610; almost any county; 3s. each.—William Newton, 20, Welije Road, Hammersmith.

Pair leglets; also helmet, chain armour, several swords, pistols, and other articles for disposal.—311, care of Manager.

Following old oak for disposal: Carved oak chest, eight-legged table, four-legged table; also few other pieces of old oak. Will send sketches.—Dick, Carolgate, Retford.

The Manager wishes to draw attention to the fact that he cannot undertake to forward POST CARDS, or letters, unless a stamp be sent to cover postage of same to advertiser.

WANTED TO PURCHASE.

Dorsetshire Seventeenth Century Tokens. Also Topographical Works, Cuttings or Scraps connected with the county.—J. S. Udall, the Manor House, Symondsburys, Bridport.

Cooper's Rambles on Rivers, Woods, and Streams; Lupot on the Violin (English Translation). S., care of Manager.

Views, Maps, Pottery, Coins, and Seventeenth Century Tokens of the Town and County of Nottinghamshire.—J. Toplis, Arthur Street, Nottingham.

Old Stone Busts, Figures, Animals, or Terra Cotta Casts.—Price, etc., by post to "Carver," St. Donat's, Bridgend.

Maria de Clifford, novel, by Sir Egerton Brydges, about 1812-18.—Address 310, care of Manager.

Planché on Costume, Duke of Newcastle Horsemanship, Gambado on Horsemanship, Sporting Magazines, Jack Mytton, Histories of Nottinghamshire; also lists curious books.—S., Carolgate, Retford.



The Antiquary.



FEBRUARY, 1887.

Old Storied Houses: Chastleton.

THIS mansion is situated about six miles from Chipping Norton. It is the beau-ideal of an old ancestral hall. The grand old gabled house, with its lofty square towers and rusty roof of lichen growth; the quaint little church (which contains some fine brasses, and is remarkable for having its tower curiously placed over the south porch) nestling by its side; and the old entrance gateway and dovecote in front, form a picture which cannot easily be forgotten; and it is almost impossible for any verbal description to do justice to the many and varied wonders it possesses. A good view of the front of the house will be found in Joseph Skelton's *Engraved Illustrations of Oxfordshire*.

Before we enter we must have a look at the old-fashioned garden, with its sun-dial, fantastically-shaped box-trees, and ancient bowling-green.

Chastleton House was built by Walter Jones, Esq., between the years 1603 and 1630, and is a fine example of Early Jacobean domestic architecture. The estate, it appears, was purchased by him from Robert Catesby, the projector of the Gunpowder Plot, who sold the manor to provide funds for carrying on that notorious conspiracy. The following letter, mentioned in Jardine's *History of the Gunpowder Plot*, was written from Chastleton by Catesby's cousin, Thomas Winter, to his brother-in-law, John Grant:

"If I may with my sister's good leave, lett me entreat you, Brother, to come over Saturday next to us at Chastleton. I can assure you of kind welcome, and your ac-

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quaintance with my cousin Catesby will nothing repent you. I could wish Doll here, but our life is monastical without women. Comend me to your mother,

"And so adio,
"THOS. WINTER."

The house from which this letter was written was one which existed anterior to the present mansion; it was situated in the site of the present garden. Some of the debris of this house, fragments of ornamental plaster mouldings, etc., were recently discovered in cutting through a bank, and are still preserved.

Directly we enter we are carried back, as if by magic, nearly three centuries, for every detail of the marvellous interior dates with the house.

The old hall, with its raised dais, carved screen, and panelling, is a noble and lofty apartment, full of antique furniture. All around hang representatives of the staunch Royalist family, among whom Walter Jones (the builder of the house) occupies a dignified position over the wide open fireplace, amid numerous swords and breastplates. His wife, Eleanor Pope, Maid of Honour to Queen Elizabeth, hangs close by; and we may state here a remarkable fact, that the golden ring represented on her finger is still in the possession of Miss Whitmore Jones, the present owner of the house (and last representative of the Joneses). There are also fine old paintings of her son, Henry Jones, and his wife, Ann Fettiplace; Henry Jones, Chancellor of Bristol, and his brave brother, Captain Arthur Jones (whom we shall have occasion to mention hereafter), who looks as ready as ever to fight for the King and the cause; and his sword, which, by its appearance, has evidently done good service, hangs proudly by its master.

From the hall we ramble through many fine tapestried and panelled rooms, full of mystic cabinets and quaint high-backed Stuart and Elizabethan chairs, and ascend one of the gigantic and gloomy worm-eaten oak staircases to a labyrinth of rooms and corridors, each surpassing the other in antiquarian interest.

A highly enriched doorway leads to the curious old drawing-room, formerly known as

"The Great Chamber," one of the most interesting apartments in the house. It is wainscoted to the ceiling with exquisite ornamental carvings. Around this room, near the cornice, are twenty-four small square paintings on the panels, representing twelve Prophets and twelve Sibyls, after the style of the Sextine Chapel at Rome. The huge marble chimneypiece has in the centre the Jones arms, and the ceiling, with its massive pendants, is a most beautiful example of Jacobean workmanship. This room forms

Not far off is a genuine old-fashioned library, abounding in curious and valuable works of ancient date. The bedrooms are particularly striking. They are all hung with the original tapestry and arras that was made for them. One of these old rooms, apart from the rest, and entered by a stout oak door that could stand a siege, looks the very perfection of a haunted room; and an indescribable gloom takes hold of us, filling us with an undefined sense of awe and mystery. The sombre tapestry and heavy faded window-



CHASTLETON HOUSE.

one of Nash's pictures in his celebrated work, *Old English Mansions*, but we cannot help saying he has not done justice to it. We may mention here that an original water-colour drawing by him of the hall hangs in one of the passages downstairs.

Sauntering along one of the twisting corridors, we notice four very ancient and curious portraits looking particularly severe, perhaps because they do not occupy a more distinguished position in the house, as they doubtless think they deserve, being no less than the celebrated Fathers of the Church: St. Jerome, St. Augustine, St. Ambrose, and Pope Gregory.

curtains harmonize with the hangings of the great gloomy bedstead, the identical state-bed from old Woodstock Palace, on which good Queen Bess slept. Above the tapestry is a frieze of ornamental partering, and the fireplace, with its ancient fire-dogs, has some quaint carved figures over it. The massive oak bedsteads, antique dressing-tables, mirrors, and the coverlets exquisitely embroidered and enriched with needlework, in these delightful old rooms, form quite a museum in themselves.

Of course an old mansion like this must possess a "Priest's Hole," or secret chamber; and one has not to look far, for in a corner

of one of the bedrooms is a hidden door (originally screened with arras), which leads to a small panelled room, receiving light from a little window in one of the front gable projections of the house. To this chamber Captain Arthur Jones owed his life at the time of the Civil War. After the fatal battle of Worcester, he rode hastily back to Chastleton, being closely pursued by a party of Roundhead soldiers. His wife, a lady of great courage (whose portrait hangs near that of her husband in the hall), had just time to conceal him when his enemies came up and insisted on searching the house for the fugitive Cavalier. She conducted them over it herself, but their search was fruitless; their suspicions, however, being in some way aroused, they insisted on remaining that night in the bedroom, which was the only outlet from the secret chamber.

Mrs. Arthur Jones made no objection whatever, and sent them up an ample supper, and a good store of wine, which she had previously carefully drugged.

When time had elapsed for the drug to effect its purpose, she stole cautiously upstairs, and listened outside the door, but hearing no signs of life, she stole in, having even to walk between the sleeping Roundheads, and brought her husband safely out of his dangerous quarters. A fresh horse was ready for him, and before his enemies awoke, he was far beyond their reach, and his escape was thus safely effected. There is no doubt as to the veracity of this thrilling story, as it comes direct from the present estimable representative of the ancient family.

How delightful it is to ramble about such a grand old house as this! We have quite forgotten our inartistic nineteenth-century houses now. The very glass in the old stone mullioned windows is contemporary with the house, and even when we peep into the curious old chests and cabinets, which are countless in number, we discern either a gorgeous satin coat of the time of George I., a lady's wedding-dress a century older, or the identical old Jacobean ruffs and frills which are represented in the portraits of the Joneses in the hall and elsewhere.

The most interesting relics, however, which belong to the house are a miniature of

Charles I. on copper, and a Bible given by that monarch to Bishop Juxon on the scaffold. This Bible was afterwards frequently used by the bishop at divine service, which was occasionally held in the hall at Chastleton.

The miniature was discovered in a secret drawer of an old bureau, not very many years ago; it is oval, and measures 3 inches by $1\frac{3}{4}$, representing the King with the Order of St. George. A very curious set of pictures drawn on talc, illustrating the life of the ill-fated monarch from his coronation to his



ENTRANCE GATE.

execution, accompanies the miniature. A member of the Jones family thus writes concerning this curiosity: "They consist of a face and bust in one miniature, in a case, accompanied with a set of eight or nine pictures drawn on talc, being different scenes or dresses, which are to be laid on the miniature, so that the face of the miniature appears through a hole left for that purpose; and thus the one miniature does duty in every one of the talc pictures. These were accidentally discovered some twenty years ago. The miniature was well known, and was supposed to be complete in itself; but

one day, whilst being handled by one of the family, then quite a child, it fell to the ground, and being in that way forced open at the back, those talc pictures were brought to light. The careful manner in which they had been concealed, and the miniature thereby made to appear no more than an ordinary portrait, seems to warrant the suggestion that they were in the first instance the property of some affectionate adherent of Charles, whose prudence persuaded him to conceal what his loyalty no doubt taught him to value very highly. There is no direct evidence to show that they belonged to Bishop Juxon, nor is there any tradition that I ever heard connected with them. The two concluding pictures of the series represent the decapitated head in the hand of the executioner, and a hand placing the martyr's crown upon the brows."

The Bible was given by the widow of the last baronet of the Juxon family (who was grand-nephew to the bishop) to the then proprietor of Chastleton, John Jones; and it is not unlikely she also gave the miniature to him, or one of the family, at the same time.

The following description, written by William Whitmore Jones, with an illustration of the Bible, will be found in the *Gentleman's Magazine* for February, 1867:

"The Bible is a quarto volume, handsomely bound in gold stamped leather. The Royal arms, with the initials C. R., are impressed in the middle of each cover, and the rest of the space is filled with a pattern of the Tudor rose, the thistle, and the fleur-de-lis. The book was originally tied together by two broad blue ribbons, but one of these has been torn from the cover. The Bible shows evidence of having been in constant use. The date is 1629, the fourth year of King Charles's reign. On a blank leaf at the end of the volume is written 'Juxon, Compton, Gloucestershire.'

"There is a curious genealogy from Adam to Christ in the commencement—a shield, with a separate device, being given to each of the twelve tribes. There is also a map of the countries mentioned in the Bible, in which the Mediterranean is called the 'Middle Earth Sea.' In this sea there is depicted a mermaid combing her hair and holding in

her hand a glass; also Jonah's whale, Leviathan, and four ships. The Israelites are represented in the act of passing through the Red Sea, followed by the Egyptians; and below, the verse from 1 Corinthians, chap. x. 'They were all baptized unto Moses in the cloud and in the sea.' The map is filled with illustrations of the chief events in the Old and New Testament, with passages of the Scripture written underneath; but some of the illustrations are so small, or so badly engraved, that it is difficult to discover what they mean."

We may mention here that King Charles slept at the White Hart Inn, Moreton-in-the-Marsh (which is about five miles from Chastleton), on his way to Evesham, on Tuesday, July 2nd, 1644. This old-fashioned town is well worth antiquarian study, having much fifteenth-century work in the doorways and windows of the old houses.

But to return to Chastleton. There is a savage obscurity and vastness about the old deserted dimly lighted rooms on the top story which is very striking. Among these is the gallery or ballroom, upwards of 80 feet long, and 19 wide. The ceiling, which is semicircular, is enriched with ornamental panelling in plaster, and above the windows that light each end of the room are huge monster heads devised in the par-geting.

When the long shadows thrown by the last glimpse of the setting sun have disappeared, the wan faint twilight gives the quaint old rooms a weird and enchanted appearance. The superstitious would certainly not feel comfortable alone here at this hour, for the huge banisters of the gloomy and crumbling staircases are now ghosts—the grotesque figures over the fireplaces have now an unnatural expression, and the strange portraits of people who have been in their graves at least two centuries, look now life-like and animated, and seem to watch our every movement—

Not merely with the mimic life that lies
Within the compass of art's simulation:
Their souls were looking thro' their painted eyes
With awful speculation.

We hear strange noises, too, everywhere: doors open and shut of their own accord, the faded tapestries and sombre bed-hangings

wave and rustle, and—though we walk quietly, half afraid to hear the echo of our own footsteps creaking on the oaken floors—the slightest sigh of the wind in the ominous-looking tall trees around makes us shudder unaccountably. We know not why, but at this hour we feel a relief to be once more in the open air; and as we leave the grand old mansion, full of old-world associations, we turn and give it a look of the warmest admiration, for in the dim twilight it has an appearance of even lordly grandeur, though the picture impressed upon our minds is that of a haunted house.

All is silent within and around,—
The ghostly house and the ghostly trees
Sleep in the heat with never a sound
Of human voices, of freshening breeze.

A. FEA.



The Pedlar of Swaffham.

SOME time ago a full account of this tradition was given in the *Anti-quary*,* and Mr. Gomme referred to a paper by Professor Cowell, read before the Cambridge Antiquarian Society, on the same subject, in which interesting variants were cited from Dort, in Holland, and also from the Persian poem of the *Masnavi*. I have not had the pleasure of reading Professor Cowell's remarks, and I do not therefore know whether he has noticed any of the stories I am about to refer to. But even if they are mentioned by him, I have thought that, as the *Communications* of the learned society in question are inaccessible to a large number of the readers of the *Anti-quary*, it may not be an altogether superfluous labour to add a few more instances to those which have already appeared in these pages.

The best known version of the tale is found in the *History of Prince Zeyn Alasnam and the King of the Genii*, one of those delightful narratives which Galland inserted—no one knows whence—in his translation of the *Arabian Nights*, but which are not found in any of the Eastern manuscripts. The Prince, it will be remembered, having dis-

sipated his wealth, had fallen into profound melancholy, when one night an old man appeared to him in a dream, and directed him, if he wished to see the end of his affliction, to visit Cairo, where good fortune attended him. Upon the faith of this dream, and in spite of his mother's ridicule, he set out without delay, and on arriving, worn out with his journey, he alighted at the door of a mosque and fell asleep. Again the old man appeared to him, and, declaring himself satisfied with his courage and firmness, commanded him to return to his palace at Balsora, where he would find immense riches, such as no king had ever possessed. Greatly chagrined, the Prince betook himself again to his home, and the night following his arrival the vision was again repeated. The phantom instructed him to take a pickaxe, and dig in the cabinet of the deceased king, his father, where he would discover a treasure. His confidence was revived; he obeyed the instructions, and not only obtained surprising riches, but ultimately, as we know, a wife of perfect beauty and unsullied virtue.

This story reeks with too true an aroma of Oriental imagination to have been the invention of M. Galland. The comparatively commonplace adventure of the Chapman of Swaffham is here enshrined in the glory we are used to find surrounding the good Haroun Alraschid, his compeers, and their doings. But there is another version of the tale undoubtedly found in the manuscripts of the *Nights*, which in the manner of its telling bears a greater affinity to our own traditions. We are told that a wealthy man of Baghdad who had become poor was one night directed in a dream, "Verily thy fortune is in Cairo; go thither, and seek it." So he set out, and on arriving there he, too, lay down to sleep in a mosque. During the night some robbers entered through the mosque into an adjoining house; but an alarm being given they escaped, and the Chief of Police finding our hero asleep in the sacred building laid hold of him, beat him, and cast him into gaol. After three days the Wali sent for him to question him; and when he learnt whence he came, and what had brought him to Cairo, he burst out laughing and replied, "O man of little wit, thrice have I seen in a dream

* Vol. x., pp. 182, 202; xi., p. 167; xii., p. 121.

one who said to me: 'There is in Baghdad a house in such a district and of such a fashion, and its courtyard is laid out garden-wise, at the lower end whereof is a jetting fountain, and under the same a great sum of money lieth buried. Go thither and take it.' Yet I went not; but thou, of the briefness of thy wit, hast journeyed from place to place on the faith of a dream, which was but an idle galimatias of sleep." And taking compassion on him the Wali gave the poor fellow money to take him home again. Homeward he accordingly went, and found the gold in the situation described by the Wali, which was in his own garden.*

It will here be seen that, making allowance for the difference of circumstances, the Wali's address to the man of Baghdad is, in tone and substance, a complete parallel with that of the London shopkeeper's advice to the pedlar. But the expression made use of by the apparition, "Verily thy fortune is in Cairo," is much more striking than the simple prediction of "joyful news." This phrase is perhaps tinged with Mohammedan fatalism, and its reappearance in the variant I am about to cite from Palermo may indicate a direct importation of the story by the Saracen conquerors of Sicily. It is related that there was at Palermo a man who gained his living by pickling tunny, and selling it on the Piazza di Ballaro. Three nights successively he dreamed that one appeared to him and said, "Dost thou wish to find thy fortune (*sorte*)? Go beneath the bridge of the Teste and thou shalt find it." After the third occasion he goes to the spot, and beneath the bridge he sees a man all in rags, but being frightened he retires. The other, however, calls him back, discloses himself as his fortune, and orders him to look that night at midnight at the place where he has put the barrels of tunny:

* Burton's *Arabian Nights*, vol. iv., p. 289. Lane's translation, vol. ii., p. 514, ed. 1840; p. 460, ed. 1883. In a note Lane mentions that the same anecdote is related by an Arabic writer of the reign of El-Mamoon, son of Haroun Alraschid, who died A.D. 835; and the editor of the last edition adds that he has also found it in another Oriental MS. in Mr. Lane's possession, "with the difference that it is there related of an Egyptian saint who travelled to Baghdad, and was, in the same manner as above described, directed to his house in El-Fustât." Just the converse of the story in the text.

"There dig, descend, and that which thou shalt find is thine." The tunny-seller in compliance with this instruction procures a pickaxe, and at midnight he begins to dig. Lifting a large flat stone he finds a staircase, and at the bottom "a magazine all full of golden money, and then jars and pots of alchymy and cheese-horses of gold." He becomes so rich that he lends the King of Spain "a million" to enable him to carry on his wars. The King in return makes him Viceroy of Sicily with plenary powers, and, being unable to repay the money, ultimately raises him to the dignities of prince and duke. The details of this part of the story do not concern us here.* Dr. Pitré, from whose admirable collection of Sicilian folk-lore I take the legend, states that it is very well known throughout the island. This is not unnatural, seeing that it has become attached to the noble family of the Pignatelli, who claim descent from the lucky seller of pickled tunny.

Denmark boasts two traditions of a similar character; one of these is located at Tanslet, on the island of Alsen, and the other at Erritsø, near Fredericia. The latter is given at length by Thorpe, in his *Northern Mythology*. It is to this effect: Many years ago a very poor man, living at Erritsø, said, one day, "If I had a large sum of money, I would build a church for the parish." The following night he dreamed that if he went to the south bridge at Veile he would make his fortune. He took the hint; but walked to and fro on the bridge until it grew late, without seeing any sign of good fortune. Just as he was about to leave an officer accosted him, inquiring why he had spent the whole day on the bridge. On telling his dream the officer replied that he had also dreamed, the same night, that in a barn at Erritsø, belonging to a certain man, a treasure lay buried. The name he mentioned was the man's own. The latter kept his counsel, hastened home, found the treasure, and built the church.†

The building of Dundonald Castle, in Ayrshire, formerly the seat of King Robert II. of Scotland, is connected with a similar

* G. Pitré, *Fiabe Nouvelle e Racconti Popolari Siciliani*, vol. iv., p. 11.

† Thorpe, vol. ii., p. 253, from *Danmark's Folkesagn samlede af J. M. Thiele*, 2 vols. Copenhagen, 1843.

legend. The traditional name of the builder is Donald Din, of whom the following rhyme is current :

Donald Din
Built his house without a pin.

This alludes to the belief that the castle was constructed entirely of stone, without the use of wood. Donald, originally poor, "dreamed thrice in one night that if he were to go to London Bridge he would become a wealthy man. He went accordingly, saw a man looking over the parapet of the bridge, whom he accosted courteously, and, after a little conversation, intrusted with the secret of the occasion of his visiting London Bridge. The stranger told him that he had made a very foolish errand, for he himself had once had a similar vision, which directed him to go to a certain spot in Ayrshire, in Scotland, where he would find a vast treasure, and, for his part, he had never once thought of obeying the injunction. From his description of the spot, the sly Scotsman at once perceived that the treasure in question must be concealed in no other place than his own humble kail-yard at home, to which he immediately repaired, in full expectation of finding it. Nor was he disappointed, for, after destroying many good and promising cabbages, and completely cracking credit with his wife, who esteemed him mad, he found a large potful of gold coin, with the proceeds of which he built a stout castle for himself, and became the founder of a flourishing family."* This narrative seems to have taken its present shape in modern and peaceable times, when it had become possible, not only to found a family by means of money, but also to travel to London and back with ease. Robert Chambers, in recording the story, notes further that it "is localized in almost every district of Scotland, *always referring to London Bridge*," for which he assigns the reason that "the fame of Queen Maud's singular erection seems to have reached this remote country at a very early period." But is this the real reason? Of this more anon.

I was at first inclined to think the Ayrshire peasant's outspoken wife a modern and occidental embellishment, similar to the mention of London Bridge. This hasty conclusion is,

* R. Chambers, *Popular Rhymes of Scotland*, p. 236.

however, not in accordance with fact ; for we find that Donald Din's good lady's temper was far from being an unknown thing among an Asiatic and polygamous race at the time when the Turkish *History of the Forty Vezirs* (or the original Arabic, whence it professes to be adapted) was written. The tale in question is not, indeed, found in the oldest copies of that work, which date back probably to the early part of the fifteenth century. But then these copies are confessedly imperfect ; and after all, unjust conjugal depreciation is a common human experience. The Turkish compiler, at any rate, tells the tale with pointed humour. A water-seller of Cairo gives to his only son's teacher the camel wherewith he carried on his trade as the only fitting recompense for teaching the boy to read the *Koran*—so great was his respect for that sacred book. Whereupon his wife upbraids him with indescribable clamour for his lavishness in thus reducing himself and his family to want : "Out on thee, husband ! art thou mad ? Where are thy senses gone ?" Nu'mān bows his head before the storm, and in his distress falls asleep. A white-bearded, radiant elder appears to him in a dream, and says : "O Nu'mān, thy portion is in Damascus ; go, take it." This is thrice repeated, and the hero determines to obey, in spite of his wife's opposition, arising from her fear that he means to desert her because of her complaints. On reaching Damascus he seeks, as usual, a mosque, and receives from a man who has been baking a loaf of new bread. He eats it, and again sleeps, when the elder once more comes to him in a vision and directs him to return—he has received his portion. Not altogether content, he goes back to his home and meets with that reception from his wife which he doubtless expected : "Out on thee, husband ! thou art become mad ; thou art a worthless man. Had thy senses been in thy head, thou hadst not given away our camel, the source of our support, and left us thus friendless and hungry and thirsty ; not a day but thou doest some mad thing." Nu'mān's heart was broken by the weariness of the road and the complaining of the woman. But the Friend of Woe comes to his assistance a third time ; and the elder appears thrice again in dreams to him, bidding him dig close by him : his provision

is there. As might be supposed, his wife's bitter tongue is again loosened when he takes a pickaxe and shovel and begins to comply with this order. She mocks him and is deaf to his appeals for help, until at length he comes upon a marble slab. Then "the woman saw the marble, and saying in herself, 'This is not empty,' she asked the pickaxe from Nu'mān. Nu'mān said, 'Have patience a little longer.' The woman said, 'Thou art weary.' Nu'mān replied, 'Now I am rested.' Quoth the woman, 'I am sorry for thee; thou dost not know kindness.'" In the end Nu'mān uncovers a well, into which descending he finds a royal vase full of sequins. Thereupon his wife throws her arms around his neck, crying out, "O my noble little husband! Blessed be God for thy luck and thy fortune!" Her tone changes, however, when Nu'mān announces his intention of carrying the treasure to the King, and only asking for a bare subsistence; but he goes, notwithstanding. The King orders the money to be examined, and it is found to be superscribed: "This is an alms from before God to Nu'mān, by reason of his respect towards the *Koran*."*

In outline this tale approaches more nearly than any other with which I am acquainted to the *History of Zeyn Alasnam*. Its religious *motif* is not unlike that of many European narratives of hidden treasure, though it is not usual in those belonging to the present group. The Danish legend cited above is, however, an example. One difference between the Eastern and European variants should be noticed. An Oriental naturally resorts first to a mosque on his arrival in a foreign city; and therefore it is easy to understand why the vision or adventure causing the hero's return to his house should be connected with the sacred edifice. But wherefore should a *bridge* be the spot selected for the corresponding incident in Western story? Not having seen Professor Cowell's paper, I do not know the details of the legend of Dort; but it is certainly very curious that, so far as they have been recorded, all the other European variants

refer to a *bridge* as the place where the lucky man is to find his fortune, or to hear joyful news.* In England and Scotland it is almost, if not quite, always London Bridge; in other countries other and perhaps less remarkable bridges are chosen. A search for some earlier version in the West would perhaps result in the discovery of an explanation for this. Meantime it may not be out of place to remark that in the traditions of many nations the genius of Fate or Fortune is connected with the water. The Teutonic Norns will be in everyone's mind; but even more unmistakable examples are common, particularly in Sicilian folk-lore.

None of the foregoing variants include the incident of the discovery of the second pot of gold in consequence of the inscription on the first. Chambers gives this as a separate story, mentioning it vaguely as coming from the south of Scotland. In this case the first pot was found in digging after a thrice-repeated dream; but it was empty. The characters encircling its rim were deciphered years afterwards by a pedlar, and the second pot, of course, amply compensated for the previous disappointment. It is easy to believe that this incident really belongs to another and a different tale of a treasure revealed in a dream. Such tales are numerous enough. The peculiarity of "The Pedlar of Swaffham" and its congeners is, that the hero is directed to go to a distant place, and then sent back to his starting-point to unearth the hoard. This circuitous mode of procedure is explained only in the *History of Zeyn Alasnam*, which may, therefore, in spite of its literary trappings, really represent a more primitive form than the popular versions. From this point of view it would be specially interesting to have before us the ancient version mentioned by Lane in a note referred to on a previous page.

E. SIDNEY HARTLAND.

* Since the above was written, Mr. W. A. Clouston has kindly sent me a transcript of the Dort legend. It also refers to a *bridge*. Mr. Clouston has also favoured me with an extract from a tale by Musæus, a German novelist of the last century, entitled *The Grateful Ghost*, embodying a similar legend, the scene of which is laid at Bremen. This points to some German variant as yet untraced.

* E. J. W. Gibb's translation of *The History of the Forty Vezirs*, p. 278. Mr. Gibb, it is understood, proposes to translate another Turkish work dating from the end of the last century, containing another version of the story.



Fairfax House: Putney.

BY T. FAIRMAN ORDISH.



ANY of our readers doubtless know this fine old mansion in High Street, Putney, and will have felt much concern at the announcement of its proposed demolition. There appears to be some confusion as to its history. A lady who resided in the house many years claims for it an origin much earlier than that assigned to it by Mr. Thackeray Turner, who called attention to its impending fate in the *Standard* newspaper. In an interesting letter to the same journal, this lady writes:

"The house was built by Abraham Dawes, a merchant, in the reign of Henry VIII. Queen Elizabeth used to breakfast in the oak-panelled drawing-room when waiting for the tide to ford the river on her journeys from Sheen to London. This gave it the name of the Queen's House, by which it is called in the older documents, and by which it was known till the present name was given, after General Fairfax was quartered there. The house was added to in Queen Anne's reign; this date is given on one of the two sun-dials on the walls. Much more lofty rooms were built over the low drawing-room."

The *Daily Telegraph* made a strong plea for the house in a leading article a few days later; but here again we have a different account of its origin:

"As likely as not the old red-brick mansion situated in High Street, Putney—and a most picturesque object—never sheltered the Roundhead General after whom it is named. That, however, is a matter of comparatively slight importance. Undoubtedly it was erected, much as we see it now, at some time between the reigns of James I. and Charles II. A beautiful relic of the past it is, of goodly proportions, and pleasant to look upon, and as yet undecayed. To pull it down would be 'worse than a crime; it would be a blunder.'"

So far as published sources of information are concerned, the *Telegraph* writer was justified in expressing that doubt as to the connection of General Fairfax with the house which is called after his name. If the published information be wrong, it is to be hoped

that the present time, when public interest is aroused in the old house, will be utilized for settling the uncertainty clearly and authoritatively. In the meanwhile, as it sometimes happens that those not so immediately concerned know the history of a place better than they who reside in it, we will take a glance at what history there is of Fairfax House in type.

Imprimis, Lysons, and his *Environs of London*, date 1792. All the other books follow him with remarkable exactitude. These works are: Manning's *History and Antiquities of Surrey* (1814); Brayley's *Topographical History of Surrey* (1841); *The Old Houses of Putney*, by Miss Guthrie (1870); Walford's *Old and New London*; and the *Handbook to London Environs*. In none of them is attention called to the fact that Fairfax was not quartered in the house which bears his name. Miss Guthrie eludes the difficulty thus: "Fairfax House is believed to have been built by a gentleman of that name in the reign of Elizabeth."

But the divergence and confusion are sufficiently plain; and from misty distances appear greater than they really are. If the facts are put before the reader—and they make a very interesting little study to those who are fond of microcosms of history—the most likely explanation of the discrepancy will doubtless present itself.

The house in which Fairfax actually lived (whether the Fairfax House of to-day be identical with it we will consider presently) has a really notable history. In 1647, when the General was quartered there, it was in possession of the Wymondsold family. Lysons tells us that "on the same site was anciently a mansion belonging to the Welbecks, several of which family lie buried in the chancel at Putney. The present house" (Lysons wrote in 1792) "was built in the year 1596 by John Lacy, citizen and cloth-worker, as appears from some records of the manor of Wimbledon. The ceiling of the drawing-room was ornamented with the cloth-workers' arms." In *Old Houses of Putney* we get the following additional information, which is a little vague as to its source:

"After making note of the following entry from the churchwarden's accounts at Fulham:

"Paid for the Queen's Majestie's being

at Putney, for vyttals for the ringers two shillings and eightpence,' the historian we quote [not named] goes on to remark :

"It appears from several subsequent entries that the Queen's visits to Putney were to a Mr. Lacy, citizen of the Clothworkers' Company. Her Majesty, no doubt, derived either convenience or amusement from his acquaintance, for she seems to have honoured him more frequently with her company than any other of her subjects, and sometimes stayed at Putney two or three nights."*

Lysons found (vol. i. 406) that Queen Elizabeth visited Putney in 1584 and 1599, but adds, "no mention is made of the persons who were thus honoured," although the Queen's arms "with the date of 1596 are on the ceiling of an ancient house at Putney, now the residence of Peter Stapel, Esq." Perhaps the Queen honoured more than one house in Putney.

A survey of Putney in the year 1617 describes Lacy's house as "a fair edifice in which his Majesty hath been." James I. was of the Clothworkers' Company, and would otherwise be likely to visit the same house that his predecessor had frequented. The churchwarden's accounts at Fulham show that James and his Queen went from Putney to Whitehall previous to their coronation (*Old Houses of Putney*, p. 14).

The river Thames was much used as a highway before the roads were developed, and Putney was one of the stages between the royal residences in London and Hampton Court. In the reign of Henry VIII. we find, in a "memorandum of money laid out in the King's business:"† "For one boat from Putney to London, 16^d; 4 servants dinners, 12^d." Also, "5 servants dinners, 15^d; and for one boat to Putney, 12^d." There is also a note of "two loads of hay laid in Putney for Mr. Chancellor's horses and mine, being about the King's business, 18^s," and so on.

In these days the Welbeck family dwelt in a house on the site afterwards occupied by that in which General Fairfax was lodged; and their monuments are in Putney Church. But Putney seems to have been a favourite spot for residence. In 1578 we find the Baron of the Exchequer writing to Lord

Treasurer Burghley from Putney.* In 1583, one writes to Sir Francis Walsingham that the Ambassador will go by barge to Putney, and there break his fast, and from thence by water to Richmond. Sir Edward Cecil was keeper of Putney Park in 1608-9, and made Baron Cecil of Putney in 1625. In 1612 the Earl of Northampton writes that the Ambassador Lieger is gone to Putney. In the reign of Charles I., we find numerous letters from Philip Burmalachi to the Secretaries of State concerning Dutch affairs. He spells Putney variously — Pottne, Puttne, Pottnr, etc.† Many residents in Putney at the present day will be interested to learn that this gentleman used to go to and from London for business. In a return of "strangers in London" by the Lord Mayor in 1635, we learn that his offices were "at Mr. Gould's house, in Fenchurch Street," but that "his dwelling-house with his wife and children and family is at Putney."‡

Now for 1647 and General Fairfax's quarters in Putney. It will have been gathered from the foregoing notes that Putney was a well-known and notable place, its position between London and Hampton Court having doubtless something to do with this. The division of the kingdom into three parties in 1647 will be remembered: "The army soon changes its quarters to Putney; one of its outer posts is Hampton Court, where his Majesty, obstinate still, but somewhat despondent now of getting the two parties to extirpate one another, is lodged. *Saturday, September 18th*: After a Sermon in Putney Church, the General, many great Officers, Field Officers, inferior Officers, and Adjutors, met in the Church; debated the Proposals of the Army towards a settlement of this bleeding Nation; altered some things in them;—and were very full of the Sermon, which had been preached by Mr. Peters."§ In a newspaper published by authority of Parliament, called *Perfect Occurrences*, the quarters of the officers are duly set down, and given in Lysons. The list begins: "The General (Fairfax) at Mr. Wimondsold's, the high Sheriff." This is the house that Queen

* "Divers entries serve to show that Queen Elizabeth visited Mr. Lacy no fewer than twelve times. Her last visit took place three months before her death."

† *R. Hist. MSS. Com. Report*, viii.

* *Calendar State Papers*, Domestic Series.

† *Calendar State Papers*, and *Hist. MSS. Com. Reports*.

‡ *Calendar State Papers*.

§ Carlyle, *Cromwell's Letters*, etc., i. 254.

Elizabeth and James I. had visited; what changes these old houses witness! We find some letters addressed by Sir Thomas Fairfax while staying here.† In one of these he requests Lord Howard to move the Committee for Sequestrations "to relieve Mrs. Parris, the condition of herself and her seven children being so sad that he could do no less than recommend it to his Lordship, though it relates not to the Army." There is also a "Copy of Propositions from the Army respecting raising forces for Ireland," dated here this September. In November he writes to the Earl of Manchester, Speaker of the House of Peers, about the King's escape from Hampton Court. In November, 1652 (*Report*, vii. 76), is a document which refers to "a petition presented to the late Lord General Fairfax at Putney."

Now, with regard to the identity of Fairfax House with this house in which General Fairfax lodged. The list from the *Perfect Occurrences* newspaper, giving the quarters of the officers, concludes: "Commissary General of Victuals at Mr. White's;" and Lysons has the following note on the house: "This house now belongs to Mrs. Douglas Pettward, widow of the late Roger Pettward, D.D. The Pettwards came to Putney by the intermarriage of John Pettward, Esq., with Sarah, daughter and heir of Mr. White here mentioned. Among the vicissitudes which usually befall a parish so near the metropolis, they are the only family who were settled here in the last century. Henry White was appointed High Sheriff of the County by the Parliament in 1653. The Pettwards appear to have taken the opposite side. Roger Pettward, Esq., of Putney, was returned as one of the persons qualified to be elected Knights of the Royal Oak, when it was in contemplation to create such an order after the Restoration. The Knights were to wear a medallion with the device of the King concealed in the oak; but it was thought advisable to drop the design. Mrs. Pettward is in possession of a portrait of Henry White, Esq., who is represented in his High Sheriff's dress, and two excellent pictures of the celebrated Lord Falkland, by Cornelius Jansen; and Sir Abraham Dawes, by the same hand. Sir Abraham was one of

the farmers of the customs, an eminent Loyalist, and one of the richest commoners of the time. In the splendour and magnificence of his housekeeping he vied with the first of the nobility" (*Biog. Brit.*, art. "Crispe," in Notes). He lived at Putney in a house which he had built on some land which he had purchased of Mr. Roger Gwyn. This house was pulled down about four years ago, *i.e.*, about 1788."

Is this the Abraham Dawes referred to by the lady correspondent of the *Standard* as having built, in the reign of Henry VIII., the house in which General Fairfax lodged? The above Sir Abraham founded an almshouse in Putney in the reign of Charles II. It is quite clear that White's house is the present Fairfax House, and consequently Fairfax could not have resided there? The newspaper quoted by Lysons may be wrong; Fairfax may have resided afterwards in White's house; or it might have been named after him merely from his residence in Putney at that momentous time. As to the "belief" that the house was built by one Fairfax in Elizabeth's reign, probability is against it, and, in the absence of other evidence, likelihood must decide the point.

So that Fairfax House has a dual history, which has merged into the mansion which is now threatened with demolition. The General's host, William Wymondsold, died in 1664; his tomb is in Putney churchyard. He left a benefaction for the poor of the parish of £12 10s., to be distributed yearly in gowns and money. The following notice in the *State Papers* probably refers to him:

"1663. Names of deer-killers at Putney with note that Mr. Daws Womersley abused the messengers sent to apprehend them, calling them cheating knaves." Another letter in 1666 probably refers to his successor. "Gilbert Thomas, marshal, to Sir Wm. Coventry. Justice Waimonsold, of Putney, apprehended his servant Dan Higgason who was bringing six impressed men for the Tower, sent him to gaol, and his brother Thomas to the house of correction, and discharged the men. Begs redress."

Of the White family, which held the present Fairfax House in 1647 (whether the General was their guest or not must remain a moot-point), we may suppose that they

† *R. Hist. MSS. Com. Report*, vi.

had for some time previously been established in Putney. We find in Lysons that Alexander White, in 1608, left money to buy bread for the poor (vol. i., p. 424). We have seen that Henry White was appointed Sheriff of the County by the Parliament, 1653; but he was reluctant to accept the honour. We find in the *State Papers*, 1654, January 20:

"Petition of Edward Knipe to the Protector. I was high sheriff of Surrey last year and this year Hen. White was elected in Parliament to serve but he refuses to be sworn in and execute the office. I have at my own charge procured his patent and given him notice thereof yet he still refuses to act, to my great damage and danger. I beg that I may be acquitted from the office and White compelled to execute it. With order thereon that the Attorney General prosecute White for refusing to execute his office to which he was elected."

In July of the same year the Council had under consideration a petition from the churchwardens and inhabitants of Putney in reference to the relief of the poor; and in 1656, June 26, we find a document which should be interesting to the Putney ratepayers of to-day:

"Petition of 13 parishioners of Putney, Surrey, to the Protector. By the ordinances of March 1654 for repair of highways an assessment of not more 12d. in the pound per year was to be raised for them. We have expended large sums the last 2 years, but our High Street being long and broad cannot be made by gravelling and the money spent will be lost unless we may pave it; the parishioners will undertake the charge if they may be repaid from the assessments after other needful work is paid for."

Fairfax House is a handsome old building, and the Putney people were probably proud of it then as now, and were anxious that it should have a good approach. The lady whose letter we quoted at the commencement of this article pleads for the garden as well as the house; she truly says that such a variety of fine old specimen-trees is rarely to be met with even in much larger grounds. They were planted by Bishop Juxon (*see* Lysons, etc.).

A proposition has been made that the Vestry should purchase Fairfax House, and

so save it from destruction. Putney sadly wants a Town Hall, which could be built upon the stable and part of the garden; and if a majority of the ratepayers decide upon adopting the Free Library Act, Fairfax House will be a library building which many towns in Great Britain, and America too, would be thankful to possess. If this scheme should happily come to fruition—and who would not wish it heartily success?—we may hope that the associations of the old house may tend to cherish a taste among Putney people for "the study of the past."



School Plays and Games.



WARTON gives a brief account of the early practice of acting plays in English schools, a practice which is so worthily continued in some of our schools to the present day, notably at Westminster. Our drama, in fact, in its progress onwards from the religious plays of mediæval life, received strength from this source, as well as from the Universities.

Nicholas Udall, the author of the earliest English comedy, *Ralph Roister Doister*, was a master of Eton School, and afterwards of Westminster School. The date of this play is ascertained to have been prior to 1551, and was probably written in the reign of Henry VIII.

In the ancient *Consuetudinary* of Eton School, there is a passage to the effect that about the feast of St. Andrew, the thirteenth day of November, the master is accustomed to choose, according to his own discretion, such Latin stage-plays as are most excellent and convenient; which the boys are to act in the following Christmas holidays, before a public audience, and with all the elegance of scenery and ornaments usual at the performance of a play. Yet he may sometimes order English plays, such, at least, as are smart and witty. "In the year 1538," writes Warton, "Ralph Radcliffe, a polite scholar, and a lover of graceful elocution, opening a school at Hitchin, in Hertfordshire, obtained a grant of the dissolved friery of the Carmellites in that town; and converting the refectory into

a theatre, wrote several plays, both in Latin and English, which were exhibited by his pupils. . . . These pieces were seen by the biographer Bale, but are now lost."

It is but trite to remark how regrettable is such a loss as this; and yet perhaps only those who are familiar with early plays realize how much information on manners and customs is missed by these lacunæ in our dramatic literature. In the British Museum there is a school-play of later date than these lost plays of Radcliffe's. It is entitled as follows:

"Apollo Shroving. Composed for the Schollars of the Free-schoole of Hadleigh, in Suffolke. And acted by them on Shrouetuesday, being the sixt of February, 1626. [Willm. Hawkins.] London: Printed for Robert Mylbourne."

There is a preface by the editor, who apparently was not the author of the play. It is addressed:

"To my singular honest Stationer, Mr. Robert Mylbourne, at his shop in decimo sexto, by the south doore of Pauls," and couched in very quaint terms. The following is an extract:

"As you are a true Booke-seller, you must approue your selfe a true Booke-restorer; and therefore by hooke or by crooke see that you send backe my Booke. And yet not my Booke. For it was but a borrowed Booke, for which my promise and credit lye in mortgage to the Author, the Schoolemaster of Hadley, who with some difficulty lent it me, hauing no other copy of this English Lesson which he prepared for a By-exercise for his schollars at the last Carneval. He told me he huddled it up in hast, and that it being onely an essay of his owne faculty and of the actiuity of his tenderlings, he was loath it should come vnder any other eye, then of those Parents and domestique friends who fauorably beheld it, when it was represented by the children." . . . The preface is Signed "E. W.," and dated, "From Hadley aforesaid, March 21, 1626."

Then follows

"The aforesaid Stationers answer:

"Louing, challenging, Threatning friend E. W., I pray you extend your loue so farre to your friend, and your friends friend as to think that neither the first will fraud you of

your borrowed Booke, nor the second expose the Author to any inconvenience. . . .

"I pray you therefore, instead of his owne single written coppy, pacifie him with this packet of his owne mettall stamped and multiplied by the Printers Alchimy. . . .

"London, April 25, 1627. From the small volume of my shop, where the South winde blowes into Pauls."

The list of characters is curious:

"THE INTRODUCTION.

Prologus, a yong Schollar.

Lala, a woman Spectator.

DRAMATIS PERSONÆ.

Musæus, Apollos, Priest, and Iudge.

Clio, a Muse, his assistant.

Euterpe, a Muse, another assistant.

Lawriger, his Verger.

Drudo, his Booke-bearer.

Preco, the Cryer.

Thuriger, the Sexton of Apollos Temple.

Scopas, the Sexton's boy.

Philoponus, a diligent Student.

Amphibius, a perplexed schollar.

Novice, a young fresh schollar.

Rowland Retro, an hasty non-proficient.

Geron, an old man, his mournfull father.

Ludio, a truantly schooleboy.

Siren, a sea nymph, a messenger from Queene Hedone.

Captaine Complement, a teacher of gestures and fashions.

Jacke Implement, his Page.

Mistrisse Indulgence Gingle, a cockering mother.

Iohn Gingle, her sonne, a disciple of Captaine Complement.

Iugge Rubbish, maidservant to Mistrisse Gingle.

Slim Slugge, a lazy Droane.

Epilogue."

The Prologue begins in Latin. Lala interrupts him: "What, shall wee haue Latine againe? Master Prologue yongster, I pray you goe to the Vniuersity, and set vp your Stage there." He replies; then she says: "I pray you then tell us so much in honest English." He says he will, for her sake. She rejoins: "For mine? nay, for euery shee, Whom here you see; And for our honest neighbours many a good man that

neuer Was infected with the raving latine feuer." The Prologue requests her to be quiet. "Keepe silence, thou party-coloured chattering Magpy," he says. Lala caps this with: "Then speake sense, thou jabbering al-blacke lackdaw, with a greene coxcombe."

Amid interruptions the Prologue struggles on—one of Mistress Lala's interjections being decidedly prurient—and presently she says: "Sir Prologue, I feare thou talk'st English extrumperry besides thy part, onely to beguile me, I doubt there is Latine in his budget." The succeeding lines are of decided interest to us at this day:

"*Prol.* I auow to thee, jealous Lala, that this same schollers feast is drest in English.

"*Lala.* I dare not trust you, for you say you are here in the schoole. And you schollers must not speake English in the schoole.

"*Prol.* We are not now at our taske, but wee haue leaue to play, and we play at our best game.

"*Lala.* What? Blow-point? or Span-counter? or trappe out may hap? Take heed, you grow Outish.

"*Prol.* No, Tomboy, no. Nor scourge top, nor Trusse, nor Leape-frog, nor Nine-holes, nor Mumble the pegge: But a more Noble recreation, where we haue more lookers on, then gamesters."

At the end of this preliminary scene, Lala says: "As I'me a true woman I'll trust you slippery schollars no further then I see you. I woon't away till I tast of the first dish of Apollos shrouing feast, and know whether it was an English Cooke that drest it." She remains during the first scene of the first act, saying at the end of it: "Well, I see now it will bee in English. It shall goe hard, but I'll get a part amongst them. I'll into the tyreing house, and scramble, and range for a man's part. Why should not women act men, as well as boys act women? I will wear the breeches, so I will."

English school-games at that period are further illustrated in the fourth scene of the third act. Ludio says: "I think I rose not on the right side to-day. I haue rambled vp and downe, and can get no playfellows." In some dialogue with Lawrigger, he says he has read that Apollo played at Quoits. He says of Ovid: "I doe not think but that if he were here he would intreat Apollo to play at

Quoits with me, or checke-stone, or spurne-point." He describes a game: "Twice three stones, set in a crossed square, where he wins the game, that can set his three along in a row, and that is fippeny morrell, I trow." He asks Lawrigger to entreat Apollo to play with him: "I challenge him at all games from blow-point vpward to football, and so on to mumchance and ticktack." Then he goes on: "Sir, doe you hear? rather then sit out, I will giue Apollo three of the nine at Ticktack. I doe not think but I shall take him at a *why not* euery other game."

The Captain Complement of the piece is a counterpart of Ben Jonson's Captain Bobadil. He is thus announced: "Renowned Father of fashions, Count of Courtesies, Marquesse of moderne motions, Duke of Debonaire deportment, Chief Justice of gesticulations!" The Captain prompts: "Go on with the Alphabet of my titles. Comptroller." Implement continues: "I have it, Comptroller of Conges, Compactor of Cringes, Feat Framer of Fustian phrases." Complement says: "Sirra, you forget the Titles giuen me by the great Mogul, when I went Ambassador to him from the King of Calecut, a golden trumpet sounded them in the Persian language." Implement replies: "That trumpet could speake Persian well, I can hardly hit upon them in the originall. *Varlette, poltrone, manigoldo.*"

"*Comp.* You masque unknowne, unseene. Descend I say to the apprehension of the base vulgar. Give us them in translation.

"*Imp.* Indoctinate of yong Nobility. Accomplisher of King's Courts, chiefe engineer of cap and knee, Clock-keeper of nodde and shrugge, and ingrosser of all saylable, auailable adresses, garbs, faces, graces, in all places."

Taylor comes in for a pretty allusion. Drudo says: "I wish I had no better fortune then to be a pretty water-Poet with a high forehead like I. T., that acts the swanne by the banks of Thames in England." Lawrigger says: "He meanes the easie smooth vollaminous vntaught Poet, that will row you ouer the Thames in rime, euery stroake of his oare cuts out the capering feet of his verses."

There are some passages in the play that

go very near being indecent; and, of course, there is nothing in contemporary manners to cause us to doubt that the words were actually spoken by the schoolboys before their papas and mammas and friends assembled. On the other hand, this questionable matter may have been added when the play was printed, at the suggestion of the "honest stationer," Mr. Robert Mylbourne, who presumably had an eye to business and understood the tastes of his customers.

ANDREW HIBBERT.



The Development of Fencing.*

IT is an admitted paradox that the development of fencing was due to the discovery of gunpowder. The rise of swordsmanship in Europe was an outcome of the introduction of firearms, its decadence the result of their perfection. The "science of defence," all but lost sight of during the Middle Ages, sprung up again from its half-buried stock during that wonderful revival we know as the Renaissance. Attaining its highest practical exposition during the last century, it has since sank almost to the level of a mere exercise. The breechloader and the revolver have for ever relegated the "white weapon" to a secondary position either in line of battle or chance medley encounter. Theoretically we are better fencers than ever, but the foil-play of to-day, varied, graceful, and dazzling, is essentially that of the school and not of the fighting-ground. As a training it is admirable, but when it has to be put into actual practice with the sword its exponent finds it imperative to ignore at least one half of what he has learnt.

That skilled sword-play was not so wholly ignored in knightly combat during the Middle Ages as has been represented, even by Mr. Castle, becomes apparent on a little investigation. As a rule no doubt the successful champion was he who could bear the stoutest armour and deal the starkest strokes. But

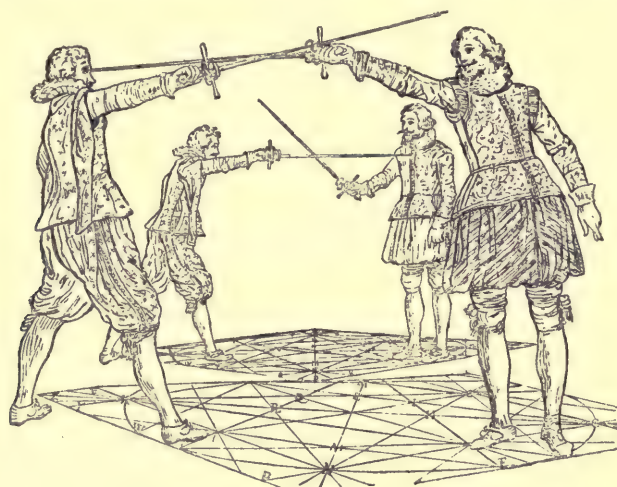
in the most perfect specimens of the armourer's art which have come down to us we see a provision against the assaults of skill as well as those of strength. The hand trained to direct the lance to a hair's breadth at the quintain was surely capable of guiding the point of a sword with equal accuracy. In proof of this, mark the system of overlapping joints and the especial care taken to protect the armpit by fanlike projections and kindred devices. The thrust through the eye which laid John Chandos low at the bridge of Leusac was from an estoc, a stabbing sword. Still there can be no doubt but that downright shearing blows that would dismount or fell a man if they failed to pierce his armour were in most favour. The sword, too, was, theoretically, at any rate, a weapon of offence only. Theoretically, because the same natural impulse which leads a man to raise his hand to protect his head from a coming stroke, must have instinctively taught him in actual combat to fend it with his blade when he could not otherwise escape it. We can clearly trace the "cross" in the sense of a parry to a fairly remote date. At the same time it is evident that the wearers of armour relied almost wholly upon it for protection, and with good reason. A knightly combat was a matter of endurance as well as of infliction of punishment. There are plenty of instances of champions succumbing from sheer fatigue whilst yet unscathed.

The existence of schools and masters of fence is also patent, although unfortunately there is but little evidence to show what was taught. The probability is that the complete course comprised the handling of all weapons used on foot, more attention being paid to offence than defence. Men fought in earnest in those days, and it must have been self-evident that to kill or maim a foe was to put a satisfactory end to a fight at once, to ward his blows merely to prolong its risks. Hence the former was the preferable knowledge to acquire. Mr. Castle has pointed out that such schools were founded throughout the Middle Ages whenever towns managed to obtain a certain amount of independence, and holds that the training given in them to the villain or burgess was much more practical than that acquired by the knight, since the former learned to rely to a certain point

* *Schools and Masters of Fence from the Middle Ages to the Eighteenth Century* By Egerton Castle, M.A. (G. Bell and Sons).

on his weapons as well as on general activity for defence instead of on the artificial resource of armour. An important feature in the duties of the mediæval weapon-master was the training of men for the ordeal by battle. The prolonged shrifts and purgations which intending combatants had to go through were accompanied by a course of lessons in the arm they were to wield, and their instructors usually took a prominent part in the ceremonial of the encounter.* The reputation of these schools in England was not of the highest, if we are to judge by the edicts levelled against them and their frequenters by the civic authorities of the

On the Continent a number of fighting guilds also arose, in which traditionary skill was handed down through generations. The Brotherhood of St. Mark in Germany, dating back to the fourteenth century, is, on Mr. Castle's showing, the oldest of these. It seems to have sprung out of the action of some enterprising swordsmen, who clubbed together in order to monopolize the teaching of their art. Anyone attempting to teach fencing in Germany found himself confronted by the heads of the guild, and was offered the choice of fighting half a dozen of them in turn, or of entering the association under their rule. As a result the headquarters of



SPANISH FENCING IN THE SEVENTEENTH CENTURY (THIBAUST).

metropolis in the thirteenth and fourteenth centuries. Henry VIII., however, instead of seeking, like some of his predecessors, to suppress them altogether, incorporated all the most celebrated teachers of his day in a company by letters patent, in which their art is styled "the Noble Science of Defence," and forbade anyone to teach the said art in any part of England if he did not belong to this corporation. The employment of the term "Defence" suggests a verbal sop to Cerberus. It had probably already been put forward as an excuse to palliate the practice of giving instruction. For the earliest books extant on swordsmanship show very little defensive play.

* See *Archæologia*, vol. xxix., in which this point is treated at length.

the Marxbrüder at Frankfort-on-the-Main became a kind of gladiatorial university, to which aspiring swordsmen flocked to take their degree in arms. The captain and several more members of the guild were encountered in turn by the candidate on a scaffold reared in the market-place. If the aspirant sustained the test creditably the captain formally struck him across the hips with the sword of ceremony, and the new member, after placing two golden florins on the blade of that weapon as an initiation fee, was privileged to learn the secrets of the brotherhood in the handling of arms, to bear the heraldic golden lion of the Marxbrüder, and to teach throughout Germany—privileges recognised by letters patent of the Emperor Frederick in 1480. Traces also exist of a

rival corporation, the Brotherhood of St. Luke, but these are not found later than the fifteenth century.

Similar societies existed in Italy and Spain. In the latter country there is evidence that the ancient Roman schools of fence founded in connection with the gladiatorial arena survived successive barbarian invasions, including that of the Moors. Records preserved in the Hôtel de Ville at Perpignan, and dating from the days when that town was a Spanish possession, show in all its details the ordeal which had to be undergone before the "lusor" or "scholar," passing through the degree of "licentiatus" or provost, attained the full blown dignity of "La-

weapons. That such training was in direct filiation from the Roman practice in which the point was preferred to the edge, is by no means improbable. The encounter between the Spanish infantry, armed with short sword and buckler, and the pike-bearing Lanzknechts at Ravenna, revived the struggle between the legion and the phalanx.

Hence, though Mr. Castle is inclined to doubt the fact, there is a fair reason to suppose that if the germ of modern fencing sprouted in Italy, the seed originally came from Spain. But whilst Spanish sword-play, after attaining a certain pitch, seems to have fossilized until it became wholly obsolete, that of Italy rapidly progressed, spreading



FRENCH FENCING IN THE EIGHTEENTH CENTURY (DANET).

nista seu Magister in usu Palestrinae.*" He had to show his theoretical and practical knowledge by fighting the whole board of examiners, first separately, and then together, with such varied weapons as spear and shield, sword and buckler, axe, dagger, short sword, and falchion. The schools of arms of Leon and Toledo were in high repute, and the names of the first writers on sword-play handed down to us are those of Jayme Pons of Majorca, and Pedro de la Torre, though their works, said to have appeared in 1474, have unfortunately perished. The superiority of the Spanish bands over all other infantry, so conclusively demonstrated in Italy and the Low Countries during the sixteenth century, was due to the perfect training each man received in the use of his

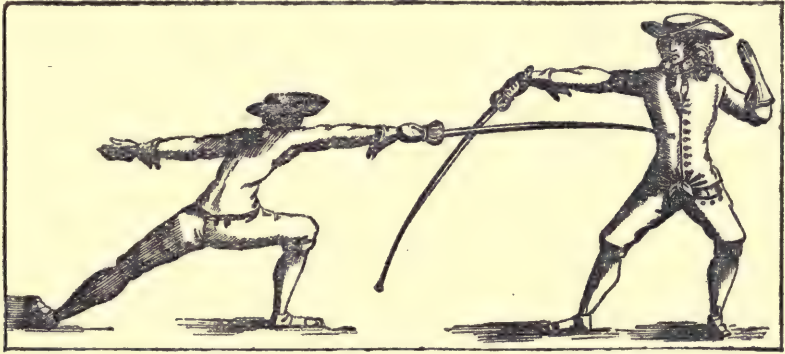
ultimately into France, Germany, England, and the Northern States of Europe. Each of these countries adopted its principles to a greater or lesser extent for the time being. At a far subsequent date the internal development of the French school of play brought it in turn to the foremost position, and led to its adoption throughout Europe with the exception of Spain and Italy.

The systematic use of the sword as a defensive as well as an offensive weapon dates, as far as can be ascertained, from the sixteenth century, the relinquishment of armour due to the introduction of firearms being, as noted, the mainspring of the change. The extant literature of fencing commences in the same century, the bulk of it being Italian. Italy was at this epoch the fount of civilization and culture. Every kind of art

* *Revue Archéologique*, tome vi. Paris, 1849-53.

and science was trained to flourish within its bounds. In the universal advance swordsmanship, whether of purely native origin or primarily derived from Spanish invaders, was not likely to be neglected. Men's brains were keenly on the alert to acquire and disseminate knowledge, and the matchless presses of Venice and Rome multiplied a thousandfold the influence of successive masters. All things coming from Italy, even its vices, were welcome in courtly circles abroad. The Italians themselves, natives of different petty States engaged in continual squabbles, and devoid of any very strong national prejudices, were to be met with as painters, musicians, poisoners and panders, in every court in Europe. To these professions that of fencing-master was soon

the Peninsula, and the work of Carranza, overloaded to excess with maddeningly complicated theories and abstruse philosophical disquisitions, appears to be the only production issued from it in the sixteenth century which has survived. The ultimate effect of this book was undoubtedly the extinction of the Spanish school of sword-play. Its absurd but plausibly expounded theories were eagerly harped upon by successive writers as the only true basis of the science, and Spanish fencing cramped within these limits became wholly stationary, and finally died out altogether. Yet, up to almost the close of the sixteenth century, the Spaniard was still reckoned the most formidable opponent with the rapier of any nation in Europe.* Incessant practice in camp and school gave him a perfect com-



FRENCH FENCING AT THE CLOSE OF THE SEVENTEENTH CENTURY (LABAT).

added. Pompee and Silvie in Paris, Rocko and Saviolo in London, and Fabris at Copenhagen, are familiar instances. So wide a range tended in every way to extend the influence of the Italian schools of swordsmanship, and at the same time to enlarge the experience of its professors, and to lead them on to progressive improvements. It was otherwise with the Spaniard. Detested by the Huguenot, and dreaded by the Catholic in France, hated by England, despite the hollow alliance of Philip and Mary, shunned by the German, once his fellow-subject under Charles V., he strove rather to retain than to disseminate his knowledge. It was beneath his dignity to impart it to a foreigner, contrary to his faith to teach it to a heretic save in actual fight. The printing-press was but scantily patronized in

mand over his weapon within certain limits. It was not until the swordsmen of other countries had advanced towards perfection in their own systems that they found themselves his superior.

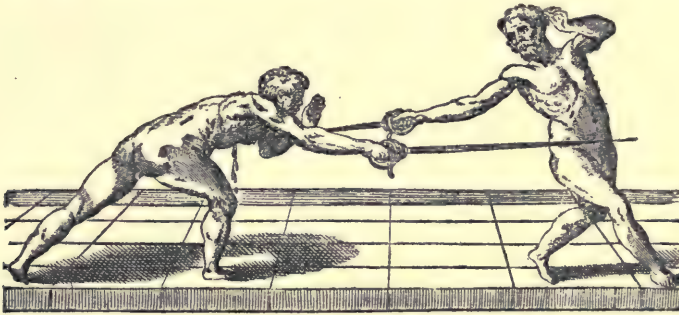
Fencing, like every other science, owed much to the invention of printing. Of course a man could not learn it wholly from books, but if possessed of even a rudimentary knowledge, he could correct his deficiencies, and adopt such novelties as seemed to him feasible from the superbly illustrated volumes produced. The early fencing-masters merely imparted a number of tricks of sword-play, which they had picked up and practised, and which were mainly dictated by their own physical ability and predilection. Closing

* G. Silver's *Paradoxe of Defence*, 1599. The rapier appears, indeed, to have been of Spanish origin.

and wrestling were looked upon as the natural result of an encounter, and one of the crudest, though not in point of date earliest, works known, whilst professing to deal with the sword, frequently winds up a description of a bout by an instruction to get the adversary on his back and deal with him at will.* Progress was necessarily tentative. It was only very gradually that first principles were admitted, and writers frequently show a tendency to discountenance that which modern experience has shown to have been a step in the right direction on the part of their predecessors.

Mr. Castle has traced the development of the science, and further indicated these temporary retrogressions with a care, skill, and patience no writer has heretofore dreamed of

of buckler, cloak or dagger, or even the left hand, for parrying. Mr. Castle holds strongly to the opinion that the use of the sword in parrying, save by a counter-hit, or even thrust, exactly corresponding to that of the assailant, was wholly ignored. Reading between the lines of some of the earlier treatises, it would rather seem that whilst teachers expressly discouraged simple parries, they were still made use of intentionally or instinctively by swordsmen. But in actual fight with long, heavy, and unwieldy rapiers, a blow delivered well within measure and simply parried, would most likely result in one of those closes in which skill in swordsmanship was no longer of any avail against superior physical strength. This impulse to grapple the teacher would strive to check,



ITALIAN FENCING IN THE SIXTEENTH CENTURY (FABRIS).

devoting to the subject. Dealing with the early Italian masters from the commencement to the close of the sixteenth century, it may be broadly stated that the first start made was the accentuation of the use of the point. The rapier, now replacing the sword, had still two cutting edges, both of which were freely used; but gradually, and in spite of the prejudice engendered by long habit, the truth forced itself upon reflective minds that the point offered a more deadly means of attack, a more effective because threatening defence. It must be remembered that the main idea of defence was not to fend off the adversary's attack, but to devise a position from which to strike him on his advance. At the outset another relic of old manners survived in the all-but universal employment

though he taught disarming as one of its outcomes. The main idea was to get into such a position as regarded an antagonist that an effective attack could be at once delivered with point or edge so as to anticipate a like step on his part. Such advance was made by alternate steps or "passes," and similar passes or slips to the right or left, with "cavings" of the body, got the assailed out of difficulty. By the commencement of the second half of the century, a marked advance was shown in the still greater attention paid to the thrust, the inculcation of the advisability of keeping the right foot foremost, and the first foreshadowing of the lunge in the "punta sopramano" of the Bolognese Angelo Viggiani. Still the main feature of sword-play consisted in dodging about an adversary, a direct advance being deprecated as too dangerous. Time-thrusts were held to be

* *La noble Science des Joueurs d'Espée*. Anvers, 1535.

the most effective attacks, and crossing counters the best parries. Salvator Fabris, in the last quarter of the century, stands a head and shoulders above his contemporaries. After visiting France, Spain, and Germany, he settled at the court of Christian IV. of Denmark, and under his protection brought out the most perfect treatise that had as yet appeared.* He all but discards the use of the edge, gives the first indication of what we should call a guard, and defines engagements, opposition, and circular parries, though still emphasizing the inadvisability of parrying and riposting in two movements, and urging that no parry is good which does not strike at the same time. The very emphasis laid on this point by successive writers argues that the practice they deprecated existed. It was during the last thirty years of the century that rapier-play began to take root in France, Germany, and England. In the first-named country the Académie d'Armes had been founded by Charles IX., and fostered by Henry III., and Saint Didier had embodied the teachings of some of the earlier Italian masters in his book.† The French nobility, already bitten with that extraordinary mania for duelling which Richelieu afterwards sought to check, not content with such instruction as could be found in their own country, eagerly crossed the Alps and sought further knowledge at Milan, Venice, Rome, and Bologna. In Germany the Marxbrüder now found themselves confronted by the rival society of "Federfechter," whose distinctive weapon was the rapier,‡ and who were first formally incorporated by a charter from the Duke of Mecklenburg, though their headquarters were afterwards transferred to Prague. The superiority of the new weapon was made so manifest in encounters between representatives of the old and new schools of swordsmen that the Marxbrüder themselves adopted it. Thenceforward the two societies flourished side by side in honourable rivalry, whilst the writings of Joachim Meyer of Strasburg reproduced in print in

1570 the systems of Viggiani and Grassi. The works of the last-named author were further "Englished" by "J. G., gentleman," and with the teachings and writings of Vincentio Saviolo, helped to familiarize the Elizabethan gallants with the weapon Rowland Yorke is said to have first introduced into England—greatly to the disgust of the Corporation of Masters of Defence, who shortly found their occupation gone so far as regarded fashionable tuition, and seem to have sunk to the level of prize-fighters. Spain continued to follow its own method, the lustre shed by the great Carranza, "inventor of the science of arms," who wrote in 1569, being fostered by the labours of his illustrious disciple, Louis Pacheco de Narvaez, the "Don Lewis" of Ben Jonson.

By the beginning of the seventeenth century, rapier-fighting was rapidly attaining practical perfection. The right foot was kept in front, the lunge, perfected by Giganti the Venetian and Capo Ferro the Siennese, was recognised as the most effective attack, and the body was covered by an engaged blade. Cuts were almost abandoned save when special opportunities occurred for their delivery, guards were defined and developed, and the sword was admittedly sufficient for defence, though passes and voltes were still made use of to avoid attacks, and the dagger and cloak employed in parrying. Throughout the first half of the century, the superiority of the Italian instructors remained unquestioned. Towards the sixth decade, however, the French, who had mainly adopted the principles of the Bolognese school as inculcated by the Cavalcaboes, began to develop one of their own. The munificent patronage and especial privileges bestowed upon the Académie Royale d'Armes by Louis XIV. favoured this movement, and at the same time regularized it, since no one save a graduate of this Academy could teach in France. Their great departure from the Italian school consisted in parrying and riposting in two movements, a feat now feasible with the lighter swords in vogue. The use of the edge was wholly ignored, leading to the introduction of light triangular blades, and the employment of the left hand in parrying discouraged by the best masters, though retained in certain cases. Circular parries were also discouraged, and

* *De lo Schermo, ovvero scienza d'arme*. Copenhagen, 1606. He had been actively teaching before the appearance of this work.

† *Traicté contenant les secrets du premier livre sur l'espée seule*. Paris, 1573.

‡ *Feder* was a slang term for the rapier. The favourite German sword was two-handed.

this holds good until well on into the eighteenth century. The value of the riposte was, however, emphasized, as was the feasibility of the reprise; guards and feints were systematized, and the cut over the point introduced. The introduction of buttoned foils and of plastrons about the middle of the century certainly lessened the sufferings of pupils, who prior to this innovation had to take their lessons and keep up their practice with rebated blades of formidable weight and stiffness, though in the absence of masks the eyes were still in danger. The English courtiers of the court of Charles II. followed the practice taught at that of the Roi Soleil, and the Italian school died out in this country. It is, however, noteworthy that Sir William Hope, writing at the close of the century, endeavoured to establish what he styled the "Scots play" in opposition to the French, laying especial stress on circular parries. In Germany Italian influence continued paramount. The works of the leading Italian masters were translated and reproduced, and their cut and thrust play practised by all save a few courtly admirers of French fashions. It is scarcely right to conclude the notice of this century without a reference to the magnificent work of Girard Thibaut of Antwerp,* in which the principles of the Spanish system of fence are delineated with a matchless luxury of typography and engraving, accompanied by a maddening farrago of pseudo-mathematical demonstration.

In the eighteenth century the French school maintained its supremacy. Closeness, and accuracy of play, simplification of movement, and the gradual elimination of tricks of agility became its leading characteristics, though voltes, passes and evasions were still recognised as of value in chance medley encounters against unequal weapons, and as serviceable in disarming an antagonist whom it was not desired to wound. By 1730 the principle of the circular parry, so important a feature in modern French fencing, had been adopted, being favoured by the diminishing weight of the blade, which also favoured the introduction of triple feints. Some twenty years later La Boëssière is credited with the introduction of masks, though it would appear

that they were received with disfavour as tending to encourage irregular and un-academic play. According to tradition, it was not until three leading masters had lost an eye apiece that they consented to adopt these protections.* From this time forward the development of the art becomes more interesting to the close student of swordsmanship than to the general reader. The abandonment of the practice of leaning forward on the lunge, the struggle between the classic and romantic school in the third decade of the present century, and the freer scope for individuality now recognised in the Parisian *salles d'armes*, would scarcely interest the latter. England during the eighteenth century was worthily represented with foil and pen by the Angelos, whilst the national backword was not only taught but demonstrated to the effusion of blood by Fig and his fellows. The Germans maintained their high repute for cut and thrust play, and when using the edgeless small sword still inclined rather to the Italian practice than the French. The Italians fell away somewhat in repute, though still reckoned formidable opponents; time-thrusts and body-movements holding a prominent place in their system, and the straight arm, which is still characteristic of the Neapolitan school, being an essential feature. The Spaniards appear towards the close of the century to have sought to engraft some extraneous principles upon their national practice, but without much success, and their school is now extinct. The dagger seems to have been abandoned by both Spaniards and Italians at the commencement of the eighteenth century.

MONTÉ.



Horton Kirby Castle.



AT Horton Kirby, near Dartford, in Kent, we come upon the ruins of a Norman stronghold, seated upon the banks of the River

Darent:

* *Les Secrets de l'Espée*. De Bazancourt. Paris, 1862.

* *Académie de l'Espée*. Leyden, 1628.

In whose waters clean,
Ten thousand fishes play, and deck his pleasant stream.

We can well imagine with what dismay our Saxon forefathers beheld the multiplication of donjon keeps and battlemented walls, from the summits of which their most deadly enemy could reconnoitre the surrounding country and houses, with an eye keen to detect the existence of anything at all worth appropriating. This castle was erected by one of the family named De Ros, who held much land in the neighbourhood by grant from Odo, the fierce and warlike bishop. A descendant named Robert became, during the reign of King John, one of the twenty-five barons who were appointed to decide upon questions of illegal deprivation by the King, of castles, liberties and rights, an office in those days of no small importance. Another of the same family, Richard de Ros, possessed this castle, and, according to the Kentish historian Hasted, died during the reign of Henry III., leaving one daughter, named Laura, who from her possessions here was known as the Lady of Horton. She married, in the twentieth year of Edward I., Roger, son of Sir John de Kirby, who already owned considerable property in Horton. He re-edified the Castle, and built the mansion of Kirby Court Manor; so important had his property now become, that the very parish itself received the addition of his name, having ever since been known as Horton Kirby. The same historian tells us that this Roger de Kirby, at the enthronization of Archbishop Robert Winchelsea, in the reign of Edward I., made claim before Richard de Clare, Earl of Gloucester and Hertford, High Steward and Chief Butler to the Archbishop, to serve him on that day with the cup at his dinner, and to have the cup as his fee, by virtue of the possession of the Manor of Horton, which he held of the Archbishop, and that the Earl admitted his claim; but as he was not a knight—as he who should perform the service ought to be—the Earl nominated Sir Gilbert Owen to serve for him, and to him, after the dinner, the cup was accordingly delivered. Gilbert, son of Roger de Kirby, held the estate in the twentieth year of Edward III.; but in the following reign it was again conveyed to the possession of a stranger by the

marriage of its heiress to Thomas Stonar, of Oxfordshire; after many changes by marriage and by sale, it finally fell into the possession of Queen's College, Oxford. We can imagine the long stately array of armour-clad knights issuing from its portcullis with waving plumes and glancing spears, to play their part,

Seeking the bubble reputation,

in the great tournament held by Edward III. in the neighbouring town of Dartford. Picture to ourselves the rude but open-handed hospitality dispensed within its walls; see the huge masses of fresh and salted meat spread upon the long, bare oaken table, the floor of the great hall strewed with rushes, among which the dogs searched and fought for the bones and fallen scraps, and so weave, with aid of fancy's eye, a tale of early chivalry. Later on, when civilization had more advanced, it requires no great stretch of imagination to depict the issuing from its portals of the knight on his proud steed, and the lady upon her gentle palfrey, attended by esquire and page, falconer and groom, to watch the well-trained hawk battling in mid-air with the heron. All this has passed away, the glory is departed, and nothing but ruins remain to tell the tale of this Castle, which, like its fellows, was at once the terror and the safeguard, as they remain the monuments of our ancient fame, rising at the bidding of an ambitious ruler at a period when gross tyranny reigned supreme, and the only law was:

That they should take who have the power,
And they should keep who can.

J. A. SPARVEL-BAYLY, F.S.A.



A Word more about the Hungerford Family.

BY WILLIAM JOHN HARDY, F.S.A.



SOME years ago * I wrote a series of papers in this magazine about three generations of the once influential family of Hungerford, and the legends attaching to their ancestral home

* *Antiquary*, vol. ii., p. 233; vol. iv., pp. 49, 111, and 239.

at Farley Castle, in Wiltshire. The persons I selected all lived in the sixteenth century, and were:—Agnes, wife of Sir Edward Hungerford; her step-son, Lord Hungerford of Heytesbury; and his son, "Sir Walter of Farley," all of whom earned for themselves a decidedly unfortunate reputation. The conduct of this last, Sir Walter, towards his second wife, Anne Dormer, was most heartless, and, so far as we are able to judge from evidence handed down to us, entirely unmerited. Sir Walter married this lady in July, 1558, and about eleven years afterwards brought an action, charging her with murder, adultery, and an attempt to poison him. I drew my evidence almost exclusively from the State Papers of the period, and printed two letters from Lady Hungerford, in which she sets forth her unhappy state, and also a petition, addressed by her to Secretary Walsingham. I was then unaware of the existence at the Public Record Office of a number of documents relating to the Darrell family, amongst them some concerning Lady Hungerford's trial. Public attention has just been drawn to these papers by Mr. Hubert Hall, in his able sketch of Elizabethan society,* and from them we learn some interesting details relating to the Hungerford case. The person with whom Sir Walter's wife was alleged to have committed adultery was "Wild" Darrell, the hero of the Littlecote Legend. Mr. Hall prints a document, which is an abstract of Sir Walter Hungerford's "case." From this we learn that his charges were to the effect that, during the years 1564 to 1568, "William Darrell, Esquire," had, at Farley Castle, consorted familiarly with Dame Anne Hungerford and slept there. That, during the absence of Sir Walter Hungerford, the same William was wont to enter the bed-chamber of the same Anne, and "lie down with her." That in Easter Term, 1565, when Sir Walter was sick in London, Darrell sojourned at Farley for several weeks, "bibendo, ridendo, jocando, etc.," with Dame Anne, careless of her husband's sickness, and that a "plaster" off Darrell's leg (which had been broken apparently in one of the frolics complained of) was found in Dame Anne's bed between

the sheets. Besides this, when Lady Hungerford was in London, Darrell "hath used to come to her within her lodgings, the same tyme in one sort of apparell and sometime in another, such as he used not comonly to were abrode," and also to adopt a poor man's dress to avoid detection, and visited her in "as secret sort and maner as possible he could; because they would have no evell suspicion conceyved of their lewd cummyng or resorting together." Darrell had given money to Lady Hungerford, and she had given money to him. Finally, it was urged that in Farley and its neighbourhood there was a great belief and suspicion of the adultery aforesaid, and that it was "in common report thereabouts." The affection entertained by Lady Hungerford for the hero of the Littlecote Legend is an interesting phase of the story of her suit with Sir Walter Hungerford, and the statement, just quoted, that the adultery between them was in common report in the neighbourhood of Farley, is one more fact to account for the strange mixture of legends which hung about the Hungerfords' castle. Some interesting light on the true relations between Darrell and Lady Hungerford is thrown by three letters written by the lady herself to the hero of Littlecote. Of course we get from these but a one-sided version of the story, but Mr. Hall has also printed the depositions of sundry witnesses on Sir Walter's behalf, which, if reliable, would have conclusively proved the alleged adultery. The question is, then, whose story shall we believe? I think we may arrive at a fair conclusion on the point by considering what we know of Sir Walter and his after-life, by the contemporary opinions of his conduct, and by the judgment of the Court, which was in Lady Hungerford's favour on all points. The attempt at gaining a divorce was, in my opinion, simply an attempt on a husband's part to rid himself of a companion of whom he had tired. Darrell, it must be remembered, was himself the object of a cruel persecution by his neighbours and friends, owing to some bit of family spite, and I believe that the affection which existed between the Squire of Littlecote and Lady Hungerford was purely sympathetic. That Lady Hungerford did, however, promise to marry Darrell should

* *Society in the Elizabethan Age*, by Hubert Hall. London: Sonnenschein, 1886.

her husband's death leave her free to do so, there can be no doubt, from the following letter :

"MYSTER DORRELL,

"I, by the othe that I have sworne upone the holy Angleste, do acknowledge that if Sir Water Hungerford my husband now leving do departe oute of thys lyfe,* that I here by the othe that I have swarne, and wytnes of thys my hande, that I wyll take you to my husbande. Wytness thereof thys my hand suffiesyth—ANNA HUNGERFORD."



A Thirteenth Century Book of Etiquette.

IT is not a very large or important, but from certain points of view it is decidedly an interesting and often an amusing, branch of literature, that which may be classed under the head of "Books of Etiquette." An impression will be found to exist, even among those who in any way have given a thought to the matter, that we are chiefly indebted for the creation of such manuals to the polite and artificial period of powder and patches, wigs and red heels, and, if not exactly to the very refined person of Lord Chesterfield, certainly to a century not dating further back than the days of that punctilious monarch "Louis Quatorze." It smacks therefore almost of some literary hoax to hear from a worthy monk of the thirteenth century the strikingly familiar, almost stereotyped, admonition that when dining with friends we are on no account to speak with our mouth full, or loll with our elbows on the table, or eat hurriedly, or—a point which by implication, it may be observed, would seem to carry with it at least some satisfaction as a proof of human progress—that we are not, openly at any rate, to pick our teeth with our fingers. There can, however, be no doubt of the authenticity of Fra Bonvesin's *Fifty Courtesies of the Table*, a thirteenth-century

* Originally written—"if Sir Water Hungerferd my husband were not livyng."

MS. which at present exists among the many treasures of the Ambrosian Library at Milan, where it has been examined by more than one distinguished expert.

Before approaching the purely social aspect of this interesting manuscript (a production in verse), the work, it should be mentioned, has so far only attracted the attention of the few philological specialists to whom it is known as one of the earliest creations of purely Italian literature. Hallam, in his *Literary History of the Middle Ages*, makes no reference to the work. Bruce-Whyte, in his *Study of the Romance Languages*, published (in French) some forty years since, devotes a few paragraphs to the MS. He, however, in many points incorrectly interpreted the crabbed writing and strange orthography of Fra Bonvesin. More recently the MS., which to the Italians possesses, it can be understood, no small interest, has been examined and transcribed with minute care, and published at length by Biondelli in his *Studii linguistici*.* Known therefore only to a few specialists, and to our knowledge never as yet "Englished," as our old writers put it, there may be some interest in examining these fifty rhymed maxims or "courtesies" which, six hundred and seventeen years ago, Fra Bonvesin cautioned his readers to lay to heart when "dining out;" maxims, it will be found, worthy of quite as much attention in the present day as they were in those distant centuries to which the sweetness and light of modern culture, and its kindred refinement of social conduct, were as yet but imperfectly known.

The little we know of Fra Bonvesin of Riva shows him to have been a monkish school-master with a marked turn for literature. To the students of early Italian literature, a local chronicle, as also a canticle to the Virgin, both penned by the pious monk, are known; but it is round his *De Quinquaginta Curialitatibus ad Mensam* that centres the chief interest connected with a writer who may be termed the Chesterfield of the thirteenth century. And here it may be remarked that quite as warmly as that worthy nobleman does the Milan monk impress on his readers the necessity of being refined and well-bred, as we see by his very first verse, in which one

* See also Bartoli's *Storia della Letteratura Italiana*.

is admonished, before eating, to wash one's hands, and wash them gracefully :

Se tu sporzi acqua a la man
Adornamente la sporze, guarda no sij villan.

"Do not," we are next told, "be in too great a hurry to take your seat at table before being invited ; if you should find your place occupied, do not make any disturbance about the matter, but politely yield." Once seated, one is above all warned not to neglect to say grace. "It is to the extreme gluttonous and vile, and showing great contempt of the Lord, to think of eating before having asked His blessing." Grace said, one is enjoined to sit decently at table, not with the legs crossed, nor elbows on the board. "Do not," one is next recommended, "fill your mouth too full ; the glutton who fills his mouth will not be able to reply when spoken to." One is further advised, when eating, to speak little, because in talking, one's food is apt to drop, or be spluttered. "When thirsty, swallow your food before drinking." "Do not dirty the cup in drinking ; take it with both hands firmly, so as not to spill the wine. If not wishing to drink, and your neighbour has dirtied the cup, wipe it before passing it on." The fourteenth "courtesy" is a shrewd one, to beware of taking too much wine, even if it be good, "for he offends trebly that does so : against his body and his soul, while the wine he consumes is wasted." If anyone arrives during the meal one is advised not to rise, but continue eating. The sixteenth courtesy is noteworthy in its recommendation to those taking soup not to "swallow their spoons," while they are further admonished, if conscious of this bad habit, to correct themselves as soon as possible, as also of the breach of good manners in eating noisily. "If you should sneeze or cough, cover your mouth, and above all turn away from the table." Good manners, one is told, demands that one should partake, however little, of whatever is offered ; if, that is, the *proviso* is made, one is in good health. Do not, one is urged, criticize the food, or say, "This is badly cooked, or too salt." Attend to your own plate, and not to that of others. Do not mix together on your plate all sorts of viands, meat and eggs ; "it may," thoughtfully adds the writer, "disgust your neighbour." "Do not eat coarsely or vulgarly ; and if you have

to share your bread with anyone, cut it neatly if you do not wish to be ill-bred" (*bruto*.) "Do not soak your bread in your wine," for, remarks Fra Bonvesin, for the first time asserting his own personality, "if anyone should dine with me, and thus fish up his victuals, I should not like it." The twenty-fourth "courtesy" is a recommendation to avoid placing either one's knife or spoon between your own plate and that of your neighbour. If with ladies, one is told to carve first for them ; "to them the men should do honour." "Always remember if a friend be dining with one, to help him to the choicest parts." "Do not, however, press your friend too warmly to eat or drink, but receive him well and give him good cheer." "When dining with any great man, cease eating while he is drinking, and do not drink at the same time as he ; when sitting next a bishop" (bishops being thus alone mentioned, we are led to suppose were, even at this early date, distinguished for their social affability), "do not, however, drink till he drinks, nor rise till he rises. Let those who serve be clean, and," adds the careful monk, apparently foreshadowing Leech's comic sketch of the scented stable-boy waiting at table, "let the servants be free from any smell which might give a nausea to those eating." Capital advice is further given not to wipe the fingers on the table-cloth, a sentiment in which all thrifty housewives will concur. "Let the hands be clean, and above all do not at table scratch your head, nor indeed any portion of your body." "Do not, while eating, fondle dogs or cats or other pets ; it is not right to touch animals with hands which touch the food." "When eating" (with *homini cognoscenti*, adds the writer), "do not pick your teeth with the fingers," Fra Bonvesin once again coming forward to express his personal disgust at this habit. "Do not," one is further admonished, "lick your fingers, which is very ugly and ill-bred, for fingers which are greasy are not clean, but dirty." The advice seems once again to be given not to speak with the mouth full, as one cannot under such circumstances do anything but stutter. "Do not trouble your neighbour with questions ; if you require anything from him, wait till he has finished eating." "Do not," one is advised, "tell at

table doleful tales, nor eat with a morose or melancholy air, but take care your words are cheery" (*confortare*). "When at table avoid wrangling and noisy disputes; but if anyone should transgress in this manner, pass it over till later—do not make a disturbance." "If you feel unwell at table, repress any expression of pain, and do not show suffering which would inconvenience those at table." "If you happen to see anything in the food which is disagreeable, do not refer to it; if it is a fly or other matter" (presumably included in this would come the familiar hair), "say nothing about it." "In handling your bowl or plate at table, place your thumb only on the edge." "Do not bring with you to table too many knives and spoons, there is a mean"—in other words Horace's *Est modus in rebus*.^{*} "If your bowl or plate is taken away to be re-filled, do not send up your spoon with it." This injunction, it will be seen, carries with it the (by some) hotly disputed question whether, in sending up one's plate for what is understood as "a second helping," the knife and fork should be retained in the hand, or accompany the plate. "To all these matters," adds the judicious writer, "pay attention." "In eating do not put too much upon your spoon at one time, for not only will you thus give much embarrassment to your stomach, but you will, by eating too quickly, offend those sitting near." "If your friend is with you at table, be cheerful and continue to eat while he eats, even if you should have had enough before he has finished; he might otherwise, out of shame, stop before his hunger was satisfied." Closely connected with this admirable piece of advice, applicable to all time, the succeeding admonition is not uninteresting as illustrative of the customs of a period before electroplate was to be found in every house, when each guest, it must be remembered, carried at his girdle his own serving-knife, an indispensable piece of finery, generally as highly decorated as the owner's taste and means could afford. "When eating with others," remarks Fra Bonvesin, who has now reached his forty-eighth "courtesy," "do not sheath


your knife before everyone else at table has done the same." The penultimate admonition is most fitting. "When you have eaten, praise Jesus Christ for receiving His blessing; ungrateful indeed is he who neglects this duty." Fiftieth and last "courtesy," "Wash well your hands, and drink good wine."

Having thus rapidly glanced at the fifty well-meant recommendations of Fra Bonvesin, there remains one point to which attention should be drawn as not uninteresting. It is a feature worthy of remark that the writer's admonitions are clearly not addressed to what the theatrical Irishman is given to speaking of as "the height of the quality." Fra Bonvesin's *Courtesies* are not written for the knightly or patrician section of the society of his time, which had its own favourite songsters, its mediæval Praeds and Austin Dobsons, who reflected its own peculiar tastes and tendencies. On the other hand, it is clear that Fra Bonvesin does not address the vulgar herd, which at such a period especially could scarcely have profited much by his advice. The Lombard monk plainly addresses himself to that "middle-class" which we see slowly rising into separate life with the thirteenth century, and the end of the long dark period of mediæval strife and turmoil, with its society composed solely of Barons and Plebeians. Something of the refinement of the castle-hall was slowly influencing the *bourgeoisie*, which till now can scarcely be said to have been recognised, but which from this time is to commence a new and stirring period of social existence.

T. CAREW MARTIN.



London in 1618.

 *The Glory of England*, by T. Gainsford, 1618, London and Paris are thus contrasted:

"If I beginne not at first with too sullen or concise a question; more then the new gallery of the Louvre, and the suburbes of St. Germanes, as it is now re-edified, what one thing is worthy obseruation or wonder within Paris; as for London, but

^{*} In the past, it will be remembered, each guest was supposed to carry with him his own knife and spoon; forks, though known from a very early time, not being generally used till comparatively recently.

that you will say my particular loue transporteth mee, it hath many specialities of note, eminence, and amazement; and for greatnes it selfe, I may well maintain, that if London and the places adioyning were circummunited in such an orbicular manner, it would equall Paris for all the riuers winding about, and the fiue bridges sorting to an vniformity of streets; and as wee now behold it, the crosse of London is euery way longer then you can make in Paris, or any citie of Europe: but because peraduenture you will not vnderstand what I meane by this word *crosse*, it shall be thus explained, that from St. Georges in Southwarke to Shoreditch South and North; and from Westminster to St. Katherines or Ratcliff, West and East, is a crosse of streets, meeting at Leaden-Hall, euery way longer, with broad spaciousnesse, handsome monuments, illustrious gates, comely buildings, and admirable markets, then any you can make in Paris, or euer saw in other city, yea Constantinople itselfe. Concerning multitude of people, if you take London meerely as a place composed of Marchants, Citizens, and Tradesmen, the world neuer had such another: If you conioyne the suburbs, Southwarke, Westminster, St. Katherines, and such like, it exceeds Paris euen for Inhabitants; or if you will come to vs in a terme time, according to our custome of resorting together, I hope you may be encountred either with hands or swords, as for Paris, you know the better halfe, euen of the indwellers, are Gentle-men, Schollers, Lawyers, and belonging to the Cleargy: the Marchant liuing obscurely, the Tradesman penuriously, the Craftsman in drudgery, and altogether insolent and rebellious vpon the least distasting, vnaccustomed impositions, or but affrighted with the alteration of ridiculous ceremonies. But let us search our comparison a little further: instead of a beastly towne and dirty streets, you haue in London those that be faire, beautifull, and cleanly kept: instead of foggy mists and clouds: ill aire, flat situation, miry springs, and a kinde of staining clay, you haue in London a sunne-shining and serene element for the most part, a wholesome dwelling, stately ascension, and delicate prospect: instead of a shallow, narrow, and sometimes dangerous riuer, bringing onely barges and

boats with wood, coale, turff, and such countrey prouision: you haue at London a riuer flowing twenty foot, and full of stately ships, that flie to us with marchandize from all ports of the world, the sight yeelding astonishment, and the vse perpetuall comfort: so that setting the vnconstant reuolutions of worldly felicity aside, who shall oppose against our nauy, and if wee would descend to inferiour roomes, the riuer westward matcheth Paris euery way, and supplieth the city with all commodities, and at easier rates: In steed of ill fauoured wooden bridges, many times endangered with tempests and frosts, you haue in London such a bridge, that without ampliation of particulars, is the admirablest monument, and firmest erected structure in that kinde of the Vniuerse, whether you respect the foundation, with the continuall charge and orderly endeauours to keepe the arches substantiall, or examine the vpper buildings, being so many, and so beautifull houses, that it is a pleasure to beholde them, and a fulnesse of contentment to vnderstand their vses conferred vpon them. Instead of an olde Bastill and ill-beseeming Arsenall, thrust as it were into an outcast corner of the City, you haue in London a building of the greatest antiquity and maiestically forme, seruing to most vses of any Citadell or Magazin that euer you saw. For the Tower containeth a King's Palace, a King's Prison, a King's armoury, a King's mint, a King's ward-robe, a King's artillery, and many other worthy offices; so that the Inhabitants within the walls haue a Church, and are a sufficient parish. Instead of an obscure Loure, newly graced with an extraordinary gallery, the onely palace of the King neere Paris, in London his Maiesty hath many houses, parkes, and places of repose, and in the countries dispersed such a number of state, receipt, and commodity, that I protest I am driuen to amaze, knowing the defects of other places, nor doe I heere stretch my discourse on the tender-hookes of partiality, or seeme to pull it by the by-strings of selfe-conceit or opinion: but plainely denotate what all true-hearted English-men can auerre, that to the crowne of our Kingdome are annexed more castles, honors, forrests, parkes, houses of State, and conueniency to retire vnto, from the encombrances of the hurliburly of cities, then

any Emperor or King in Europe can challenge *proprio iure*. Instead of an old ruinous palace, as they terme their house of Parliament, Hall of Iustice, concourse of Lawyers, or meetings of certaine Trades-men or Milleners, like an Exchange, and as it were promiscuè, confounding all together: we haue in London such a Circo for Marchants, with an vpper quadrant of shops, as must needs subiect it to forraine enuy, in regard of the delicacy of the building, and statelinenesse in the contriuing. We haue in London a second building for the ease of the Court, profit of the Artizan, and glory of the city, which for any thing my outward sence may iudge of, can equall the proudest structure of their proudest townes, though you should name St. Mark's Piazza in Venice, for so much building. We haue in London a Guild Hall for a State-house, and Westminster for generall causes of the Kingdome; two such roomes, that without further dispute, maketh strangers demand vnanswerable questions, and gently brought to the vnderstanding particulars, lift vp their hands to heauen and exclaime, O happy England! ô happy people! ô happy London! and yet I must confesse, that the hall at Padoa, and great counsell-chamber in Venice, be roomes of worthy note, and sufficient contentment. We haue in London diuers palaces for resort of Lawyers and their Clients, and other offices appropriate, all workes rather of ostentation to our selues, then imitation to others. Instead of narrow dirty streets, neither gracefull in themselves, nor beautified with any ornament, wee haue spacious, large and comely streets, exposing diuers works of peace, charitie and estimation. Instead of obscure Churches, we haue first the goodliest heap of stones in the world, namely *Pauls*; next the curiousest fabricke in Europe, namely Westminster Chapple, and generally all our Churches exceede for beauty, handsomnesse, and magnificent building, as framed of hard stone and marble, and exposed with a firme and glorious spectacle, as for the Dona of Florence, St. Marcks in Venice, St. Marcks in Millane, the Notre dame at Paris, and some others in Germany (the steeple onely at Strasborough except, which is denominated Beautifull, for the height and handsomnesse) they are either buildings of

bricke, or conceited structures like a fantastical bird-cage of a little inlayd or mosaijcke worke, worthy of applause from such as respect new dainties, and not to bee ouerpassed for curious pictures and paintings: where yet by the way you must obserue that in those daies of superstition, and particulars of ostentation, concerning rich hangings, imageries, statues, altar-cloths, roods, reliques, plate, pictures, and ornaments, other Churches and monasteries of Europe come farre short of our glory and Popish brauery. Instead of Gentle-men on dirty foot-clothes, and women in the miry streets; the one with an idle lacquey or two; the other with no company of respect: wee haue fashionable attendancy, handsome and comely going, either in Carosse Coatch, or on horse-backe, and our Ladies and women of reputation, sildome abroad without an honourable retinue. Instead of a confusion of all sorts of people together, without discouery of qualitie or persons, as Citizens, Lawyers, Schollers, Gentlemen, religious Priests, and Mechanickes, that you can scarce know the one from the other, nor the master from the man. In London the Citizen liues in the best order with very few houses of Gentlemen interposed, and in our suburbs the Nobility haue so many and stately dwellings, that one side of the riuer may compare with the Gran Canale of Venice. But if you examine their receipt and capacity, Venice and all the cities of Europe must submit to the truth. Nay, in London and the places adioyning, you haue a thousand seuerall houses wherein I will lodge a thousand seuerall men with conueniency: match vs now if you can. Instead of a poore Prouost and disorderly company of Marchants and Tradesmen, we haue a Podesta or Maior, that keepeth a Princely house, wee haue graue Senatours, comely Citizens, seuerall Halls, and authorized Corporations, all gouerned by religious Magistracy, and made famous by triumphant solemnities: so that our best Gentry are delighted with the spectacle, and strangers admire the brauery."

There are many passages in this curious account which afford interesting glimpses into the social life and customs of the period, and it will certainly please London topographers.



Old Cornish Fonts, Bells, Altar and Corporation Plate.

BY JOHN GATLEY.

PART II.



T remains for us now to conclude the present papers with some remarks upon the altar and corporation plate still remaining in Cornwall.

It is, we are certain, unnecessary to dilate upon the scarcity of antique plate in this country. The wars of the Roses and Commonwealth afford no doubt the true grounds for such a scarcity, to which must be added the vagaries of the miser who buries his plate, and of the burglar who commits his plunder to the melting-pot with the least possible delay. The earliest marked spoon known in England does not, we believe, go beyond 1492, and the pieces of plate of a period anterior to this may, it is said, be almost reckoned on the fingers of one hand. We are unable to claim for Cornish plate an antiquity quite equal to these pieces, but it is certain, be the cause what it may, that there are a number of Elizabethan chalices ranging between the years 1560-1590, which are of great beauty and of considerable intrinsic value; and it is worthy of notice that chalices in seven parishes are of the same date, viz., 1576. The earliest piece of altar plate is that at Temple, which is dated 1557; and of corporation plate the Killigrew cup at Penryn seems to be of the greatest antiquity, having been presented to that town in the year 1633; although if the St. Mabyn chalice be reckoned as domestic plate, which it originally doubtless was, the date 1576 may be taken as being the earliest date for a festive cup. Want of space will prevent us giving a full description of the altar and corporation plate existing in Cornwall, but the following examples are worthy of notice:

The communion plate at St. Columb Minor is very handsome. It bears the arms of Francis, Earl of Godolphin, and an inscription records that it was "given to God and his Church, 1750," by him. The chalice at Crantock is dated 1576. At St. Gennys is a chalice, with cover, weighing 16 ounces and a paten of 13 ounces. It is inscribed,

"The gift of Grace Fortescue," and bears her family arms and motto. At Helston, the valuable altar plate is inscribed, "The gift of Danyell Bedford to the Church of Helston, 1630." The plate at St. Ives is of a most costly description. A paten bears the inscription, "Pendarves de Pendarves Ecclesiæ dedit Anno 1713;" and a chalice, "The gift of Alles Sise to the Church of St. Ives, Anno Domini 1641." A massive flagon at St. Just in Penwith is inscribed, "Parochiæ d' St. Just. Ex dono Johannis Edwards d' Truthwall, 1747;" a cup, "Ex dono Johannis Borlace, 1666;" and a plate, "Ex dono Lydiae Borlace uxoris Johannis Borlase de Pendeen Arm. 1699;" and bears the arms of Borlase impaling those of the donor. A chalice at Lanteglos, by Camelford, is dated 1576; and a silver-gilt alms basin bears the Phillips arms and the inscription, "The gift of Ch. Phillips, Esq., M.P. for Camelford." Lesnewth possesses a curious old chalice and cover. On the latter is the date 1638. The stem of the chalice is formed of three serpents knotted in the middle with a head at each extremity. The hall or maker's mark is (III) three times repeated. The altar plate at St. Mabyn is described by Sir John Maclean as consisting of a cup with a cover, two flagons, and an alms dish. The cup was not intended for a chalice, but as an ordinary drinking vessel on festive occasions. It is of elegant form—13 inches in height—and the cover is surmounted by the figure of a boy, nude, holding a shield. Both bowl and cover are engraved in arabesque, with birds and foliage, and also two storks; whilst the stem and foot are ornamented with repoussé work. The hall-mark year is 1576, the maker's mark a pair of compasses enclosing a mullet. The paten is plain, and bears the inscription, "Ex dono E. H. Gent. hujus Ecclesiæ Guardiani, 1702;" the hall-mark of that year, and the maker's mark "R O" in roman letters, being the first two letters of his surname. The plate at Manaccan is valuable; amongst the same is a goblet inscribed, "The gift of Alice Tanner, d. of Michael Tanner, of Manaccan, 1699." A piece at Merther is dated 1576, a year which, as we have before observed, saw the introduction of several of the existing chalices into

the county. There is a quaint chalice at Michaelstowe of the seventeenth century, with arabesque ornamentation. The cover is intended for use as a paten, and bears the inscription, "✠ MEY ✠ HIL ✠ STO ✠." At Pelynt are a flagon and chalice inscribed, "The gift of Sir Jonathan Trelawny, Bart., Lord Bishop of Exeter, to the Parish of Pelynt," to whom reference has already been made as donor of one of the bells. The communion plate at Perran-ar-worthal is marked "Perran ✠ Arworthal, 1576." In a very early survey made of the church at Perranzabuloe in 1281, we find that, *inter alia*, there belonged to the church: One silver chalice, partly gilt, weighing 20 ounces. A silver pix with a lock, and a silver dish of St. Pyran; and from a terrier of Poughill in 1720 is taken the following extract: "A Chalice or Bowl of silver weighing about 41 oz., whose top or covering is used for carrying about the Bread." The altar plate of Redruth is described in 1720 as follows: "2 large flagons, a chalice, and 2 salvers." The little salver weighs 4 ounces; the large one 18 ounces, with this inscription: "This was the gift of Mr. Arthur Spry, Rector of Redruth, in Cornwall." The great flagon weighs 80 ounces, and is inscribed, "This was the gift of Mr. Thomas Haweis to the Parish of Uny Redruth in Cornwall." At Tamarton is another communion cup of the year 1576; also a silver flagon, given by John Gayer, and dated 1722, of the weight of 50 ounces. The plate of the long-disused church of Temple was kept until recently by the rector of the neighbouring parish, Blisland. The cup is noticeable as being of an earlier date than any others with which we are acquainted, viz., 1557. At Towednack is an Elizabethan chalice of chaste design, and in good preservation; but a modern cover has been substituted for the original, which was dated 1576. The last pieces of communion plate which we shall notice are a flagon and chalice at St. Veep. The former is marked, "The gift of Honor the Wife of Anthony Tanner, Esq., of Carynick, St. Enoder;" and the latter bears the date "Anno Domini 1576."

Of the municipal or corporation plate, the following memoranda are of interest, viz.: At Bodmin, the corporation possess five

silver-gilt maces, inscribed, "Ex dono prenobilis Caroli Bodville, Comitiss Radnor, 1690." Also a smaller mace dated 1618, formerly carried before the mayoress; and a massive cup, presented by Sir William Irby in 1769, and now used at the corporation dinners; from it the corporation toast, engraved thereon, is drunk by each member. Penryn possesses a silver tankard, capable of holding some three quarts, the gift of Lady Killigrew in 1633. It bears the following inscription: "From Maior to Maior to the towne of Penmarin when they received me that was in great misery. I. R., 1633." This refers to her divorce from Sir John Killigrew, to whom the Penryn people bore no goodwill on account of his fostering the neighbouring village of Smethick, the modern Falmouth. There are some fine maces at Marazion, two being finely engraved with the town arms and dated 1768, with the names of the mayor and corporation of that year. There is also a silver-headed walking-stick for the mayor, on which is engraved, "1684, Francis St. Aubyn, Armiger, Mayor of this Corporation." A quaint inscription of a fine cup at St. Ives, presented by Sir Francis Basset of Tehidy, afterwards Recorder, is noticeable, viz.:

If any discord 'twixt my friends arise,
Within the borough of beloved St. Ives,
It is desyred that this my Cupp of Love,
To everie one a peace-maker may prove;
Then am I blest to have given a legacie,
So like my harte unto posteritie.

FRANCIS BASSET, A^o. 1640.

At Liskeard, the oldest plate belonging to the borough is a goblet with the inscription, "Donum Chichester Wrey Militis et Baronet, recordatoris burgi de Liskard." On one side are the Wrey arms, and on the other the borough arms, with the motto "Legio." The cup is well chased, and probably presented in 1665. There is also a large two-handled flagon, inscribed, "Donum-Boucheri Wrey Equitis aurati oppido de Leskeard," and the anti-blue-riband motto, "Qui fallit in poculis, fallit in omnibus." The donor represented Liskeard in 1689-90. Members of the Trelawny family also sat for the borough, and a wide salver bears the arms of that family. Our last note is on Truro, where a curious custom formerly obtained under which the borough mace was delivered on the election

of the mayor to the lord of the manor until the sum of sixpence was paid for every house, an impost known as smoke-money. This custom is now becoming obsolete, although a certain sum is still paid yearly by the corporation to the lords of the manor. To this manor is also attached the privilege of exposing a glove at the fair which is held five weeks before Christmas, and into which toll is paid for all animals brought to the fair. Similar customs, we believe, also obtain at Chester.



Glass, Organs, and Bells of Venice.

By W. CAREW HAZLITT.

IT is believed that the *Veneti Primi* carried with them into the Lagoon a knowledge of the manufacture of glass, with which both the Greeks and Romans were perfectly conversant, which has been found in the excavations of Ilium, and among the ruined cities of the Mississippi, but of which the origin and development are due to Egypt, by which it was communicated to the Phœnicians. The first ancient and the first modern people who attained excellence in this valuable art were dwellers in a sandy region.

It is easy to understand that, at the outset, Venice did not concern itself with the question of location. Each man set up his furnace where he listed. Building had not made great progress. Space was abundant everywhere. Sanitary regulations, if they existed at all, were diffidently framed, and often contemptuously disregarded.

But the day arrived when the metropolis at last began to awake to the necessity of providing for the health and comfort of a swelling population, and on the 8th November, 1241, a decree was published, banishing all the furnaces from the city and its environs. The Glass-workers established themselves at Murano, within the Tribunitial district of Torcello, and were constituted an independent municipality, with their own *gastaldo*. The Government had indulgently signified

that such manufacturers as happened to have stock in a certain stage of progress were to be allowed to complete it; but the official order was so imperfectly respected, that in 1297 a second appeared to enforce its observance. Yet the authorities remained so languid and unliteral in carrying out the law, that in 1321 the celebrated Minorite, Fra Paolino, still possessed a property of that kind in Rialto; and it was not till the latter part of the fourteenth century that the entire collection of scattered furnaces was transferred to Murano, and that the latter became the exclusive headquarters of this industry. From the wording of a decree which passed the Legislature on the 17th October, 1276, the twofold inference is to be drawn, that the manufacture was then in a flourishing condition, and that the Republic had become anxious to convert it, as far as might be practicable, into a monopoly; and among the companies which joined in the procession of the Trades, in 1268, the Glass-blowers occupied a distinguished place.

The Glass-makers were formed into a guild only in 1436, when they commenced their *Libro d'Oro*, and had their master. The coronation oath of 1229, which does not forget the rights and immunities of the guilds (successors of the old Roman *Collegia*), but refers to both as matters of ancient usage, shows that the Glass-makers had been preceded in the enjoyment of corporate privileges by several of the other Venetian trades. By degrees, extraordinary perfection was reached, and the furnaces of Murano diffused over the world an infinite variety of objects for ornament and use, exhibiting the most ingenious combinations in colour and form. Readers of the *Bravo of Venice* recollect the poisoned glass poniard which the bandit chief gave to Abellino; and if in this manufactory they did not, like one of the early Egyptian kings, extend their efforts to the production of coins in glass, they soon comprised among their staple commodities all descriptions of fanciful and decorative knickknacks.

But, as still continues to be the case, the Venetians of the humbler classes, as well as those who occupied premises devoted to commercial purposes, resorted very sparingly to the glazier. Every population naturally has recourse not only to the material which is most

accessible, but to the forms which seem most convenient, in its architectural economy.* In a city where narrow and dark courts abounded, either open longitudinal bars or Venetian blinds, as we call them, were apt to prove more airy and more secure than the window; and even the casements of some of the old prisons under the colonnade of the palace were known as *schiavine*, and were made on a similar principle, so as to serve the double office of a window and a grating. Glass was, in general, reserved for ecclesiastical and palatial edifices; but even in churches they had, in early times, substantial Venetian shutters, revolving on massive stone hinges.†

The introduction of ORGAN-BUILDING, which implies a familiarity with the art of working in metal, is assigned traditionally to a certain priest Gregorio, who is said to have brought a knowledge of the mode of construction in the eighth century from Constantinople, where the science was even then in high repute. The science which the Venetians had thus apparently acquired from the Greeks, they were not remiss in turning to a lucrative account. For Eginhard, the secretary and biographer of Charlemagne, relates that in 826 there came with Baldrico a certain priest of Venice, named George (perhaps the aforesaid Gregorio), who said that he knew how to construct an organ, and the Emperor (Louis le Debonnaire) sent him to Aachen, and desired that all the necessary materials should be given to him. A little later on (880-1), Dandolo writes: "About the same time the Doge Orso Badoer was made a Protospatarios by the Greek emperor;‡ and, in recognition of the honour which he had just received, he sent to Constantinople, as a gift to Basilios, twelve large bells, and from this time forth the Greeks used bells." We are thus to understand that, if Venice owed her acquaintance with organs to the East, she requited the obligation by imparting to Constantinople a

* Of this the singular sliding shutters of a kind of mother-of-pearl at Manila supply an illustration; and the same principle manifests itself in the material used for hedging at Penrhyn in North Wales, at the Cape of Good Hope, and among the African ivory-gatherers.

† In Mr. Wallace Dunlop's *Glass in the Old World*, published about 1882, there is an interesting and useful account of the Venetian manufacture (pp. 142-4).

‡ *Opera*, i. 382.

discovery, or rather a revival, at least equally valuable and practically still more important. But it is surmisable, on the contrary, that Dandolo was under a misapprehension in supposing that the Greeks owed this service to his countrymen; and the present of bells in 881, beyond its commercial value, which must have been considerable, could only have furnished the Byzantine prince with evidence of the progress of the Republic in an art almost unquestionably derived from the East, and in all likelihood from his own people.

Some Greek emigrant, not improbably an ingenious ecclesiastic such as Fra Gregorio himself, may be far more reasonably assumed to have brought the mystery of bell-founding to the Republic; and, again, if the Venetians, as their noble historian affirms, had really communicated this branch of mechanical science to their Eastern allies, the discovery could scarcely have waited for such an elaborate offering as this, but would have reached the shores of the Bosphoros, as an ordinary export, in a ruder stage of development.

The mediæval employment of bells for civil and ecclesiastical purposes has been referred by some writers to a period considerably anterior to that here indicated; but this point is more or less doubtful, and, certainly, even among the priesthood, their use was at first curtailed by the cost and difficulty of purchase, and the old fashion of striking a board to announce the hours of devotion or repast was long generally retained from necessity, if not from a conservative or indolent option.*

* The most ancient bell which we can recollect to have seen depicted is one which occurs at page 213 of *Les Arts du Moyen Age*, by Lacroix, 1869. It is a hand-bell or *tintinnabulum*, ascribed to the ninth century, and copied from a MS.

Prior to the general introduction of clocks, the bell played a much more important part in our daily life than we can at first sight believe to have been possible. It was the universal timekeeper and summoner, and it is a point deserving of careful investigation whether its employment as a factor in the early social system did not precede its adoption by the Church, first for the mere purpose of announcing the hour of prayer or devotion, and subsequently as a moral and religious agency. As chanticleer was the only clock of the primitive villager, the bell was long the only machinery for marking the divisions of the monastic day. Elsewhere its function at the auction-

The passage from Dandolo, coupled with the other evidences which we have placed side by side with it, satisfactorily establishes not merely the existence of a foundry at Venice, but the arrival at a fair state of working efficiency, toward the end of the ninth

century; and the historian Sagorninus, who flourished in the first half of the eleventh, and who was an ironmaster, conclusively shows that the members of his Art were bound to work a fixed quantity of metal annually, as their assessed quota of direct taxation.



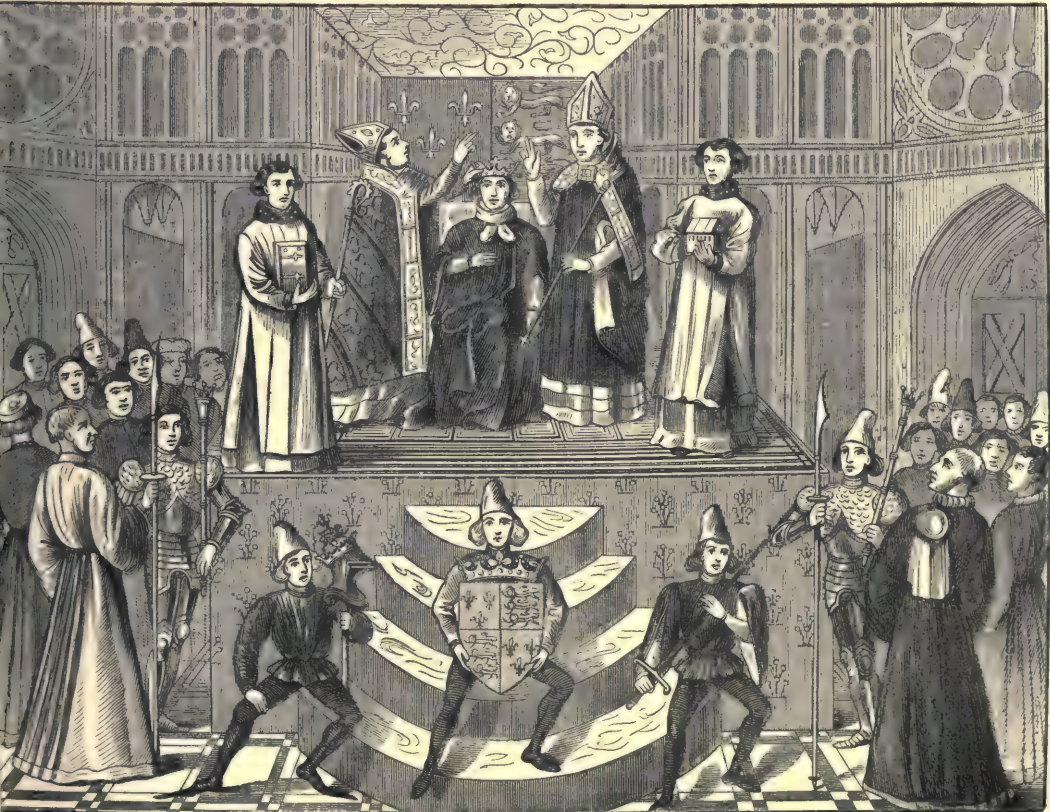
The Antiquary's Note-Book.

Coronation of Henry IV.—When the formalities attendant upon Richard's deposition

had been noted. It is of those things which already half belong to the past, perhaps in all its purposes, certainly in its ecclesiastical; for while horology was in its nonage, and places of worship were filled by more scattered congregations, the bell became and remained a valuable auxiliary, whereas at present it seems to be somewhat of an anachronism.

tion had been completed the Rolls of Parliament record that Henry of Lancaster suddenly rose from his seat near the throne, and made the following brief but pregnant speech:

"In the name of the Fader, Son, and Holy Ghost, I, Henry of Lancaster, challenge this Rewme of Yndlonde and the Croun, with all the Members and the Appurtenances, als I that am descendit, be right line of the Blode, comy'g from the Gude Lord King



CORONATION OF HENRY IV. (HARLEIAN MSS.).

Henry Therde, and thorghe that right, that God of 'eis Grace hath sent me, with the help of my Kyn, and of my Frenedes to recover it; the which Rewme was in point to be ondone for default of Governance, and undoing of the Gude Lawes."

Of course this claim of right by descent was invalid, the true heir being the Earl of March. Not less invalid was the plea of conquest, which was symbolized by a naked sword carried before him at the coronation (shown in the illustration), being the sword he had worn on landing at Ravenspur. But a king was wanted, and Henry of Lancaster was there. After the above speech he was led by Arundel (the exiled archbishop) up to the throne, at the steps of which he knelt as if in devotion. On arising he was conducted up the steps to the royal seat by the two archbishops of Canterbury and York. Here he made a gracious speech, to soften the effect of that in which he had made his claim. Thus ended the ceremony of September 30th, 1399.

On October 13th, the coronation was performed with the pomp and splendour usual to such an event. The anointing oil was contained in a vessel of stone with a golden cover richly set with diamonds; and this oil, it was said, had been brought from heaven by the Virgin Mary, who delivered it to Thomas Becket, with an assurance that kings anointed with it would be great and victorious, and zealous champions of the Church.

This narrative is faithfully borne out in Shakespeare's play. In his final exhortation to his heir apparent, Henry says:

God knows, my son,
By what by-paths and indirect crook'd ways,
I met this crown.

An Old Custom at Woking.—There is in Woking and the surrounding district a custom, of which there is no documentary evidence, but which has existed beyond the memory of the oldest inhabitant. It is near akin to the Scottish "rabbling," and is locally known as "rough music." When a person has insulted the parish by, say, beating his wife, or has committed some crime for which the law cannot punish him, the commoners and others collect old cans and pails, and anything else which will make a hideous row, and visit the offender some evening unex-

pectedly. They surround the house, banging their implements and yelling; at such times people with harsh voices are at a premium, and those who can perform very badly are eagerly welcomed if they bring their instruments of torture with them. The performance winds up by their calling the culprit opprobrious names and smashing his windows. In cases calling for extreme severity, the entertainment lasts three nights, and the punishment is rendered more severe by these nights not being consecutive. If the funds run to it, the business is illuminated by fireworks, and, should the offender show himself unadvisedly, variegated by a little personal chastisement. It is probable that the high state of morality in the district is largely owing to this primitive form of lynch law. The origin of the custom would seem to be that on the wild heaths, of which the district has always been principally composed, ordinary legal processes were, until recently, virtually in abeyance, as their execution called for a larger force and greater expense than could be afforded, except in cases of extraordinary crime, and the inhabitants were therefore forced to become to some extent a "law unto themselves." Be this as it may, "rough music" has a salutary effect in restraining crime, and is valuable as showing the state of public feeling thereupon.

The Thames in 1659.—In the *Crown Garland of Golden Roses*, first printed in 1612, and enlarged in 1659, occur the following verses, which give us a picture of the Thames which can scarcely be imagined by the present generation. The verses occur only in the second edition, and it is fair to presume they represented the then state of things, though referring to a much earlier period. They occur in a ballad relating to the "lamentable fall of the great Duchess of Gloucester, the wife of Duke Humphrey," the celebrated Elinor Cobham:

Then flaunted I in Greenwich's stately towers,
My winter's mansions and my summer's bowers;
Which gallant house now since those days hath been
The palace brave of many a king and queen.

The silver Thames, that sweetly pleas'd mine eye,
Procur'd me golden thoughts of majesty;
The kind contents and murmur of the water
Made me forget the woes that would come after.

Fashions in 1604.—Some verses called *A Piece of Friar Bacon's Brazen-heads Prophesie*, by William Terilo, London, 1604,

are really a curious satire on the degeneracy of the times. One verse gives a list of the current fashions. It says :

And now a satten gowne,
A petticoate of silke,
A fine wrought bugle crowne,
A smocke as white as milke ;
A colour'd hose, a pincked shooe,
Will scarcely make a tit come too.

An Old Coaching-List.—The following list of the coaches running from Cambridge forty years ago is an interesting relic of the coaching-days :

1. *The Times*, from the Eagle Inn, to railroad at Bishop's Stortford, for London.
2. *The Star*, from the Hoop Hotel, to railroad at Ware, for Belle Sauvage, Ludgate Hill, London.
3. *The Telegraph and Day Mail*, from the Hoop Inn, to Bishop's Stortford, for Golden Cross, London.
4. *The Rocket*, from the Hoop Inn, to Bishop's Stortford, for White Horse, Fetter Lane, London.
5. *The Bee-Hive*, from the Blue Boar Inn by Royston, to the Bell and Crown, Holborn, and White Bear, Piccadilly.
6. *The Lynn Union*, from the Hoop Inn, to Bishop's Stortford, for the rail to Golden Cross, London.
7. *The Lynn and Wells Mail*, from the Hoop Inn by Royston, to the Swan with Two Necks, and the Bell and Crown, Holborn.
8. *The Wisbech* passes through Cambridge, to Bishop's Stortford, for Belle Sauvage, London.
9. *The Wisbech and Holbech Mail*, from the Hoop Inn.
10. *The Age Omnibus*, from the Hoop Inn, to Ware, to the White Horse, Fetter Lane, and Golden Cross, London.
11. *The Rival Omnibus*, from the Wrestlers' Inn, Petty Cury, to the Bull Inn, Holborn.
12. *The Alexander*, for Leicester, from the Hoop Inn, by Huntingdon and Stamford.
13. *The Blucher*, for Huntingdon, from the Hoop Inn.
14. *The Ipswich*, from the Hoop Inn, to Ipswich.
15. *The Bury*, from the Red Lion Hotel, to Bury.

16. *The Oxford*, from the Eagle Inn, by St. Neots, Bedford, Leighton Buzzard, and Aylesbury.

17. *The Eagle*, for Leamington and Birmingham, from the Eagle, by Bedford and Northampton, to Weedon.

18. *The Rising Sun*, to Birmingham, from the Hoop Inn, by Huntingdon and Northampton, to Weedon Station.

Condition of Irish Peasantry, 1618.

—Contrasting the peasantry of various countries, Gainsford, in his *Glory of England*, thus describes the Irish peasantry : " In Ireland he is called Churle, and if we nickname him in England we term him Clowne : He lives in great drudgery, not so much for his labour, as his watches. For hee is compelled to guard his poore Cattle, as well as he can, both from Theeues and wolues : insomuch, that although he haue but one poore Cabine, his cow and hogge lies with him in the same. But if he boast of larger increases he is then compelled to bring them all night into some bawne of a castle, or vnder the loop-holes of some raft, or fortification : For the Kerne watch all aduantages in times of peace, and thinke their thefts iustificable in defiances of warre."

An Interesting Spot.—Midway between Redcar and Saltburn, hemmed in on one side by the German Ocean, and on the other side by the Cleveland Hills, lies a little village called Marske-by-the-Sea, a veritable Sleepy Hollow, where Rip Van Winkle might have slept his twenty years in peace and security without fear of being disturbed. But in this rural village, almost forgotten by tourists, are many places of unusual interest. There is Marske Hall, a fine old Elizabethan mansion, occupied by the Venerable Canon Yeoman, Archdeacon of Cleveland, where William Penn, the founder of Pennsylvania, spent his honeymoon. Marske old church is another place that should never be overlooked. It is the burial-place of the Earls of Zetland, and where many of the relatives of the celebrated circumnavigator, Captain Cook, are laid to rest.

Archie Armstrong (*ante*, p. 15).—Our attention has been called by a kind correspondent to the admirable article on " Archie Armstrong " in the new *Dictionary of National Biography*, written by Mr. S. L.

Lee. Mr. Lee mentions some of the facts set forth in our article, and brings together in a small compass all that is to be said about this queer character of history. There can be no doubt that the jester used his opportunities to gain riches. "His wealth," says Mr. Lee, "had enabled him to become a large creditor, and he spent much of his time in mercilessly distraining on his debtors." He also became a landed proprietor, and lived through the Civil Wars until 1672. Probably the lines which close Mr. Lee's article aptly summarize his character :

Archie, by kings and princes graced of late,
Jested himself into a fair estate.



Antiquarian News.

On the downs, one mile east of Dunstable, there are (or rather were till lately) the remains of eighteen ancient British huts—the earthen floors of the wigwam houses of the ancient Britons. The position is close to the intersection of the Icknield Way and the Watling Street. No similar collection of ancient hut-circles exists in this part of England, and they rank with the most ancient and remarkable remains of the Midland Counties. The whole range of the hut floors is less than a hundred yards in length, and a few feet only in breadth. The piece of land is almost valueless. The property belongs to the Dean and Chapter of St. Paul's, but a local landowner exercises rights of some sort over the spot, and these prehistoric relics are being dug away for lime-burning. One floor has already been demolished, and others, unless the evil work is arrested, will quickly follow.

The English Ambassador at Rome, Sir Savile Lumley, has given a most interesting lecture on some of the late excavations in and about Rome. He began by recognising that the municipal authorities show the most rigorous attention to the preservation of the classical and mediæval monuments of Rome ; but owing to the important public works carried on in Rome some of the monuments have had to be sacrificed, such as the Tower of Paul III. at the Capitol, and the Villa Montalto, the favourite abode of Sixtus V. He then proceeded : "In the Via Nazionale, excavating for the foundations of the National Bank, the remains of an ancient Roman house have been discovered of immense size and magnificence, with most interesting inscriptions. In one

of the rooms was found a very fine statue of Antinous as Bacchus, larger than life. In the Via Frattina when repairing the chains several gigantic columns came to light. They were of gray granite, a metre in diameter, and varying from three to ten metres in length. Very interesting excavations have been likewise made at Ostia, under the intelligent direction of Signor Lanciani, producing results which can only be compared to what has been effected at Pompeii ; amongst others the Temple of Mittra in a marvellously perfect state." Sir Savile then proceeded to speak of excavations made by himself at Nemi Villa Livia, and on his own property at Civita Lavinia. The excavations now in process have brought to light the whole of the western side of the summer portico of the Imperial villa. The length as yet excavated is twenty-four metres, but indications prove that it extends to thirty-five metres.

The *concierge* of a house in the Rue Trévisé carried to the Police Commissary's office two little caskets he found on the foot pavement in front of his door. They were found to contain the letters patent of nobility and the seals of the family of La Ferronnays, Minister under Charles X., several letters from various Sovereigns, from the Comte de Chambord, from the Duc de Berri, and from the Orleans family, with several wills, a roll of authentic deeds dating from the thirteenth to the fourteenth century, and some letters from different Princes addressed to members of the La Ferronnays family. They live in the Cours la Reine, and were at once communicated with. They were astonished when they heard of the discovery, for the two caskets which had been picked up in the Rue Trévisé had for many years been carefully stowed away in the Château de St. Marc la Jaille in Brittany.

Some excavations which have been made in the south aisle of the choir of Lincoln Minster from the retrochoir have laid bare a portion of the foundation of the original eastern termination of the cathedral as erected by St. Hugh, subsequently taken down for building the angel choir. They have also brought to light the tomb in which the body of that canonized bishop was at one time apparently deposited, with some small remains of its contents. The sepulchre of St. Hugh was discovered where it was anticipated, beneath the black marble table, on carved supports, erected by Bishop Fuller about 1670, bearing a Latin inscription of elegiac verses of considerable elegance, stating that the saint's body lay below. The original place of the shrine was the centre of the space behind the reredos. Beneath this memorial, a short distance below the pavement, the workmen came upon a stone coffin, which, on raising

the lid, was found to contain a second coffin of lead. The coffin was rudely formed of plates of lead unsoldered. Its contents were in such a state of decomposition that it was difficult to determine their nature. It is certain, however, that these were not remains of a body—nothing more than decayed vestments, or perhaps linen cloths in which a body had once been swathed. Among the decaying fabrics were very fine gold threads, indicating a material of some richness. It was evident from the stains on the sides and bottom that the coffin had once contained a human body, but whether it was St. Hugh or not must be uncertain.

A singular "find" is reported from Ratisbon. Mere accident has brought to light a statue of a woman which is said to be in almost every detail a replica of the Venus de Medici in the Tribune of the Uffizi at Florence. It seems to be of Carrara marble, and the head is unfortunately wanting.

The following appeared in the *Melbourne Argus* of November 18th, 1886:—"Sydney, November 17th.—Captain Thomson, of the steamer *City of Melbourne*, has written to the secretary of the Queensland Branch of the Geographical Society, reporting the discovery of what he believes to be the cairn erected by Captain Cook during his visit to the Endeavour River. While the *City of Melbourne* was awaiting the arrival of the Royal Mail steamer *Jumna's* mails on the 9th inst., Captain Thomson, with the Hon. H. Lyttelton and two others, went in search of the cairn, which they found on a hill 1,000 feet above the sea-level. Only the two named reached the summit. The cairn had evidently remained untouched since its erection. Grass was growing thickly around it, and a tree was also growing through one side, which had caused some of the stones to fall off. The discoverers cut the tree down and burned the grass growing around it."

In a recent letter to the *Hampshire Independent*, the Dean of Winchester describes the work being done in Winchester Cathedral Churchyard. A pathway round the cathedral is being made, and the churchyard is being planted with trees and shrubs. The high wall at the east end of the northern churchyard is to be removed, and a clearance is to be made of the soil which impedes the view of the original level of the Norman work. It is proposed also to prosecute further inquiries underground, hoping to find the foundations of the St. Swithun's Chapel, and even of the curious Anglo-Saxon tower described by Wolston the Monk in the tenth century. The works will require about £200, and the Dean makes an appeal for funds. The small charge made for showing the crypt has produced a sum sufficient to pay for the rebuilding of one bay of Walkelin's Lady Chapel, which had to be left undone last winter, and also to defray half the cost of the handsome tomb wherein

it is proposed to deposit the remains of Bishop Peter Courteney, whose coffin, it will be remembered, was found last December in the easternmost part of the crypt.

The Dean describes a curious circumstance connected with the excavations. The *Gloucester Fragments*, an Anglo-Saxon life of St. Swithun, written towards the end of the tenth century, tell us that the solemnity of moving the good saint's bones from the churchyard to St. Ethelwold's new church was heralded by a string of miracles and marvels. In one of these tales the saint appeared to an aged smith, bidding him let Bishop Ethelwold know that it was time for the translation to take place. The smith demurred, and did not do it till after the saint appeared to him thrice; then, thinking the matter serious, he went into the churchyard where the saint's tomb was, and, taking hold of an iron ring securely fastened into the block of stone which formed the top of the coffin, he prayed that if he who had appeared to him lay buried there, the ring might come easily out of the stone. Then he gave a pull, and behold! it came out as easily as if it had been bedded in sand. He next stuck the staple of it back in the hole whence it had been drawn, and now it stuck so tight that no man could move it again. This is the legend; now for the curious coincidence. The Dean had set the men to drive a trench due north from the north-west door of the church, because constant tradition has affirmed that just there, under the drip of the eaves of the roof, St. Swithun was buried by his own command. The trench crossed the exact spot at which he was said to have lain till moved by St. Ethelwold; and there, at a depth of 9 feet below the present surface, well beneath some interesting chalk cists containing bodies, which had certainly never been moved for many centuries, the men threw out an iron ring and staple attached. The ring is nearly 4 inches in diameter, the staple just 5 inches long. Though, through lying for ages in the damp earth, ring and staple are much corroded, still there cannot be the least doubt as to their character and original intention. It is just such a ring as the legend mentions.

The old Cups Hotel at Colchester has been rebuilt. It had become too antiquated for present-day use, the only portion of the old structure left standing being the Assembly Rooms and rooms over. There are several ancient hostleries in Colchester, and amongst the largest and most famous is the Cups Hotel, or, as it used to be known, the Three Cups. How old this establishment may be, is not certain; but there is reason to believe that though the name of "The Cups" is of comparatively modern origin, there was an ancient tavern on the same site as early as the time of Queen Elizabeth. That tavern was known as the

Queen's Head. There is a passage in Morant saying that St. Peter's Parish extended on the east "to the gateway of the Queen's Head." An entry in one of the old Corporation Assembly Books, dated January 9th, 1603-4, states that "The Lyon, the Angel, and the White Hart were appointed the only three wine taverns in ye town, being aunycient Innes and Taverns." However, there were no doubt many other inns in the town at that time, and though the Cups may not be able, like the Red Lyon, to lay claim to being an "aunycient inne" in 1603, it can, with some show of reason, insist upon an early origin, and it can certainly claim to have been the leading hotel in Colchester for more than one generation. The old hotel, which has now given way to a modern and sumptuous building, bore upon its face the date 1790.

The large window in the South Transept of the Choir of York Minster is generally considered to have been the gift of Cardinal Langley, Bishop of Durham, who had been Dean of York. It was probably placed in its present position *circa* 1420. The window represents in a long series of panels the events in the life of St. Cuthbert, the great Patron and Saint of Durham, consecrated A.D. 685, in York Minster, Bishop of Lindisfarne, a diocese which extended from the Tees to the Firth of Clyde. The Dean and Chapter have been under the necessity of restoring the stone-work of the window, which was in great and dangerous decay. Their attention, also, has been directed to the invaluable stained glass, which has been carefully examined by the Rev. J. T. Fowler, F.S.A., of Bishop Hatfield's Hall, Durham, the author of the learned papers on this window in the *Archeological Journal*. He has found that as many as eleven panels have, in comparatively recent years, been inserted in the window which have no connection with it at all. It is proposed to replace these panels by others connected with St. Cuthbert's history, and in more general harmony as to colour and design with the remainder of the window. The cost of the restoration of the stone-work amounts to about £500, and the new panels will cost £10 each. As the funds at the disposal of the Dean and Chapter are very much diminished, owing to the existing agricultural depression, they confidently appeal for help to all those who desire to see the beauty of the minster maintained in its integrity. Collections for this purpose will be made at all the services, and contributions will be gladly received by the Dean or Chapter Clerk, either for the Restoration Fund or the eleven new panels required. Mr. Knowles (of Stonegate, York), in whose hands the restoration of the glass has been placed, has prepared very carefully executed cartoons of the different subjects in the window, which will be exhibited in the Zouch Chapel.

A curious recognition of an unknown monument and remarkable proof of the truth of the assertion that "Heraldry is the Shorthand of History," have been made and endorsed in Winchester Cathedral by an able local heraldic citizen, Mr. H. D. Cole. In the north aisle is a barbarous Jacobean memorial, with no vestige of an inscription, and Dr. Milner, the great historian of the cathedral and city of the last century, and Dr. Woodward, the most recent writer of them, failed to read the history of the memorial. Mr. Cole, with a ladder and his heraldic talent, found a shield of arms in the apex of the monument, much defaced and faded in its blazonry, and this enabled him to discover the facts of the barbarous memorial by the arms of the deceased and his wife. It is that of Edward Cole, Registrar to the Bishop, Mayor of Winchester, 1587, 1598, 1612, and M.P. also in Queen Elizabeth's reign. Buried in the cathedral 1617. The old citizen contributed £25 for the defence of the kingdom against the Spanish Armada. The Corporation possess a good likeness of their former mayor, and also of his son-in-law, Lancelot Thorpe, mayor in 1615, 1623-4. The Dean is going to have a tablet placed under the monument to record its history. One of the descendants of Mayor Cole lives and flourishes in the United States of America, and she has sent for photos of the tomb, etc., and aided the expenses of the new memorial, so that the discovery is in every way interesting, especially as it is a link between Old England and New America. Cole is descended from a Devonshire family, Cole of Shittisleigh, 1243. The initials H. B. on the frieze or band of the screens of the chancel of the cathedral are found to be those of Henry Brooke, Prior in 1524, in Bishop Fox's time; and this was discovered by the arms of the Brookes close by.

A kind of coffin containing the body of a woman has been discovered at Aylesford Drift, Canterbury, in the course of some extensive excavations. The receptacle is apparently of a very ancient date, being constructed with slabs of stone.

The Benedictine Monks at Buckfastleigh have been presented by a private friend with a beautiful crosier for their Abbot. It is made of old English oak, and the carving is most artistic. The interesting old tower at their abbey, which is the sole relic of the ancient Abbey of Buckfast, has just been carefully restored.

A link between the last century and the present has just passed away in the person of Herr Jakob Zipfler, at the small south German town of Forst. Zipfler, who died at the age of 99, used to act as an errand boy to Schiller. One of his most pleasant recollections was the fact that in 1802, when taking home to Schiller at Jena a new pair of trousers from

the tailor with whom he was apprenticed, the poet gave him a liberal gratuity, with the words, "This is to refresh our acquaintance."

The church of Sheriff Hutton is of great historical interest. In its windows can still be seen fragments of the stained glass, showing the saltire of the Nevilles, who held its castle in the Middle Ages, and the badge of the House of York, probably placed there by King Richard III., when it became one of his strongholds in the North. The tombs are of great interest and antiquity. One of them has recently come under the notice of the Society for Preserving the Memorials of the Dead. The tomb in question, which is of marble and alabaster, is that of the Prince of Wales, the son of Richard III. Mr. Demaine, of York, has inspected it on behalf of the Society, and careful drawings are about to be made, with a view of bringing the question of its restoration before the Queen and the Prince of Wales. The whitewash which covered it was removed some years since, under the direction of the present vicar (the Rev. John Lascelles, M.A.), and a very moderate outlay will suffice to put it in good condition.

The Essex Field Club has resolved to start a monthly sixpenny periodical, to be known as the *Essex Naturalist*. Amateur journalism is not generally satisfactory; but we trust that the new venture may be so conducted as to be useful to the Club, and not too heavy a burden on its funds. It will take the place of the more ponderous *Transactions* which, as in other clubs of the kind, had become very erratic as to their appearance, and somewhat antiquated when they were at last issued. The editor of the new magazine is Mr. W. Cole, of Buckhurst Hill, the Secretary to the Club.

An interesting account is given in some German papers of the discovery a little time ago, in the Cathedral of Worms, of the body of a mediæval bishop, who has been identified as Conrad de Sternberg, who died in 1154, being a contemporary to our Henry II., and of the great German Emperor Frederick Barbarossa. During the progress of some restorations which are being carried out in the cathedral, a stone coffin was found deep under the floor of the choir. It was closely cemented, and on its being opened in presence of a special commission, the body was found in perfect preservation, and arrayed in vestments denoting episcopal rank. On the head is a low mitre, the lower border of which is formed by a band of thick gold embroidery, of a lozenge-shaped pattern; the fillets of the mitre are composed of the same sort of work, with deep, heavy gold fringes. The peaks of the mitre have their edges adorned by similar embroidery. The alb and amice are made of thin linen, very openly woven. The chasuble, of the

old bell, is made of very thick twilled silk, and falls in long folds around the body, forming a sort of pad round the neck. In the usual way, a richly-embroidered band runs perpendicularly down the front; it has no special design. The edges of the chasuble are simply hemmed. The tunics under the chasuble are also of silk. The upper one is of lighter texture; it shows a pattern consisting of lozenges connected by rays. The under-tunic shows a very fine interlacing pattern of geometrical design. The stole is worn crossed on the breast, the lower portions being broader than the upper. Its ornamentation is a pattern of scale-like design, which shows alternately figures of lions and birds set in a pattern of finely-traced leaves. The girdle is of silk, but only long untwisted strands remain. The feet and legs up to the knees are covered with silk stockings, which seem to be of a fine network texture. Three broad parallel bands, and as many smaller ones, are wound round in spiral fashion, and fasten them. The shoes, which come up above the ankle, and have two deep slits, are made of good brocade; they are ornamented by circular embroideries sewed on. The soles of the shoes are of leather. The pastoral staff lies in the arms, from the right shoulder to the left foot. It is of soft wood, ended with a ferule and spike; at top there is a spherical ball of hammered bronze, out of which issues a crook of soft wood, which ends in a bronze lily set in a square socket. At the feet stands the chalice, also of soft wood, very finely turned; the cup is a hemisphere, and on it rests the patina.

An interesting ceremony took place in Edinburgh at noon on the 8th January, in connection with the prorogation of Parliament. A procession, led by the sheriffs and officials, accompanied by the pursuivants and heralds attired in quaint costumes, and guarded by a contingent of Seaforth Highlanders, walked from the County Buildings to the old Market Cross, recently restored by Mr. Gladstone, where the proclamation was intimated in due fashion to a large crowd of people.

A terrible fire has almost destroyed the Royal Alcazar at Toledo, which has for some time been used as a Military Academy for cadets. It originated in the fine library, and spread to the whole of the first floor, destroying the paintings and many valuable books. The troops and authorities had to confine their efforts to preventing the fire extending to the old houses in the streets near the Alcazar.

An influential meeting was held at Chester Town Hall on the 8th January, to inaugurate a movement for restoring the obelisk on the summit of Moel Famau, in Flintshire, in commemoration of her Majesty's Jubilee Year. The tower was originally erected in 1809, to commemorate a similar period in

the reign of King George III., but has long since been in a dilapidated condition.

It is proposed to celebrate the centenary of the birth of the Rev. Richard Harris Barham, the author of the *Ingoldsby Legends*, by the erection in Canterbury of a new museum and public library. The Barhams are an old Kentish family, and claim descent from Robert, brother of Sir Reginald Fitzurse, one of the four knights who murdered the Archbishop Thomas Becket in Canterbury Cathedral. The father of the author of *Ingoldsby* was an alderman of Canterbury, in which city his son resided for some time at the conclusion of his University career. Subsequently he took holy orders, and held the curacy of Ashford in 1813. In the next year he proceeded to Westwell, and in 1817 he became incumbent of Snargate and Warehorne, in the vicinity of Romney, where smugglers then abounded. He was appointed minor canon of St. Paul's Cathedral in 1821, and during his long residence in London he enjoyed the friendship of Charles Dickens, Sir Walter Scott, Theodore Hook, and many other famous writers.

During the recent excavations at Peterborough Cathedral some very ornate fragments of a clunch-stone monument have been turned up. From the carving and the formation of the various fragments they have evidently been used for the purposes of a shrine to some saint or saints who were honoured at Peterborough in years gone by. There are portions of handsome pedestals, splints of slender columns, fragments of moulded work, and traces of delicate statuary finials, etc., of clunch stone and marble. They bear evidence of having been the object of great violence, and in this respect compare similarly with other fragments of statuary which, it is ascertained, were destroyed by the Parliamentary soldiers under Cromwell. The find has naturally caused an amount of interest amongst archaeologists. The pieces discovered are very incomplete in themselves, and suggest but a portion of a larger work. The rest of the monument or shrine has indisputably been discovered. Visitors to the cathedral will remember that on the wall of the back of the apse, just through the iron gates of the north aisle, there is a whitewashed clunch-stone mural monument of very elegant design, having the appearance of the reredos of an altar, and which, from its very position, suggests that it is in a place utterly foreign to its original uses, whatever they may have been. This monument is of clunch stone, and this primary clue of identification with the recently found remains of clunch stone is followed up in a somewhat conclusive manner. There is a sort of unwritten tradition that this mural fixture was at one time moved from the last arch in the south choir aisle to the present position. The fragments

alluded to have been found beneath the pavement of the choir facing this very arch. And more than these clues, similarity of substance and similarity of position, there is the all-important fact of identity of date of workmanship. Bridges, moreover, bears the tradition out of there having been a shrine or monument in the recesses of this arch by giving a ground-plan of it, and on this ground-plan are marked a series of slender pillars, which would agree with the fragments of the shafts found. It is unfortunate that this plan is not dated, or it would give an idea as to what period this shrine was *in situ*. But although there is reason to believe that it might have existed in Bridges' time, yet the plan is known to be older, and forms one of a collection in accordance with a scheme instituted by the gentry of the county some time after the Civil Wars in order to obtain county records, but which scheme never came to maturity. The plan as presented by Bridges shows some forty or fifty monuments in the cathedral, and the sites are all numbered; but the key which was undoubtedly made out at the time has been lost, and the plan thus has the blemish of presenting a show without a catalogue. Bridges, however, has done a service in presenting it, incomplete as it is, because it fixes the old positions of scores of ancient monuments, few of which are now to be seen, including that of the mysterious one in question. Bridges' plan shows the arch to be separated from pillar to pillar with a centre wall or partition, leaving a space equal on the side of the choir (shown as the sanctuary) as on the aisle side. Twelve pillars are worked in on either side of this wall, which was doubtless one of carved and ornamental clunch stone, and it would appear that the mural monument alluded to was part of or fixed to this wall or partition. The filled-up slots in the pillars, where this central part of the monument fitted in, are now plainly discernible. By some local authorities, it is believed that the monument was the shrine of the two virgins, Sts. Kyneburga and Kyneswitha, daughters of Penda, the cruel pagan King of Mercia, and sisters to three successive Christian Kings—Peada, Wulfere, and Ethelred. There is no doubt that the bodies of these saints had sanctuary at Peterborough, and their feast was kept on the 6th March. It is also suggested that the monument was a shrine to St. Tibba, who, we are told by Butler, was "a kinswoman of Kyneburga, and a virgin, who, having spent many years in solitude and devotion, passed to glory on the 13th December." Camden says she was "honoured with particular devotion at Rihal (Ryhall), a town near the Wash, in Rutlandshire," from whence her body was translated to Peterborough. Apart from the shrine being too prominent for that of St. Tibba, it is well known that the remaining portion of St. Tibba's shrine, which certainly did exist in the

cathedral, now forms the east window of the main gate of the minster. There is much reason, after all, in the surmise that the shrine was that of St. Oswald, whose arm was kept in the Monastery Church, and was credited with many miracles. That there was a shrine to this saint is a matter of history, for Bridges quotes from contemporary authority that "In his nineteenth year William, Bishop of Lincoln, visited the convent at Peterborough, when complaint was made to him that John Walpool, a monk of the house, was seditious amongst the brothers, and had *stolen certain jewels out of St. Oswald's shrine* and given them to women in the town, and that he frequented the tavern near the monastery, and often danced in the dormitory until ten or eleven at night, to the disturbance of the others." By a strange coincidence, John Walpool was also the name of the prior on the surrender of the monastery in 1534. There is, therefore, little doubt that the shrine was of some importance and magnificence, and old documents and institutions also testify to the veneration in which the saint was held locally. The remains of this mysterious shrine it is intended to preserve, and ultimately endeavour to put them together and reinstate them in the cathedral.



Meetings of Antiquarian Societies.

Belfast Naturalists' Field Club.—At the opening meeting of the session in November last the President, Rev. Canon Grainger, D.D., M.R.I.A., etc., delivered an address on "An Ancient Irish Lake Dwelling." The learned speaker, after referring to the widespread use in ancient times in Western Europe of dwellings isolated for protection, stated that Ireland was peculiarly rich in remains of such a nature, which were well known by the name of crannoges. He said, however, that, though much has been written on them, very little was still known with certainty of the people who constructed them or of the age in which they were most generally used. He also said that the club could claim some credit for endeavouring to settle these interesting questions by the systematic examination of the Lough Mourne crannoge. The reverend canon then proceeded to refer to a remarkable crannoge that had lately been discovered—Lisnacrogghera, near Broughshane, in his own parish. This crannoge has yielded a vast amount of interesting and valuable remains of stone, bronze, iron, and wood; the first of these was represented by a polished stone hatchet or celt picked up by the canon himself on the surface of the crannoge. Bronze is represented by vast quantities of objects of various character, several sackfuls of was stated, having been taken away and sold in Ballymena to dealers before their value became known. Many objects have, however, been secured, consisting of

spears, swords, and personal ornaments. One notable peculiarity, however, in many of them is the combination of bronze and iron in the same article—for example, spear-heads with bronze rivets in them, by which they had been affixed to their handles; iron swords in bronze sheaths, and with bronze handles, fittings, etc. Perhaps the most valuable relic is a spear-handle, complete, with a bronze knob on its butt-end, to the iron tang of the head on the other, measuring in all 6 feet. This is, perhaps, the only example of the kind known. Iron tools were also found, and several quaint wooden utensils, the uses of which are not now easily determined. It will thus be seen that the three "ages"—the stone, bronze, and iron—are here blended or obliterated, and rendered valueless, so far as chronological order is recognised. Among the wood objects exhibited were the top and bottom of a vessel which once contained bog-butter. Regarding this puzzling material, the reverend lecturer stated that it was found in such quantities in his neighbourhood that the druggists of Ballymena sold it for cart-grease, throwing the vessels away that contained it. In conclusion, he stated that the general opinion now was, that the constructors of these lake dwellings were a highly advanced race, trading with their neighbours, and manufacturing articles such as are now found in their buried remains, but that they unfortunately seemed to have eventually succumbed to their more powerful and ruder neighbours.—The next part of the evening's business was to hear the report of the sub-committee appointed to investigate the Larne gravels. Before proceeding to read the report, the Secretary asked liberty to quote extracts from the papers read by W. J. Knowles, Esq., M.R.I.A., and by Wm. Gray, Esq., M.R.I.A., which led to the formation by the club of the Committee of Investigation. Reading first from the *Proceedings of the Royal Irish Academy* extracts from a paper, Mr. Knowles (*Proceedings*, January, 1884, p. 209) states: "I can refer to flints in my collection showing human workmanship, which I obtained at different times during the past ten years, at depths of 8, 10, and 12 feet. . . . The raised beach at Larne, as described by Mr. Hull, is elevated 15 to 20 feet above high-water mark. Good sections of it can be seen near the harbour, where the railways pass through it, and also on each side of a new street which has recently been opened" (p. 213). "The boulders and gravel in which the flints are imbedded are heaped together in a most irregular manner; and in the majority of sections I have had the opportunity of examining, there is a general absence of any stratified arrangement, such as would ordinarily be made by water. Turning all these matters over in my mind, the whole formation appears to me not to be a raised beach in the ordinary sense of the term, but rather something in the nature of an esker, which has received glacial matter on its surface at a time of submergence. If I am correct in the various suggestions regarding the nature of this so-called raised beach, the term 'palæolithic' might be too modest an application for these implements. They would probably be the oldest implements not only in Ireland, but in the British Isles." Quoting next from Mr. Gray's paper (*Belfast Naturalists' Field Club Proceedings*, 1883-84, p. 289), after giving in his paper the last

paragraph, Mr. Knowles proceeds to say: "A bold surmise! Mr. Gray contended that the above description of the gravels was inaccurate, and the conjectures founded thereon untenable. The gravels are not heaped together irregularly; they are manifestly a well-defined, stratified, marine deposit; they have no relation to 'glacial matter'; they are deposited upon a thick bed of estuarine clay, and are thus of comparatively recent date. Moreover, the worked flints are not mixed through the gravel, but occur only on the surface of the undisturbed gravels, and therefore the men who worked the flints lived subsequent to the formation of the raised beach." It will thus be seen that the question the sub-committee was asked to determine was the position in the undisturbed gravels of the flints and cores of human workmanship for which they are noted, and also an expression as to the nature or origin of the formation. The point selected for examination was an escarpment about 14 feet high on the south side of the railway which connects the harbour works with the main line of rail. Four men had been employed on a portion of this escarpment for the early part of the day, and after considerable work the face had been freed from the debris that had obscured its base. The members were quite satisfied that the portion as cleared was an undisturbed clear section throughout its entire depth. Before proceeding to excavate, this face, as well as other portions of the escarpment not hidden by material which had fallen from above, were examined. The deposit consisted for the most part of gravel, with stones, bands of sand and clayey sand; six species of shells were picked out of the face, all common existing shore forms. The entire deposit, except about 2 feet 6 inches at the surface—which had evidently been disturbed by cultivation—is regularly stratified, the lowest beds exposed being sandy. The dip is to the south-west, at an angle of about ten degrees. The stones and gravel of the deposit were of local origin, basalt, chalk, and flints forming perhaps 95 per cent. of the whole, all rounded and water-worn. The surface of the field above the escarpment was next examined. This was found to have a young braird of corn upon it. On this surface, thus admirably suited for examination, specimens of flakes and cores were found in great profusion, a few minutes' search sufficing to fill one's hands with as many as could be conveniently carried. Above the cleared face a space was next marked out, 6 feet long by 2 feet in depth inwards, and workmen with shovels were directed to send down the material from this space. The material as it fell was, by the other workmen, spread out, the better to facilitate the search. Soon a large number of flakes and cores were collected, several members picking out as many as from twenty to thirty each. At a depth of 2 feet the workmen above were directed to halt and level the bottom of the cleared space, while those below removed all the material that had been sent down. Another layer was next proceeded with in the same manner until a depth of 3 feet 3 inches was reached. Fewer specimens were found in this clearing, on an average from one to six to each member, and these were remarked to possess sharper angles than those found above. In the same way another clearing, reaching to 4 feet 6 inches, was made. From this no specimens which did not admit of a doubt as

to their human origin were found, and so the work proceeded in levels of a few feet at a time. At a depth of 10 feet a clayey band, followed by one of sand and shells, was cut through. The excavation continuing, nothing was noted till at a depth of 11 feet 6 inches a well-formed flake was shovelled out by one of the workmen, and picked up by Mr. Praeger. The question was at once raised of the probability of this example having fallen from the higher zone, against which the workmen might have come in contact when standing erect in the contracted space in which they worked. No additional specimens were found in the section, which was excavated to the base. The committee next examined excavations to the north of the railway and road, at the place where "pottery" is marked on the 6-inch Ordnance map. The basement deposit visible here was a tough blue clay, containing shells, among which was *Scrobicularia piperata*, a species not now found living in this district, but which occurs in immense profusion in the estuarine clay of our area, and of which it is peculiarly characteristic. Resting on the estuarine clay is a series of stratified sands and gravels, with water-worn stones about 6 feet in depth, very similar to the section already described from the south side of the railway, with the exception that the matrix or fine material of the coarse gravel, with stones, was in places of a reddish clayey character. No excavation was made here, as was done at the south of the railway. It was, however, clearly observed that the deposit was a stratified one, in every respect similar to it, with the exception above-named, and also the absence of much of the sand from its lower lands. The surface was, as before, a cultivated field, on which flakes and cores were found in abundance. An opening to the south of a newly-constructed road or street was next visited, but it added nothing new, no lower beds being exposed, and much of the gravel being hidden by debris. The conclusions arrived at are, that the sands and gravels form a stratified deposit; that the various places examined are portions of the same deposit; that this extended deposit of sands and gravels rests upon the estuarine clay, and is consequently of more recent date. The committee are of opinion that its basement beds of sand, and its clayey band containing well-defined layers of littoral shells, indicate a shore deposit, which accumulated at a comparatively slow rate, that the coarse gravel with stones indicate a more rapid accumulation, and that a subsequent upheaval left the Curran about its present elevation. Man seems now to have appeared on the scene, attracted, perhaps, either by the desirability of the place for fishing, or on account of the numerous flints contained in the gravels being found convenient and suitable for the manufacture of the rude implements which formed so important a part of his equipment. The flakes and cores in question are found only on the surface, or at such short depths below the surface as they might, in the ordinary course of time or by the disturbance of cultivation, have sunk. The Secretary stated that the report, of which the above is a summary, was sent to the various members who assisted in the investigation, with a request that each would append his remarks on separate sheets of paper. These were also read at the meeting, and they all confirmed the report; and each gave as his own opinion that the flake

found at the depth of 11 feet 6 inches was derived from the upper beds by accidentally falling into the excavation. At the conclusion of the reading of the report and personal opinions of the members of the Committee of Investigation, an interesting discussion was opened by the President, who at once stated that he entirely disagreed from the entire report and opinions; but several speakers supported the conclusions of the committee. A large series of specimens procured at the investigation was brought for inspection by the meeting.

Newcastle Society of Antiquaries.—At the November meeting, held in the Old Castle—the Rev. Dr. Bruce presiding—the Rev. J. R. Boyle moved that a committee be appointed to examine the Hodgson MSS., and to purchase them if they thought them of sufficient importance and value. Mr. Longstaffe asked how much the vendors asked. The Chairman said they did not ask a price, but a small committee which had been considering the question thought £50 would be about the price. Mr. Longstaffe seconded Mr. Boyle's motion, which, however, was lost on being put to the vote.—The Secretary (Mr. Robert Blair) read a paper, by Mr. James Clephan, on "The Old Tyne Bridge, and its Story," written in view of the reconstruction of the bridge in the Jubilee Exhibition of 1887. The Chairman said it was a most interesting paper, and the more so at the present time, when the bridge is to be reconstructed. Their thanks ought to be given to Mr. Clephan for his very admirable paper.—The Rev. E. H. Adamson, Windy Nook, read a paper, "An Attempt to trace the Delavals from the Time of the Norman Conquest to the Present Day."—A paper by Professor E. C. Clark, "On a Roman Figure of Saturn from Westmoreland," was read by the Chairman; after which the proceedings concluded.

Cambridge Antiquarian Society.—22nd of November, 1886, the Rev. G. F. Browne, B.D. (President), in the chair. Mr. Jenkinson exhibited a volume containing *Expositio hymnorum* and *Expositio sequentiarum*, both printed by Wynkyn de Worde, in 1502. The book, which belongs to the Church Library at Nantwich, was seen there in the summer by Mr. J. E. Foster; and the rector very kindly lent it to him to examine at his leisure. No other copy of either book is known to exist. **FRESCOS AT CHIP-PENHAM,** BY C. E. KEYSER, M.A.—The Church of St. Margaret, Chippenham, five miles from Newmarket, has been lavishly decorated with wall-frescoes, probably in the early part of the fifteenth century. The frescoes are still partly covered with whitewash, and those portions which are exposed are much perished. The nave stands in great need of restoration, and it is hoped that Mr. C. E. Keyser's description of the frescoes may call attention to the claims it has for aid beyond the parish. *The Chancel Screen*, especially mentioned in Lysons (*Magna Britannia, Cambridgeshire*), retains on the lower panels some of the original colouring, viz., a small pattern in yellow on a groundwork of red and green on the alternate panels. *The Roof of the North Chapel* is a lean-to, the rafters being painted in dark colour with stars, or suns, quatrefoils, window-tracery, and other ornamental designs. *The Nave Arcade.*—On all the pillars are traces of colour, the two east

on north side being most marked. On south-east face of the east pillar is a head. The capitals and abaci are also richly decorated. *South Wall of South Aisle.*—St. George and the Dragon. In the centre is the head and body of St. George, with his cross painted on his breastplate and epaulettes. He is probably on horseback, and leaning forward in the act of piercing the dragon with his spear, which he grasps in his right hand. Behind St. George may possibly be made out the Princess, whom the saint has rescued, kneeling with her lamb; and on the eastern part of the picture are seated, on the walls of the city, the king and queen, beholding the combat. A gateway with portcullis is portrayed below. This subject is comparatively common, but the only other example recorded in Cambridgeshire is at Eversden. *North Wall of North Aisle.*—Occupying its usual situation is the upper part of a very large painting of St. Christopher, placed at the east side of the north door and facing the southern entrance. The saint is staggering under the weight of his burden, in accordance with the usual rhyming distich:

Parve puer quis tu; graviorem non toleravi;

to which our Lord replies:

Non mirans sis tu, nam sum qui cuncta creavi.

St. Christopher is clad in rich flowing drapery, coloured vermilion and Indian red. Our Saviour is seated on the left shoulder of the saint. He is nimbed and clad in a red garment, but the features are defaced. He holds the orb in His left hand, while the right is held up with the two fingers extended in the act of benediction. St. Christopher became most popular throughout England in the fifteenth century, and a large number of mural paintings and other representations of him in our churches have been recorded, especially in the Eastern Counties. A portion of a similar painting remains at Burwell, and other examples have been found in Cambridgeshire, at the old Chapel of St. John's College, Cambridge, Cherryhinton, Eversden, Impington, Grantchester, Milton, and Wilburton. Several examples in old glass are mentioned in Cole's MS. Notes of the Cambridgeshire Churches. To the east of this window is portrayed the Martyrdom of St. Erasmus, with all its horrible details. The saint, nimbed and with his bishop's mitre, is laid on a bed, nude, with the exception of a loin cloth. Above are two figures on either side of a windlass, round which they are winding the bowel of the saint. Above, again, seated on a throne, is a royal personage, to whom two figures, in evident amazement, are pointing out the scene depicted above, viz., the soul of the bishop being borne up to heaven in a napkin held by angels. The rays of heaven are shown in the upper part of the picture. This subject is comparatively rare, and the only recorded examples in mural painting have been found at Ampney Crucis, and Cirencester, Gloucestershire, and Whitwell, Isle of Wight. At Buckenham Ferry, Norfolk, and Durneston, Dorset, sculptures have been found, treating the subject exactly as at Chippenham. On the north wall of the north chapel, to the west of the window, has been a large and very interesting subject. Although a large tablet has unfortunately been fixed in the middle of the subject, there is no

doubt that here has been depicted "St. Michael weighing souls, and the Blessed Virgin interceding on the souls' behalf." Above the tablet can be seen the wings of the Archangel, and on each side the scales of the balances which he is holding. On the west side are demons trying to force down the scale containing the evil deeds of the deceased; while on the east is a majestic figure of the Virgin, crowned and nimbed, holding a sceptre in her left hand, while with her right hand she is touching the scale, which, according to the legend, at once goes down, and the soul is saved. The Virgin is clad in rich garments, with outer cloak, and a diaper of pomegranates on her dress. The ground on which she stands is gray, and the general background red. In the upper part of the picture is the coat-of-arms of the person at whose expense the painting was executed, viz., gules a chevron or, between three double-edged combs argent. Can these arms be identified? The subject of St. Michael weighing souls is generally found in representations of the Great Day of Judgment, to which it of course always alludes. The particular treatment, as at Chippenham, is not uncommon. The President showed a full-sized drawing of the martyrdom of St. Erasmus, under Diocletian, which he had traced from the fresco at Chippenham; also a charcoal drawing of the alabaster group found at Buckenham, with the same subject, enlarged by Mr. H. Chapman to the same size as the figures at Chippenham; and a tracing of the fresco at Cirencester. At Cirencester St. Erasmus, in his full robes, stands above the group represented as torturing his naked body, much in the same position as that occupied at Chippenham by the half-length figure of the saint being carried up in a sort of hammock by angels. St. Erasmus is said to have been martyred at Formiæ; the see was transferred to Cajeta in the ninth century, with his relics. NOTES ON DEERHURST CHURCH, BY M. RULE, M.A.—Mr. Rule argued, in reference to the ancient church at Deerhurst, that William of Malmesbury's phrase (*Gesta Pont.*, ii. 76; Rolls edition, p. 169), "Nunc antiquitatis inane simulacrum," taken with Leland's statement, "The French order was an erection since the Conquest, the old priory stood east from Severna bowshot," shows that the present church stands apart from the site of the old priory, is of post-Conquest date, and thought by William of Malmesbury to be a mere counterfeit of an ancient style. This interpretation of "inane simulacrum antiquitatis" will explain the curious mixture of details which has puzzled archaeologists, "windows too large for genuine Saxon, herring-bone in the walls but no long-and-short work in the angles, a baluster and impost copied from debased Roman and an arch copied from rudimentary Norman, side by side with work which might otherwise be taken as genuine Saxon." The President remarked that this was exactly the impression made upon him by his first sight of this remarkable church. He showed an outlined rubbing of the font and of a fragment of a square stone support at Elmstone Hardwick, five or six miles on the Cheltenham side of Deerhurst. These are covered with spirals of the C pattern, very carefully and elaborately drawn, and they are quite unlike any other sculptured stones in England. The font has above and below the panels of spirals a very graceful

scroll, probably of a later pattern than those on the Ruthwell Cross, the Drosten Stone at St. Vigean's, and other very early examples. He thought that the theory of a reproduction after the Conquest of early patterns and details, with more zeal than knowledge, met more of the difficulties peculiar to Deerhurst than any other theory. But he could not give up the "Celtic" character of the spiral-work on the font, and he could not conceive where the supposed copier could have found his original in the twelfth century. Professor J. H. Middleton thought that there was distinct structural evidence in Deerhurst Church sufficient to contradict Mr. Martin Rule's suggestion that the building is of date subsequent to the Norman Conquest. First, in the plan of the church, which belongs to an earlier type than such late Saxon buildings as that at Worth in Sussex. The fact that there was no wide archway between the nave and the two transepts, but merely doorways as at Bradford-on-Avon, tends to prove an early date. Secondly, the evidence as to the existence of an atrium west of the tower, which has an archway in each of its four walls, arranged specially to fit this atrium or cloistered court; and a small western baptistery, which communicated with the tower by a wide archway, further tends to show that this is a genuine example of early Saxon architecture. Lastly, the very primitive character of the details, with a clear survival of Roman methods of construction, gives a further proof of the early date of the work. It is quite inconsistent with what we know of the habits of mediæval builders to suppose that they could in the eleventh century have designed and carried out an elaborate forgery of older work, both in general plan and in ornamental detail. The President read a communication from Mr. S. H. Miller, of Belle Vue Park, Lowestoft, on "Alleged Idolatry in the Fens." Mr. Browne had failed to trace the tradition to any source, and last year Mr. Miller undertook to investigate the matter. The result seems to show that the tradition does not point to any supposed survival of "Idolatry" in the Fens, but merely to stories about one man: "Some of the old labourers living in Upwell remember that between sixty and seventy years ago, a stranger came and found work at Neatmoor Farm; his name I have not ascertained, but he is said to have married an Upwell young woman, whose name was Greaves. After they had been fixed in a home, the man appears to have introduced 'images' of some kind, which, according to rumour, he worshipped; the young people working in the fields would jokingly ask him about these objects, which they sometimes called wooden dolls. In some moods he showed irritation, and would sometimes meet the interrogation by saying: 'If you come to my house, you shall see what images I worship.' Whether the images were simple ornaments or objects of devotion, it is certain that they gave rise to a certain amount of rivalry among the Fen-people, and the young field-hands would say tauntingly, 'Go and worship the wooden dolls;' just as they say in East Norfolk, 'Go to Bungay,' etc. But I cannot learn that anyone now living has ever witnessed any act of worship before these images. The man left Neatmoor Farm (then occupied by Mr. J. Nix), and went to live in a cottage situate two fields from Welney Bank, in

a part then called Read's Fen, and so marked on Wells's map of the Bedford Level. The Fen-men were not allured by what they themselves called idolatry, and as the man had no family, his practices died with him; the cottage in which he is last known to have lived has been demolished."

Clifton Shakspeare Society.—Oct. 2.—J. W. Mills, Esq., President, in the chair.—An address by Mr. Mills, the outgoing President, was read on "Shakspeare's Schools, Schoolmasters, and Scholarship." No historical materials are extant from which could be written a true description of Shakspeare's school-life. Legend and tradition slowly encrusted his famous name. As far as they go, they give support to the popular notion of his wild unruly youth; his deer-stealing in Charlecote Park; the prosecution and lampoon; the flight to London; the revenge in "The Merry Wives." His schoolboys are unwilling scholars. The sighs with which Shakspeare credits his schoolboys are of more import in indicating hatred of book-learning than the tears that some of them shed. The sighs show that sternness and severity bore undisputed sway in the cheerless regions of pedantry. In Holofernes we surely have some flogging pendant of Stratford grammar-school. Shakspeare was probably very little indebted to the pedants for the development of his mental powers. It is pretty well agreed that he left school at about fourteen years of age. But Shakspeare had another school and other teachers. He found "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

Hellenic.—Oct. 21.—Mr. S. Colvin, V.P., in the chair.—Mr. Colvin was appointed to represent the Society upon the Managing Committee of the British School at Athens.—Mr. Poynter read a paper upon a bronze leg recently acquired for the British Museum from M. Piot, of Paris. This leg, which had belonged to a statue of heroic size, was armed with a greave, and the few fragments of drapery which alone had come to light with the leg showed that the figure must have been that of a hero in full armour and in motion. After communicating some notes from Mr. A. S. Murray, arguing that the figure could not represent a runner, and assigning its production to about 450 B.C., Mr. Poynter proceeded to show on anatomical grounds that the attitude might have been that of a runner at the moment when the body was about equally poised on the two legs. The interest of this fragment to the artist lay not so much in its probable date (as to which Mr. Poynter was disposed to agree with Mr. Murray) as in its beauty of workmanship. The surface of the bronze was, moreover, in the most perfect condition. Although the leg was clearly incased in a metal greave, the artist had contrived to express beneath it the same play of muscles as if the leg had been exposed. The British Museum was to be heartily congratulated upon the acquisition of so unique a specimen of the acme of Greek art.—Mr. C. Smith stated that some further fragments of drapery had just reached the Museum.—Mr. A. H. Smith reminded the meeting that this leg was one of several specimens of sculpture upon which M. François Lenormant had based a theory which had found no acceptance, of a native Tarentine school of sculpture.—Miss J. Harrison read a paper on the representation in Greek

art, and especially in vase-paintings, of the myth of the judgment of Paris.

Huguenot.—Nov. 10.—Mr. A. G. Browning, member of Council (in the absence of the President, Sir H. A. Layard), in the chair.—Fifteen new Fellows and three Honorary Fellows were elected, and the following papers read: "On the Walloon Church Festival at Haarlem," by Mr. R. S. Faber; "Chevalleau de Boisragon," by Lieut.-General Layard; "The Story of Jean Perigal of Dieppe," by Mr. F. Perigal. The last two papers were taken entirely from hitherto unpublished MSS. The former related to an episode in the career of one of the many gallant Huguenot officers whose services were lost to France in consequence of the Revocation of the Edict of Nantes, whilst the latter gave a vivid description of the imprisonment of a gentleman of Dieppe, and of the various indignities and sufferings endured by him and his family at the hands of Louis XIV.'s dragoons.

Geological.—Nov. 3.—Prof. J. W. Judd, President, in the chair.—The following communications were read: "On the Skull and Dentition of a Triassic Saurian, *Galesaurus planiceps*, Ow.," by Sir R. Owen; "The Cetacea of the Suffolk Crag," and "On a Jaw of *Hyotherium* from the Pliocene of India," by Mr. R. Lydekker.

Geographical.—Nov. 8.—Right Hon. Lord Aberdare, President, in the chair.—The following gentlemen were elected Fellows: Sir W. Morgan, Messrs. W. W. Martin, J. A. Nunn, G. H. Taylor Whitehead, and E. Tregear.—The paper read was "Similarities in the Physical Geography of the Great Oceans," by Mr. J. Y. Buchanan.

Philological.—Nov. 5.—The Rev. Prof. Sayce, President, in the chair.—M. Bertin was elected a Member. The President read a paper "On the Origin of the Augment in the Indo-European Verb." The primitive vowel of the augment is *ē*, like that of the reduplicate syllable; and the reduplication of stems beginning with a vowel was extended by analogy to stems beginning with a consonant. The President's second paper was "On the Passive *r* of the Italic and Celtic Languages." This cannot be the *s* of the reflexive pronoun, since neither in Oscan nor Old Irish does *s* become *r*. In verbal forms in *r* in Sanskrit, Zend, and Greek the *r* follows the stem and not the personal ending. This change of position was accounted for by comparing the passive 2 sing. *legeri-s* or *leger-e* with the active *lege*, and imp. *ama-re* with *ama*. *Leger* was formed on the analogy of *legitur*, the *r* being in all these cases originally sonant, and therefore not possibly the representative of the reflexive pronominal *s*.

Archæological Institute.—Nov. 4.—Mr. J. T. Micklethwaite, V.P., in the chair.—A communication was read from Smyrna from the Rev. J. Hirst.—On the motion of Mr. W. H. St. John Hope, seconded by the Rev. F. Spurrell, the following resolution was unanimously carried: "That this Institute regrets to hear from Mr. Hirst of the destruction which is going on in the Turkish empire, and requests the President and Council to take any steps which they may think fit to lay the matter before the proper authorities with a view to its prevention."—Mr. W. M. Flinders Petrie read a paper "On the Finding of Daphnæ." Mr. Petrie's other discoveries

this year for the Egypt Exploration Fund, at Naukratis, Buto, and Tell Nebesheh, were also briefly described.—Mr. A. Baker read a paper on architecture and archaeology, advocating the closer union of the two sciences.—Among the objects exhibited was a large amphora found with seventeenth-century remains. Mr. E. Badart sent some notes on this vessel. It was thought by the meeting that it was of the period of the Commonwealth, and probably for the importation of crude oil from the Mediterranean.—Mr. Petrie exhibited Egyptian antiquities, including some fine examples in gold.



Correspondence.

THE LONGEVITY OF VANDALISM.

[*Ante*, xiv., p. 279].

It is with pleasure I forward the following information, courteously communicated by Mr. Robert Blair, one of the secretaries to the Society of Antiquarians of Newcastle-on-Tyne, with permission to make use of it. "Unfortunately the Vandal, on whose land they (the tombs) were, is not only the occupier but the owner, and therefore 'a clause in a lease' would not apply. The owner, I understand, threatened that if any fuss were made about the matter he would destroy the circular tomb, the only one now remaining, and the most important. He wanted some stones to build a shelter for cattle, hence the reason for the vandalism. The man was also annoyed by people trespassing—this was the reason given for the destruction of 'Robin of Risingham,' the Roman sculpture on the face of the rock near the next Roman station to the *Habitancum*. We hesitated to take any hostile steps, knowing, as we did, that under the Ancient Monuments' Protection Act we were powerless, especially after the threat. Both the British Archaeological Association and ourselves have been in communication with the vandal, who has promised not to interfere with the remaining tomb; but never a word concerning the destruction of the other two tombs.

"In a letter, dated November 18, 1886, from 'Hopesley House, near Otterburn,' to a friend of my colleague, D. Hodgkin, the Goth thus writes: 'Mr. Hodgkin need not be afraid, nor any of the Antiquarians of the Society (of Newcastle), of me destroying the Roman tomb at Rochester. My desire is to preserve and protect it from destruction, although I suffer a great deal from trespass, climbing over the wall, and destroying fences; so you may rest assured I won't interfere (*sic*) with the tomb.' Not a word about the two tombs so ruthlessly destroyed!"

Mr. Blair, further, says he did not know that there was a wall, nor yet does he remember any fence about these tombs. The sketch he made in 1878 corresponds with that made in 1855 by Mr. C. R. Smith; both show three and not four tombs, so that one was destroyed between the visit in 1851 of Dr. Bruce, and that of Mr. Smith of 1855.

The question naturally occurs, of what use is the

Ancient Monuments' Protection Act? Here is a case to which such an Act should apply, and yet in which it cannot be applied. It is sincerely to be hoped that this case may lead to some better regulation for the preservation of historical remains.

CHARLES MOORE JESSOP.

98, Sutherland Gardens,
December 13, 1886.

MAIDEN PLACE NAMES.

[*Ante*, xiv., p. 229, *et al.*]

I am glad that Mr. J. H. Round agrees with me regarding the necessity for a "careful topographical examination" of the various Maiden Fords, etc., which are scattered through the country. But, in contending that in many cases "maiden" is the equivalent of the less odorous "midden," I do not, as I said in my former letter, hang any theory on a hard-and-fast line. It is evident that, if the investigation is worth pursuing at all, something more is required to account for the numerous urban Maiden lanes and streets. To arrive at the origin of these, an historic inquiry must be superadded to the topographical one. A beginning might be made with London, in which these thoroughfares are numerous. I have got a little book called *London in Miniature*, without date, but published about the year 1755. It contains a pretty complete directory of the streets, lanes, courts, etc., within the bills of mortality, and among them I find the following:

"Maiden lane, Church str., Lambeth.
" Deadman's place [near Dirty lane, Southwark].*
" Halfmoon str., Covent garden.
" Long ditch [Tothill str., Westminster].
" Queen str., Cheapside.
" Wood str., *ibid.*"

There are also:

"Maid court, Maiden lane, Bow lane.
Maid lane, Gravel lane."

Some of these names may have the same origin as the Nottingham Lane mentioned by Mr. A. Stapleton; others may be derived from tavern-signs; while others may depend on the local formation of the land on which the thoroughfares are situated, or may indicate a boundary line, as in the Dartford-Crayford instance mentioned by Mr. H. W. Smith. They form, at least, a basis for further inquiry.

W. F. PRIDEAUX, Lieut.-Colonel.

Calcutta.

THE ANCIENT PARISH OF WOKING.

[*Ante*, xiv., p. 244; xv., p. 38.]

The suggested derivation of Piriford from Peliforde seems to be opposed to the English habits of phonetic change. In English local names, the rough *r* is frequently changed to the smooth *l*; but it may be doubted whether any examples occur of the converse mutation. Thus, Sarisbury has become Salisbury, and Shropshire has become Salopshire or Salop; the

* The entries in brackets are added from other parts of the list.

r in these words being softened to *l*. This is the rule in English, but in French the opposite practice prevails, as may be seen in the conversion of Latin *lusciniola* into French *rossignol*.

D. P. F.

CHINGFORD CHURCH.

Could any of the readers of the *Antiquary* inform me as to the age and period of Old Chingford Church, situate in Chingford, Essex? I have consulted Wright and Morant, but the history of the church is only mentioned in a most perfunctory manner.

C. H. BARHAM.



Reviews.

Norfolk Records: Being a Collection of Record References derived from the Official MS. Indexes preserved in the Public Record Office. By WALFORD D. SELBY. (Goose: Norwich.)

This is the first volume of a publication undertaken for the Norfolk Archæological Society. It is much to be wished that other societies would follow so excellent an example, and initiate similarly useful work. The idea of the publication is based on the fact that there exist in the Record Office MS. indexes to the various classes of records which "have been compiled at different periods during the last 500 years." Tedious to hunt up, and often difficult, when found, to decipher, these indexes (which are not, moreover, strictly alphabetical in system) are of little practical use to the "researcher" in their present state. If, however, they were all printed on the system here adopted, and an index on modern principles appended to the whole, they would become of the utmost value. This is what is here being done for the references relating to Norfolk, and we heartily congratulate the local Archæological Society on its enterprise in undertaking work of this character, and on securing so competent an editor as Mr. Walford D. Selby. With this, and with Mr. Rye's *Norfolk Topography* (Index Society), Norfolk antiquaries will have at their disposal aids to research which most other counties, we fear, may have long to wait for.

Cæsar in Kent: the Landing of Julius Cæsar, and his Battles with the Ancient Britons, with some Account of Early English Trade and Enterprise. By the REV. FRANCIS T. VINE. Small 4to., pp. xiii, 242.

Mr. Vine here gives us an interesting account of the first contact of Britain with Rome. His local knowledge has enabled him to supplement the writings of others, and to form an independent judgment upon their theories; and in unhesitatingly advancing the claims of Deal to be the place of Cæsar's landing, we are quite sure that Mr. Vine has settled almost beyond doubt this long-vexed question. Archæology is greatly assisted always by local know-

ledge, and this little book is a good instance of the fact. Why Mr. Vine should have been so willing to follow the Rev. R. W. Morgan's *British Kymry* in dealing with the British tribes we cannot quite make out, because of late years much has been done towards elucidating this portion of history, and nowhere does he seem to give any heed to the researches of such an authority as Dr. Guest. Surely this is an oversight. Mr. Vine has printed and bound his book with great taste.

Society in the Elizabethan Age. By HUBERT HALL. (London, 1886; Sonnenschein.) 8vo., pp. vii, 291.

Mr. Hall's capabilities as an historian are known to our readers, and we can assure them that in this extremely interesting volume he has given further proof of his capacity to deal with subjects which are calculated to throw considerable light on some of the most important phases of English social life. In this volume he is at once author and researcher. No one could have made a better selection of material, and few could have handled that material so deftly when they had had it placed before them.

Mr. Hall's method is as admirable as it is, we believe, unique. From general treatises, and the mass of literature throwing light upon the state of society, he has obtained the main grouping of his narrative. But he renders this general notice of social manners and customs of real dramatic and historical interest by bringing into the picture the actual figures of personages living at the time. By his examination of documents, he can tell us of the lord and his steward and tenant, the burgess, merchant, churchman, courtier, vintner, and other phases of the life of the period; and from the accounts of personal expenditure or private notes, he produces a narrative which is as fascinating as it is valuable. We have to put up with several reversals of the verdicts of history. Wild Darrel, the typical landlord, is no longer the lustful, quarrelsome, tyrannical embodiment of all that is bad; but he is a shrewd, clever, contemptuous man, oppressed by his relations and the circumstances of his career. Gresham, again, one of the heroes of Londoners, was a money-making State servant, who was honest just because he was successful. So it is with others. We have the fierce light of contemporary record turned upon lives which have been allowed to take their reckoning from tradition and the halo of success, and the result is not always pleasing to one's sense of what ought to have been when Elizabeth was mistress. Mr. Hall is no sentimentalist, certainly. He does not agree with the cry of "the good old times," and he points out some evident evils arising from the Reformation, which its good has altogether overshadowed. The one word of adverse criticism is that oftentime Mr. Hall lets his style, not unpleasant as a whole, get the better of him, and the reader is left in the dark, and yearns for a footnote of explanation. But otherwise the book is one of rare merit in these days of overhasty work, and we are not at all surprised that it has already reached its second edition. It will certainly long remain a standard work of its kind.

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Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

NOTE.—All Advertisements to reach the office by the 15th of the month, and to be addressed—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

FOR SALE.

Several Old Poesy, Mourning and Curious Rings for Sale.—306, Care of Manager.

Bibliotheca Britannica; or, a General Index to the Literature of Great Britain and Ireland, Ancient and Modern, including such foreign works as have been translated into English or printed in the British Dominions; as also a copious selection from the writings of the most distinguished authors of all ages and nations. Two Divisions—first, authors arranged alphabetically; second, subjects arranged alphabetically. By Robert Watt, M.D. Glasgow, 1820. Eleven parts, paper boards, 4to.; price £4.—W. E. Morden, Tooting Graveney, S.W.

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Lord Brabourne's Letters of Jane Austen; 2 vols. in one; newly half-bound in red morocco; fully lettered; interesting to a Kentish collector.—Offers to 101, care of Manager.

The New Directory of Second-hand Booksellers; large paper copy; interleaved; bound in Roxburgh; 4s. 6d.—102, care of Manager.

Sub-Mundanes; or, the Elementaries of the Cabala, being the History of Spirits, reprinted from the Text of the Abbot de Villars, Physio-Astro-Mystic, wherein is asserted that there are in existence on earth natural creatures besides man. With an appendix from the work "Demoniality," or "Incubi and Succubi." By the Rev. Father Sinistrari, of Ameno. Paper covers; 136 pp.; privately printed, 1886; 10s. 6d.—103, care of Manager.

The Hermetic Works; vol. 2. The Virgin of the World; or, Hermes Mercurius Trismegistus, now first rendered into English by Dr. Anna Kingsford and Edward Maitland, 1885; 134 pp.; cloth boards; 10s. 6d.—104, care of Manager.

Twenty-five vols. Illustrated London News—publishers' binding; also a few Morland and other engravings.—Particulars from S., Carolgate, Retford.

The *Antiquary*, Nos. 1 to 84. Offers solicited.—H. Tretheny, Silsoe, Ampthill.

Carved oak chest; carved corner cupboard; an eight-legged table.—Sketches from Dick, Carolgate, Retford.

Antiquary, 12 Nos., for 1886; *Archæological Journal*, 7 vols. (unbound), 1880-1886; Arundel Society's Chromolithograph, after Fiorenzo.—Offers to Gatrill, Mistley, Manningtree.

Burke's Visitation of Seats and Arms, 2 vols., 1852, £1 1s.; Jesse's London and its Celebrities, 2 vols., 1850, £2 10s.; Longstaffe's Darlington, 1854—Hamerton's Isles of Loch Awe, 1859, 9s.; Joannis Caii de Canibus Britannicus, 1570, £1 (priced by Quaritch, £4 4s.); Ravis's Grammer for Ebrew, Samaritan, Calde, etc., 1648, 7s.; Tale of a Tub, etc., 4th edition, 1705, 8s.; volume containing 7 pamphlets (1750-1790) about the Young Pretender, Prince Charles Edward Stuart, 7s. 6d.—313, care of Manager. (*Will this advertiser please send his name and address to the Manager? it was omitted from his letter.*)

Stone's Justices' Manual, 20th edition, 12s. 6d.; a number of monumental brass rubbings.—Sparvel-Bayly, Ilford, Essex.

Wordsworth's Excursion, first 4to. edition, 1814, large paper, uncut, original boards, 12s. 6d.; Knight's Old England, 2 vols., folio, half-calf, 17s. 6d.; Fox's Acts and Monuments, edited by Cattley, 8 vols., 8vo., cloth, illustrated, 1837, £1 5s.; Parker Society, complete set of these valuable reprints, 55 vols., including general index, £3 3s.—T. Forster, Museum Street, Colchester.

The *Antiquary*, first 12 vols., original parts, clean, perfect; exchange for Natural History, Geological, or other Standard Works.—Bell, 24, Seaview Terrace, South Shields.

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Antiquities of St. Mary's Chapel at Stourbridge, near Cambridge, by Jno. Sell Cotman, Yarmouth, 1819.—G. H. M., 5, Brinnard Road, St. Leonard's.

Rawlinson's VI. and VII. Monarchies; the last 2 volumes (Longman) Roba di Roma, 1st edition; Days and Hours in a Garden, by E. V. B., small edition; Pomona Britannica, or a collection of the most esteemed fruits at present cultivated in this country, by George Brookshand (London, printed for the author by T. Bersley, Bolt Court, Fleet Street, published by White Coelwanc and Co., Fleet Street, etc., 1812); Bunsen's Egypt, vols. 3 and 4; Oldmixon's British Empire in America, 2 vols., London, 1708; Fergusson's Antiquities, good copy, Elliot Stock, 62, Paternoster Row, E.C.



The Antiquary.



MARCH, 1887.

The

Public Crosses of Nottingham.

TSHOULD have headed this paper "The *Market* Crosses of Nottingham," but for the reason that one or two of them, it is almost certain, were never made use of for commercial purposes. The comparatively large number of crosses brought to light through our recently published *Nottingham Borough Records* (extending at present from 1155 to 1547) is quite surprising in a town of such small size as was Nottingham, previous to the enclosure of the common lands, which did not take place until 1846. Additional light has also been thrown on the known crosses by these valuable records, which are more voluminous and perfect than those of any town of equal size, although many of the most important were burnt in the fire at the Town Clerk's office in 1724. Besides the above work, I have also collected information from the local histories of Charles Deering, whose work was published in 1751, two years after his decease, and John Blackner, who published his *History of Nottingham* in 1815; also, in a lesser degree, from the more modern works of James Orange and Thomas Bailey.

John Evelyn visited Nottingham in 1654, and wrote in his diary the following, opposite August 14th: "I lay this night at Nottingham, which seems to be one entire rock, and I observed an ample market-place, and large streets full of market-crosses." Here, however, he exaggerates somewhat, as there could not have been more than six at the time of his visit. Another historian tells us the market-crosses were *painted* in 1634. Of the half-score or more crosses which formerly

graced the antique streets of this town, it is a matter of regret to our antiquaries that through false ideas of "improvement" there is not one remaining. As yet, comparatively little is known of any of them, though it is expected a large stock of information will be forthcoming on the publication of the next volume of our local *Records*. I now commence with the principal.

The Malt Cross.—In the market-place were formerly two crosses, the Malt Cross and the Butter Cross. The former stood about the centre, being midway between Sheep Lane (now Market Street); on one side, and St. James's Street on the other. It consisted merely of a pillar or column, ten steps high, which made it a conspicuous object. It received its name on account of the malt-market being formerly held around it. Here, in the words of Deering, "all Proclamations were read, as also Declarations of War in the Face of a Full Market." The first time we read of it is in the *Borough Records*, where it is barely mentioned in 1496 as the "Maltcrosse." It is again mentioned in 1504, with the same spelling; and again the same year, but written in more modern style, "the Malt Crosse." In the account of the Chamberlain's expenditure for 1529 there occurs an item of eightpence, "for a pottylle Malse (Malvoisy) that was dronke at the Crosse on Cobcryste (Corpus Christi) day." There is little doubt that this reference is to the Malt Cross. In 1542 it was ordered that sheepskins should be bought and sold in the market between the Malt Cross and Timber Hill, this being the last time it is alluded to in these *Records*. For some unknown cause this cross is not marked on Speed's map of the town, 1610. The reason for this, some local writers have thought, was because it was not then erected, but this idea has of course been refuted by the *Records*. Nottingham was one of the prominent participators in the struggle to thwart the designs of James II.; and Lord Delawere, the Duke of Devonshire, and Earl Howe delivered powerful speeches from the Malt Cross in 1688, which were received with cheers by the multitudes present, and cries of "A free Parliament!" On this occasion the Earl of Stamford and other noblemen were also present, with abundance of gentry

of the county of Nottingham, and 800 men were enlisted in the cause in one day. Until about 1715 the market-place was divided lengthwise by an ancient wall breast-high, supposed to have been erected to provide separate market-places for the irreconcilable Saxons and Normans. The wall was taken down about this date, and the market-place for the first time was paved. At the same time the two crosses were also taken down, the Malt Cross being rebuilt shortly afterwards on a larger and entirely different scale, for it was built but four steps high, with a raised tiled roof supported by six pillars. The top was also "adorned and rendered useful" by six sundials and a fane. Under the roof and about the cross stood the earthenware dealers, being the same site as they occupy at the present time. This cross appears also to have been used by preachers and other public speakers. The Rev. John Nelson, a Methodist, preached from it in 1743; and so did the Rev. Charles Wesley the following year on February 6th; likewise Rev. John Wesley on June 8th, 1753. This cross was finally demolished in 1804, and the only reminder of its former existence is a public-house in St. James's Street, close by, called "The Malt Cross," the windows, etc., of which are adorned with representations of the later structure.

The Butter Cross.—I put this cross next for the sake of order, though the following one is the next in importance. It stood at the east end of the great market-place, opposite the Exchange, and in a line with the Malt Cross. It had large steps around it, formed as seats, of four stages, and had a large tiled roof supported by six pillars, after the style of Malt Cross the second. Around it stood the purveyors of butter, eggs, bacon, etc., and near it was the fruit-market as it now is. It must have been a comparatively modern erection, as it is not once mentioned in the *Records*, and occurs for the first time on Speed's map. It was taken down with the first Malt Cross, as before mentioned, about 1715, the sheep-folds being removed to where it stood; but they have since been removed to a proper cattle-market.

The Headless Cross.—This, the most ancient of our crosses, was in the form of a column standing on a large and wide octa-

gonal base, four steps high. It was situated about the middle of an open space known as the Weekday Market, opposite the Town Hall, between the High and Middle Pavements. Here the Wednesday and Friday markets were held for the sale of butter, eggs, sea and fresh water fish, until it was removed at the instigation of Alderman Worthington in 1800. Some time afterwards an attempt was made to bring it back, and the Corporation passed a vote of hall for that purpose, but for want of money to remove some buildings, to render the place more commodious, the plan was given up. The following is a list of curious ancient allusions to this cross from the *Records*: A.D. 1310, "ad crucem adcephalam;" A.D. 1311, "ad crucem sine capite" (at the cross without a head); A.D. 1315, the Heved[less] Cross; A.D. 1315, "attewedlescros" (at the headless cross); A.D. 1315, "a place called Guedlescros;" A.D. 1325, "the Hevedlescrosse" (Hevedless = Anglo-Saxon *héafodléas*, headless); A.D. 1336, "the Hedelescros;" A.D. 1395, "land north of Gretsmythgate opposite the Hedlessecrosse." There was also a Headless Cross, Derby. (Compare, Broken Cross, London; Riley, *Memorials*.) After this we hear nothing until 1529, when there occurs an allusion to "the Markyt Crosse," which means the Headless Cross. After this the old name seems to have been forgotten, and henceforth it is named after the market, "the Weekday Cross." In 1540 there occurs an item, paid for mending the stocks at the "Wekedey Crosse." It may here be mentioned that in Nottingham Saturday is still regarded as not being a "weekday," perhaps on account of its being the principal market-day, when the town assumes an animated appearance, sufficient to distinguish it from any other day in the week. This may have been the reason that the Wednesday market was always known as the "Weekday Market," or Forum Cotidianum, as it occurs in Latin manuscripts as early as 1311; the other, or great market, being distinguished as Forum Sabbati, by which term we read of it as early as 1308. It may interest readers of the *Antiquary* to know that on January 13th, 1770, a female convicted of theft was fastened to a cart, and whipped all the way from the Weekday

Cross to the Malt Cross, about 500 yards. Again, on April 23rd, an old man of eighty, and an old woman, for trifling thefts, were sentenced to be publicly whipped at the Malt Cross. During the same week another thief was publicly whipped from the Weekday Cross to the Malt Cross, and back as far as the Hen Cross (hereafter described). Instances of this kind are very numerous in the chronicles of our town, of which it is unnecessary to adduce further examples. After the Mayor-making in the olden times, a procession was formed which paraded the town, and on passing this cross the Mayor was publicly proclaimed; also the following market-day from the Malt Cross. However, the old Headless Cross was taken down in 1804, at the same time as the Malt Cross, the space in the centre of which it stood being still known as "Weekday Cross."

The Hen Cross.—This cross is next in point of importance. It stood, in the words of Deering, "east of Timber Hill, and almost in the centre where four streets meet."* The same writer describes it as a "fair" column standing on a hexagonal base, four steps high, and around it the poultry-market was held, as may be gathered from its name; being still held on the same site. Speaking of the demolition of the crosses in the market-place, Blackner ignorantly writes: "About the time these alterations were made, the Hen Cross and the Weekday Cross were erected." I cannot conceive how he could have erred so blindly, for a mere glance at either of them should have convinced him of their antiquity, the latter especially, for its erection dates back at least 500 years. Its earliest mention (the Hen Cross) occurs in 1416, from the usual source, and the following shows the orthography at different dates:

A.D.	A.D.
1416—Hennecrosse.	1443—Hencrosse.
1423—Hennecrosse.	1446—Hencrosse.
1424—Hennecrosse.	1503—Hennecrosse.
1435—Hencrose.	1531—Hencrosse.
1435—Henecrose.	1531—Hencros.

Comparing the first of these with the last, we find a difference of four letters. This cross is marked on Speed's map, and on

* Bridlesmith Gate, the Poultry, High Street, and Victoria Street.

Thoroton's plan of the town, 1675. Somewhat like the Weekday Cross, it gave its name to a street, probably the present Poultry, a list of the residents of "Hencross" being found in the records above 300 years old; and a short time ago I saw a copy of the *Nottingham Mercury* of 1721, which at the bottom was stated to be "Printed by John Collyer at the Hen Cross."

The High Cross.—On the occasion of James I. visiting Nottingham in 1612, a full meeting of the Hall was convened on July 10, and a committee appointed "to view the passages on the outside of the town, towards the High Cross; and cause them to be made convenient for his Majesty's passage; and to cause all blocks of timber and other impediments, as well as all offensive objects, to be removed." We have no other reference to this cross, recent as it is, with the exception that in Blackner's copy of Deering's work was this marginal note in the handwriting of Mr. Ayscough, printer of the work: "Widow Mary Brown, relict of Edward Brown, barber, sells to William Noon, the Saracen's Head, in Carter Gate and Boot Lane,* a house leading to the High Cross—dated 1706. Query—where was the High Cross?" By examining Speed's map we notice a public cross, apparently with three or four steps, standing in the centre of an open space (where, perhaps, a market had been attempted), opposite the bottom of Barker Gate. This, there is little doubt, was the forgotten High Cross. The date of its demolition is altogether unknown; and, indeed, it is puzzling that so very little is known of it, as it could not have stood much, if any, less than a hundred years. Deering was utterly ignorant of its existence, although it stood in his own lifetime; and Blackner, the first to mention it, makes a somewhat thoughtless blunder, and is blindly followed by all later historians. He says that it stood where now stands the Stag and Hounds public-house at the corner of Count Street. The row of old gabled houses, of which this is one, were known as Paravecini's Row, having been built by an Italian count of that name; and a glance at the style of architecture would have satisfied him that they

* Now Parliament Street and Milton Street.

could not have been built much, if any, later than the middle of the seventeenth century, while he himself produces a reference to the cross dated 1706. It stood, no doubt, about the middle of the present street (Barker Gate), and opposite the public-house. It may here be noted that we have a High Cross Street in the town, but it does not appear to have any connection with the cross.

The Chesterfield Cross.—Nothing is known of the erection, form, or demolition of this cross. We first hear of it in 1395, when, in the original, it is written "Castirfieldcroce," south of Frenchgate (now Castle Gate), where there is still a Chesterfield Street. Again, we read that Robert German left by his will, dated August 24th, 1402, a toft with a garden and dovecot situate near the Friars Minor, near Chasterfeldcros. On the third occasion, 1435, it occurs as "Chestrefeldcrosse," near Ratounrowe (now Walnut-Tree Lane). On the fourth and last occasion, 1541, we read of "a garden next Chesterfeld Crosse;" the words for the first time being separated. However, it is quite clear from this evidence that it was situated in, or near, to the present Chesterfield Street, outside the walls of the town: so called from Henry de Chesterfield, an eminent townsman, who was Mayor of Nottingham in 1332, 1337, and 1338. His name occurs on innumerable occasions in our local records, and not improbably the cross was erected after his decease as a fitting tribute in that rude age, paid by the simple inhabitants of the town to the memory of a public benefactor, no doubt intended by them to record his name and virtues for ever;—little thinking (though it survived the Reformation) that their descendants would exhibit more of the Vandal even than their ancestors!

The Milk Cross.—The site and other particulars of this cross are totally unknown; three fourteenth-century occurrences of the name in our invaluable *Records* being all that is left to posterity:

A.D. 1315—"Ex opposito crucem ubi vendunt lac" (opposite the cross where they sell milk).

A.D. 1331—"The Milkekros."

A.D. 1378—"The Milkecrosse."

The Hospital Cross.—A.D. 1382—"The

Spetil Cross." The "spittle" or "spetil" is the term always used in reference to St. John's Hospital, St. John's Street, Nottingham, which stood on the site now occupied by her Majesty's prison, and a few yards outside the walls of the town. Perhaps this cross was connected with a fair or market of some kind, instituted by the monks, who are known to have been so fond of such things. If so, it would no doubt stand opposite the main entrance, as that at Worksop in this county, and other places.

The Cheese Cross.—A.D. 1541—"The Chese Crosse." There is little doubt this stood in the Women's Market held on the Poultry, and therefore not many yards from the Hen Cross. The above is the only occasion on which we hear of it; but our local records, at present published, extend no later than 1547. It is probable, however, that some light will be thrown on the history of this and other crosses in the next volume.

Several Crosses stood in different parts of the town in former days, of which we now have not even the name. For instance, we read that "Thomas Thurland gave to the Trinity Guild, in A.D. 1460, an acre of arable land upon Sandclyf between the crosses." The Sand Cliff referred to still stands at the north-west corner of Wollaton Street, and none of the crosses yet mentioned stood in this neighbourhood. But one of these crosses, there is little doubt, stood in an open space a few yards from the termination of the cliff, which, in the centre of an eminence, separated, until recently, the town from the country. The other cross may have been the one supposed by some historians to have stood at the top of Market Street, close by an ancient well, and about 600 yards from the former, the cliff covering most of the space between. It is stated by some writers that crosses once stood in Plumptre Square, Chapel Bar, Charlotte Street and Parliament Street, where, until recently, ancient wells remained. As wells were situated close to all the other principal crosses, there appears to be some reason for this idea; more especially as the mayor was formerly proclaimed from these spots as from the crosses.

The Monday Cross.—About 1745 an attempt was made to establish a Monday

Market on a piece of ground near St. Peter's Church, now known as St. Peter's Square. As then usual, a cross was erected with a roof supported by four pillars; but for some reason the market did not answer as expected, so the cross was walled in, and, as Deering kindly informs us, "it proved a very convenient receptacle for the town's fire-engine." This convenient receptacle, however, was pulled down in 1787, and a single column erected in its place, which was railed round and ornamented with four lamps. Throsby, our county historian, records the following: "On a brass plate, 'This column erected in the mayoralty of John Carruthers, 1787.' It is topped with a handsome vane." Even this, perhaps on account of its air of antiquity, however slight, has been demolished lately, and an unsightly iron lamp-post, flanked by massive iron pillars at each of the four corners, has taken the place of the former "obstruction."

A large and handsome modern cross, however, in the style of the fourteenth century, was erected in 1866, at a cost of upwards of £1,000, by John Walter, Esq., of Bearwood, in Berkshire, in memory of his father, who for some years represented the town in Parliament. This cross stands in the centre of an open space at the junction of Lister Gate, Broad Marsh, Carrington Street, and Greyfriar's Gate, being only about twenty yards from Chesterfield Street, where stood the Chesterfield Cross. It is really the only monument the town can boast, and is ornamented in relief with coats-of-arms, fabulous animals, heads, etc., and suitable inscriptions; which, together with its imposing elevation of above fifty feet, proclaim it worthy of its conspicuous position. Yet this is but a modern imitation, and but a poor representative of the quaint old crosses which formerly adorned the town, and of which, thanks to our corporation, we have not a single specimen left, the latter seeming to consider a pillar-flanked lamp-post in an open space more picturesque than an ancient cross.

A. STAPLETON.



London Theatres.

By T. FAIRMAN ORDISH.

VI.—COCKPIT, DRURY LANE.



WE have now reached the history of a playhouse in touch with the present time. The Drury Lane of to-day, which still retains its distinctive character of the chief or national theatre, and the actors of which have still the right to the title of "Her Majesty's servants," fetches its origin from the reign of James I.; and a full history of this house would be in a large measure the history of the English stage from that period. Again and again has the theatre in Drury Lane been consumed by fire; but after each such calamity a new building has speedily been erected, and its history has been continued in a theatre more adapted to the times. That history divides itself into two periods. There is first the evolution of a place of amusement in Drury Lane, where cock-fighting formed the chief attraction, into a playhouse called the Cockpit, and the history of that theatre during the reigns of James I. and Charles I. This period ends with the suppression of the theatres, *circa* 1647. The second period begins with the restoration and the revival of the drama. The royal servants had been scattered and exiled; their theatres, the Globe and the Blackfriars, had been dismantled and ruined; but with the counter-revolution in 1660, the remnants of the company gathered together and resumed their calling as the royal players in the Cockpit Theatre, Drury Lane. With this theatre, therefore, is continued the thread of dramatic history which occupied us when considering the Shakespeare playhouses. This is both remarkable and interesting; but when we reflect further that the Theatre, the first English playhouse, is one in history with the Globe,* the idea of continuity becomes startling. Walking beneath the colonnade of Drury Lane Theatre to-day, we feel ourselves in contact with the beginning of London theatres—a sense of nearness resembling that which we feel with the New World since the Atlantic cable was laid. It

* See *ante*, vol. xi., pp. 94, 95.

may be said without hyperbole that history conquers time, as science annihilates space.

We have already had occasion to dwell upon the fact that the old playhouses grew out of existing places of amusement, where tumbling, dancing, and feats of agility, with shows of various kinds, had previously formed the diversion of our forefathers. In Drury Lane there had existed before the reign of James I.—how long it is not known—a cockpit, or place where cocks were set to fight, with the added excitement of wagers and betting. This source of amusement, presumably in the early years of James's reign, was superseded by stage-plays—furnishing another instance of the rapid ripening of the drama, and the decay of ruder forms of entertainment in that period.

There is practically no information available as to the first years of the Cockpit playhouse. There is nothing by which we can fix the date of its opening, or determine what company of actors first performed there. With regard to its precise position, Cunningham states that it stood on what is now Pitt Place—properly Cockpit Place or Alley. Prynne gave it a very bad character, and said that it demoralized the whole of Drury Lane; and if we add this hostile testimony to the previous associations of the place, we may perhaps hazard the conclusion that the Cockpit, in its first years, was an inferior house. It would appear, however, that the death of Prince Henry in 1612, and the marriage of Princess Elizabeth shortly after, led to various alterations in the different companies of actors,* one of the effects of which was an improvement at the Cockpit. A company called the Princess Elizabeth's was constructed—the company which we found acted at the Hope on the Bankside in 1613-14. As there is nothing to show that these actors were at the Hope after this date, and as it is ascertained that they were at the Cockpit in 1617, we may conclude they came to Drury Lane in 1614 or 1615. In 1617 this old Drury Lane playhouse was attacked by the mob as a house of ill-repute; and, as probability is against the Princess's Company having been scandalously profligate, it would appear that they suffered for the sins of their predecessors.

* Mr. Fleay's Paper, *Royal Historical Society's Transactions*, x. 116.

The attack upon the Cockpit was made on Shrove Tuesday, March 4th, 1617; and the circumstances recall the riot at Lincoln's Inn in 1590, described by Mr. James F. Allan in the January number of the *Antiquary* this year. A full account of it is given by Collier.* Shrove Tuesday was a popular festival and holiday in those days, and for many years previously the London apprentices had enjoyed the privilege (whose exercise yielded congenial amusement while enlisting them on the side of morality) of attacking, and even demolishing, notorious houses of bad character. On this particular Shrove Tuesday they assembled in riot at Lincoln's Inn Fields (probably, as in 1590, "assaulting the house of Lincolnes Inne, and breaking and spoyling diuers chambers in the said house,"), and then proceeded to Drury Lane, the mob joining them from all quarters, as London mobs are wont to do at this day. Here they proceeded to attack the Cockpit, which had been recently built or turned into a theatre. Camden in his *Annals*, in describing the affair, speaks of the theatre as *nuper erectum*; and Howes, in his *Continuation of Stow*, calls it "a new playhouse." According to Camden, the mob pulled the house down and destroyed the wardrobe; but in the account of the transaction in the Privy Council Register, which was drawn up on the following day, it is stated that the mob "attempted to pull it down." The prowess of the mob was celebrated in a contemporary ballad:†

A BALLADE IN PRAISE OF THE LONDON APPRENTICES AND WHAT THEY DID AT THE COCK-PITT PLAYHOUSE IN DRURY LANE.

The Prentices of London long
Have famous beene in story,
But now they are exceeding all
Their Chronicles of glory;
Looke back, some say, to other day,
But I say looke before ye,
And see the deed they now have done,
Tom Brent and Johnny Cory.
Tom Brent said then to his merry men,
"Now whoop, my men, and hollow;
And to the Cockpitt let us goe,
I'll leade you like brave Rollo."
Then Johnny Cory answered straight,
In words much like Apollo:
"Lead, Tommy Brent, incontinent,
And we'll be sure to follow."

* *History of Dramatic Poetry*, i. 385 et seq.; iii. 136.

† *Percy Society Ballads*, vol. i.

Three score of these brave Prentices,
 All fit for workes of wonder,
 Rush'd down the plaine of Drury Lane
 Like lightning and like thunder;
 And there each dore, with hundreds more,
 And windowes burst asunder;
 And to the tire-howse broke they in,
 Which soon began to plunder.
 "Now hold your hands, my merry men,"
 Said Tom, "for I assure ye,
 Who so begin to steale shall win
 Mee both for judge and jury;
 And eke for executioner
 Within this lane of Drury;
 But teare and rend, I'll stand your frend,
 And well upholde your fury."
 King Priam's robes were soon in rags,
 And broke his gilded scepter;
 False Cressid's hood, that was so good
 When loving Troylus kept her.
 Besse Brydges gown, and Muli's crowne,
 Who would ful faine have lef her;
 Had Thesus seene them use his queene
 So ill, he had bewept her.
 Books old and young on heap they flung,
 And burnt them in the blazes;
 Tom Dekker, Haywood, Middleton,
 And other wandering Crayzes.
 Poor Daye that daye not scapte awaye,
 And what still more amazes,
 Immortall Cracke was burnt all blacke,
 Which everybodie praises.
 Now sing we laude with one accord
 To these most *digni laude*,
 Who thus intend to bring to end
 All that is vile and bawdie.
 And playes and whores, thrust out a' dore,
 Seductive both and gawdie;
 And praise wee these bold Prentices,
Cum voce et cum corde.

On the day following the disturbance the Privy Council sent a letter to the Lord Mayor, directing him to take measures for the removal and punishment of the "great multitude of vagrant rogues" who had assisted in the riot. Decker thus refers to the event in his *Owle's Almanack* of the following year: "Shrove Tuesday falls on this day on which the Prentices plucked down the Cock-pit, and on which they did alwaies use to rifle Madame Leake's house at the upper end of Shoreditch."

In 1619 the Queen (Anne of Denmark) died, and her company changed its title of "Queen's" to that of the "Revels" Company (to be carefully distinguished from the "Children of the Revels").* This company continued to perform at the Red Bull as hitherto; but in June, 1623, they were about

to leave that theatre and take the Cockpit in Drury Lane.* Mr. Fleay states that at the accession of Charles I. in 1625, the Lady Elizabeth's (or Queen of Bohemia's) Company broke up, and Queen Henrietta's men took their place at the Cockpit; but this statement may be corrected by the documents referred to. Malone and Collier may also be corrected as to the companies playing at the Cockpit. It is now clear that the Princess Elizabeth's Company continued at the Cockpit till 1623, when they were replaced by the company from the Red Bull (previously the Queen's, now the "Revels" Company, as stated above). On the accession of Charles I. this company reverted to its title of the Queen's Company (*i.e.*, Queen Henrietta's), and this is the origin of Drury Lane as the Theatre Royal.

As its early associations died out of memory the theatre lost its name of Cockpit, and became known as the Phoenix. The references to it as the Phoenix are later than 1617, and there is ground for believing that this name was given to it in allusion to its reconstruction, and improved character after the attack by the apprentices in that year. Randolph, in his *Muse's Looking-Glass*, terms it the Phoenix; and in the later editions of Heywood's *Rape of Lucrece*, the piece is said to have been performed "at the Cockpit or Phoenix." William Rowley's *All's Lost by Lust*, 1633 (in which the author played Jaques, "a simple clownish gentleman"), purports to have been "divers times acted by the Lady Elizabeth's servants, and now lately by her Majesty's servants, with great applause, at the Phoenix in Drury Lane."

But before quitting the old Cockpit Company—the Lady Elizabeth's—there is another point of Mr. Fleay's statement to be noted. He concludes that in 1625 the company broke up. But a fresh license was issued to this company on December 9th, 1628.† "Licence to Joseph Moore, Alexander Foster, Robert Guilman, and Joseph Tounsend, with the rest of their company, servants to the Lady Elizabeth, His Majesty's sister, to practise the playing of comedies, histories,

* Documents relating to players at the Red Bull and Cockpit, communicated to New Shakspeare Society by Mr. Greenstreet.

† *Calendar State Papers, Domestic*, 1628-1629, p. 406.

* Mr. Fleay's Paper, p. 117.

tragedies, and interludes in and about the City of London, or any other place they shall think fitting." Hence we must conclude that when this company left Drury Lane in 1623, they continued acting, although probably not in a London theatre. We are left to surmise that they went on a provincial tour, or possibly abroad.

Owing to the removal of the players from the Red Bull to the Cockpit in 1623, the history of these theatres becomes dovetailed in a very interesting way. The chief or leader of the company was Christopher Hutchinson, alias Beeston. In the Chancery proceedings described in our article on the Red Bull Theatre, his influential position is apparent: "And whereas your oratours and the rest of thier fellowes at that tyme and long before and since did put the managing of thier whole businesses and affaires belonging vnto them ioyntly as they were players in trust vnto Christopher Hutchinson alias Beeston, of London, gentleman, who was then one of your oratours fellowes," etc. When, under the patronage of Henrietta, the company resumed its title of the "Queen's," Beeston continued to be their manager.

On 12th May, 1636, the theatres were closed in consequence of the plague. This prohibition was recalled on 24th February, 1637; but on 1st March, the plague having broken out afresh, the order of suppression was revived.* It appears, however, that at the Cockpit this order was disobeyed, and the players were ordered to appear before the Lords of the Council. The warrant is dated May 12, 1637: "The Council to Jasper Heiley, a messenger. Warrant to fetch before the Lords, Christopher Biston, William Biston, Theophilus Bird, Ezekiel Fenn, and Michael Moone, with a clause to command the keepers of the playhouse called the Cockpit in Drury Lane, that either live in it or have relation to it, not to permit plays to be acted there till further order."†

The manager made his excuses to the Council: "Petition of Christopher Beeston to the Council. Petitioner being commanded to erect and prepare a company of young actors for their Majesties' service, and being

desirous to know how they profited by his instructions, invited some noblemen and gentlemen to see them act at his house—the Cockpit. For which, since he perceives it is imputed as a fault, he is very sorry, and craves pardon."*

Whether or not owing to this transgression, the Queen's Company now removed to the Salisbury Court Theatre, and the "company of young actors for their Majesties' service" performed at the Cockpit or Phoenix in Drury Lane. Probably Christopher Beeston went to Salisbury Court, and remained at the head of his old company; but the juvenile players, known indifferently as the "King's and Queen's Boys," and "Beeston's Boys," were under the direction of William Beeston, whose name appears second in the above warrant issued to the Queen's Company. Collier says that "William Beeston on succeeding to the theatre, succeeded to the plays also;"† but this was not usual. Plays were surely the property of the companies, or their managers. The Dulwich documents abound with records of payments to dramatic authors by Henslowe and Alleyn, and the property in those plays was surely vested in them or their companies by arrangement. Collier further says that William Beeston "appears to have had sufficient interest with the Lord Chamberlain to induce him to put forth an order commanding all governors and masters of playhouses to refrain from acting all and any of the plays of which a list is given in the order."‡ But this does not prove that the plays belonged to the Cockpit Theatre, *quâ* theatre. The order was rather the effect of the royal prerogative, which was too freely interpreted in those years. The interpretation probably was that the plays having been produced under the royal license, they might be retained for the royal delectation. The "King's and Queen's young company" might act what plays they chose.

All this tends to invest the old theatre in Drury Lane with the character of "Theatre Royal." Collier somewhat insists that the Cockpit was an inferior house, the atmosphere and surroundings of which were socially impure and disorderly. But Prynne's

* Collier, *History of Dramatic Poetry*, ii. 16.

† *Calendar State Papers, Domestic*, p. 99. See also Collier, *ibid.*

* *Calendar State Papers, Domestic*, p. 254.

† *History of Dramatic Poetry*, ii. 24.

‡ See Collier, *ibid.*

strictures must be discounted, and, although his book was published in 1632-3, they refer probably to the early days of the theatre, before the attack made upon it in 1617. Prynne would be much more likely to make the most of previous bad character, than allow for subsequent improvement. Similarly, Collier does not appear to have scrutinized Prynne's testimony, but rather to have allowed it to prepossess him as to the bad character of the Cockpit. He adduces the testimony of Carew's lines prefixed to Davenant's *Just Italian* (which we quoted in our article on the Red Bull) without mentioning the counter-consideration that this play was produced at a rival house. The lines in question clearly show jealousy of the Red Bull and Cockpit. After referring to "the men in crowded heape that throng" to these houses, Carew goes on to say that "the true brood of actors" now

Behold their benches bare, though they rehearse
The lesser Beaumont's or great Jonson's verse.

We may safely conclude that the intellectual quality of the Blackfriars and Globe plays was superior to the entertainments at any of the other theatres, but the bad odour of the Cockpit belongs to the years prior to the attack made upon it in 1617. Along with Carew's testimony Collier gives the following from F. Lenton's *Young Gallant's Whirligig* (1629):

The Cockpit heretofore would serve his wit,
But now upon the Friars stage he'll sit.

We have described how the wits and gallants of the period were wont to sit upon the Blackfriars stage; but this citation is no more conclusive than Carew's lines of the Cockpit's general inferiority. At this later period, indeed, when their Majesties' young company were performing here, there is evidence of a jealous regard in influential quarters for the respectability and good conduct of the theatre and its neighbourhood, as witness the following document:

"June, 1639. Minute of the desire of the inhabitants of Drury Lane, including Sec. Windebank, Lord Montague, the Earl of Cleveland, and divers other persons of quality. Since George Lillgrave's commitment, wine has been drawn in his house adjoining Mrs. Beestone's playhouse, which he attempts to make a tavern in contempt of the orders of

Council. They desire that Lillgrave may not be released until he gives sufficient security not to convert that house into a tavern; and further that power may be given to the next justices of the peace to commit any person who shall be found drawing and selling wine there, or attempting to hang up a sign, or a bush, or doing any work there towards making that house a tavern, the disorder being likely to be such in the tavern joined to the playhouse as will not be possible to be suppressed."*

It is noticeable here that the playhouse is called Mrs. Beeston's; there was usually a tavern in immediate proximity to the theatres, and the anxiety to prevent the establishment of one here indicates a wish that the place should be as select as possible. The Cockpit had been steadily improving in position and character, and at this period was much resorted to by the fashionable world. The old Shakespeare and Burbage theatres were probably not eclipsed; but they had occasion for concern at the favour bestowed upon Drury Lane, and to deplore their empty benches. The young company, under the espionage of Mrs. Beeston, continued highly popular till the troubles of the state led to the suppression of the theatres and the dispersion of the players. This ends the first of the two periods in the history of Drury Lane, of which we spoke at the outset.



The Great House at Cheshunt.

BY JOHN ALT PORTER.

NOT long since a most interesting pamphlet, entitled *The Manor of Andrewes and Le Motte*, and being a history of Cheshunt Great House, was written by Mr. F. D. Rees Copestick, Past Master and Treasurer of the Gresham Lodge of Freemasons, meeting in the hall. To this account I would gratefully acknowledge my indebtedness for many details given below.

The Manor of Andrewes (most probably so called from one John Andrew, whose heirs

* *Calendar of State Papers, Domestic*, 1639, p. 358.

held part possession of its reversion in 1378), and "the Motte" must, Mr. Copestick says, have occupied an important position in the county of Hertford. Evidence of this is found in the Motte, or double moat, by which the mansion was surrounded, and which existed in 1378. The present building, known as the "Great House," the "Haunted House," and the "Moat House," is of brick, with two projecting turrets at the angle of its south front. It appears to be built on an older foundation. A mullion window of the Tudor period can be seen in the north front, which forms part of the older structure. The present undignified entrance to the mansion is by a back door. There are rooms on the ground-floor tenanted by a labourer, by whom visitors are shown the interior. The banqueting-hall is a noble apartment, with an open-timbered roof, and tessellated floor. The size has been given at 27 feet by 21, but this is an error. Its exact measurement is 40 feet by 23. Particular attention has been drawn to a portrait of Cardinal Wolsey in the panel of the chimney-piece, which, it is thought, was fixed there during his ownership. There is also one by Vandyke of Charles I.; of Lucius Cary, Lord Falkland; of Sir John Shaw, his second wife, and nine children, by Choeffer; and others by Lely and Kneller. Weapons and ancient armour, Cromwellian banners and flags, trophies taken by Lord Nelson, sixteenth and seventeenth century wooden chests, and a large open fireplace with antique grate, and armorial bearings, are also to be seen. There was formerly preserved in this house an ancient headpiece in the shape of a cup, taken from the head of Mordac, Earl of Fife, when he was made prisoner in the battle against the Scots in 1402; and in the haunted room upstairs are the rocking-horse and armchair of Charles I.

Through the kindness of its present proprietor, the Reverend Charles Erskine Mayo, the hall is the only baronial one in the kingdom which has been placed at the service of the brotherhood of Freemasons. The Gresham Lodge, No. 869 on the register of the Grand Lodge of England, which was consecrated on the 19th day of June, 1861, at "Ye Olde Foure Swannes Hostellerie," Waltham Cross, has, since

October, 1875, held its meetings here. It is thought that this hall is part of the older building of the time of Henry VII. The vaulting underneath confirms this view. The arches and the piers, some of clunch, some of brick, date from the beginning of the fifteenth century. The stones are small, and some have vertical joints. The floor of the crypt, the "private chapel" of the house, is paved considerably above its former level with encaustic and embossed tiles of various patterns. In this crypt, in mural graves, were found the remains, with pitcher and lantern, of two unfortunate beings, who, perhaps, had committed the fault, and shared the fate, of Constance de Beverley, for a religious house was founded in this neighbourhood for Nuns of the Benedictine Order in the early ages, and stood at the western extremity of the meadows, bounded by the River Lea on the east, and on the west by the turnpike road. (Between that establishment and Cheshunt House it is said there was a communication.)

The interior walls of the "Great House" are panelled throughout with wood of the time of Queen Anne. There were in all thirty-three rooms. The staircase is described as a magnificent piece of joiner's work, with three balusters to each step, and each is of a different design. The hand-rails are richly moulded, and all is in oak.

The building was entirely modernized and cased in brick in 1750. It underwent its last alteration in 1801. Then was probably removed the minstrels' gallery, which formerly occupied a place on the south side of the banqueting-hall.

We now turn to the record of the lords and ladies of the manor, which is interesting and unbroken. In 1378 it was held by Marie de St. Paul, late Countess of Pembroke, being jointly enfeoffed of the same with Aylmer (otherwise Aymer) de Valence (whose tomb is so familiar to all visitors at Westminster Abbey). He was the son of William de Valence, Governor of Hertford Castle, her late husband, the reversion to the manor being stated to belong to John, son of John de Hastings, late Earl of Pembroke, and held of the Earl of Richmond; the Abbot of Waltham; Philip Darcy, Knight; the Prior of St. Mary's Hospital in Bishopsgate without,

London; *the heirs of John Andrew*, and the Parish Church of Cheshunt, by the annual service of 66s. 8d. It then passed to John Fray in the reign of King Henry VI., A.D. 1457-8. In the twentieth year of the same King, 1461-2, courts for the Manor of Andrewes were held in the name of Cardinal Henry Beaufort, Bishop of Winchester; Richard Neville, Earl of Warwick, the King-maker;* William de la Pole, afterwards Duke of Suffolk, and others (probably as trustees). In Edward IV.'s reign, 1479, the manor was the property of John Walsh, his heirs and assigns "for ever," which was until the year 1500, when John Walsh by deed "conveyed his Manor of Andrewes, with its appurtenances in Cheshunt, also one messuage, twenty acres of land, and half the Manor de la Moteland," to Sir John More, Chief Justice of the Court of Common Pleas, and other gentlemen as feoffees.

In 1519, Henry Stafford, Earl of Wiltshire, became possessed of this property, in accordance with the directions contained in John Walsh's will, and he in the same year sold the whole of the premises and lands in Cheshunt unto the Most Reverend Father in God, Thomas [Wolsey], Earl Cardinal, Legate to the Pope's Holiness, Archbishop of York, Primate and Chancellor of England. Under the will of Walsh several persons were interested in the property, and it was found necessary to complete the title by relieving the estate of this liability. Mr. Copestick tells us that, according to most local accounts, Cheshunt Great House was erected by the Cardinal; but this statement is an erroneous one, though the house may probably have been rebuilt during his lifetime. There is, moreover, no proof that the Cardinal ever resided here, though the Manor of Moteland was given him by Henry VIII. But kings are fickle; priests sometimes less holy than ambitious. God's hand fell upon the Cardinal, and, with his other great houses, the Great House at Cheshunt was yielded to the King. Then there came the closing scene at Leicester Abbey, and through the mistful ending of a wasted life, the echo of that mournful wail of

dark remorse. Let us hope that that remorse brought repentance ere it was too late. For the Cardinal seemed to have realized at last "how *little* is needed to take a man to hell—that is to say, if he dies without having found his Saviour. For without Him the soul is unable to bear the smallest weight of wrong; while with Him—yes, with Him, she will wing herself to Heaven in the face of mountains of sin."

After the death of Wolsey, King Henry granted the estate to Henry Somerset, the second Earl of Worcester, in 1531; and after him to his wife, at whose decease it was granted by the same monarch, in reversion, to Sir Robert Dacres. This gentleman was Master of Requests, and Privy Councillor to King Henry VIII.

Within the communion-rails of Cheshunt Church, on the north side, half inserted in the wall, is an altar tomb, having on the verge of the cover-stone this inscription:

Dormio nunc liber qui
vixi in carcere carnis
carnis libertas non nisi
morte venit. Robertus
Dacres, 1543.

At the back of the recess is a tablet of black marble, thus inscribed:

This tombe was in the
year 1543 erected to the
memory of Robert Dacres
of Chestunt in this county
Esq: and privy councillor
to Kinge Henry the
Eight; and for his wife
Elizabeth, whose bodyes
lye both heere interred
and since hath beene
the buryinge place of his
sonne George Dacres,
Esq: who dyed 1580, and
of his wife Elizabeth, as
also of Sir Thomas Dacres
K^t, the sonne of the said
George who dyed 1615;
and of Katherin his first
wife by whome he had only
one daughter, and of Dorothy
his second wife who bare
him thirteen children,
whose sonne and heire
Sir Thomas Dacres K^t.
nowe living hath at his
chardge this year 1641
repayed this monument
intendinge it in due time a restinge
place for himselfe, his lady
Martha, and their
posterity.

* In the Obituary Notices of the *Gentleman's Magazine* for January, 1807, is a record of the decease of a gentleman at "Warwick House, Cheshunt, Herts, said to have been the residence of the famous Kingmaker, Earl of Warwick."

The Countess of Worcester died in 1565, and the manor then came into possession of George, son of Sir Robert Dacres, and from him, in 1580, to his son Sir Thomas Dacres, his grandson Thomas in 1614, and again to his great-grandson Sir Thomas in 1668.

Above the Dacres' monument in Cheshunt Church are two tablets of equal size, close together. One is to the memory of John Doddridge, by his third wife; this gentleman married, secondly, Muriel, the youngest daughter of Sir Thomas Dacres. Against the west wall, which was built when the chancel aisle was added, is a monument of white marble surmounted by an urn. On the tablet is this inscription: "To the dear and precious memory of Margaret, second daughter of Sir Thomas Dacres, jr., and dearly beloved wife of Sir John Walter, Knight. She died 14 July, 1675, aged 24." Lastly, a Sir Robert Dacres, Kt., sold the property to the third Earl of Salisbury in 1675, whose son, the fourth Earl, conveyed it by deed, in 1692, to Sir Edward des Bouverie, from whose executors it was purchased by Sir John Shaw, of Eltham, in 1694. The father of this Sir John Shaw appears to have received his title the 12th of April, 1665, with other rewards, for service to Charles II., when in exile. From the family of the Shaws the manor passed into that of the Mayos, to whom it now belongs.



Beginners in Business, 1607.

THE age of Elizabeth presents several points of resemblance to that of which the Jubilee is about to be celebrated; and one of these is the active pursuit of wealth. The Rothschild of that era was Sir Thomas Gresham, who built the Royal Exchange, which was opened 1570-1. The confidant of the Queen, the creditor of her most powerful minister, William Cecil, in character Gresham was superior to other eminent mercantile men of his time, and justified in his person the title of merchant prince. He raised the business calling in dignity and social position, and the title of merchant became

honourable, inciting the emulation, and giving a direction to the ambition of the middle-class generation which came after. There are various ways in which this could be illustrated; but for the present purpose we will leave the metropolis and glance at some of the effects of Gresham's career and achievements in what was then the important port of Bristol. Our English trade three hundred years ago was chiefly to Flanders, France, Spain, Portugal, and the East Indies. By turning over the leaves of an old book, which was published in 1607, we can obtain an insight into the business of the merchants who carried on that trade. Those who know the *Merchant's Avizo* can skip this article: those who do not know this old book will find the matter interesting.

And, by way of introduction, here is the title-page:

"The Merchants Avizo. Very necessarie for their sons and seruants, when they first send them beyond the seas, as to Spaine and Portingale, or other Countries.

"Made by their heartie welwiller in Christ, I.B., Merchant.

"Eccles. i. Chap. 11 verse: The feare of the Lord is glorie and gladnes, and reioycing, and a joyfull crowne, etc.

*"At London. Imprinted by John Norton, 1607. Pp. 70."**

The book is addressed: "To the worshipfull Maister Thomas Aldworth, merchant of the Citie of Bristow: and to all the worshipfull companie of the merchants of the said Citie: your bounden in good will, I. B., wisheth vnto your worships, felicitie in Heauen and prosperitie in earth."

The author explains: "How greatly my selfe and many other of my contritmen, at our first going into Spayne, were troubled with difficulties for want of such a paterne as this, for ease of our tender wits." His purpose is "to worke a generall ease to all merchants, . . . and likewise that it might be some stay to young and weake wits; yeelding them thereby the more freedome of minde toward their other businesse. Being carefull in myself so to order this worke that not onely (as I hope) it shall be lawfully per-

* There were subsequent editions in 1616 and 1640, but they are exact reprints, no fresh matter being added.

mitted to be seene and read in any parts beyond the sea but also shall instruct young nouices to use greater breuitie in their writings then commonly they are wont." He adds a note to say that if the book be not thought tolerable beyond seas, it would be a good exercise for every apprentice to copy it all out in writing, and so carry it with him for his instruction.

Our author next becomes tuneful on his subject in the following verses, addressed

TO THE READER.

When Merchants trade proceeds in peace
And labours prosper well :
Then Common-weales in wealth increase,
As now good* prooffe can tell.
For when the Merchants trade was free,
His ventures for to make :
Then euerie Arte in his degree
Some gaines thereof did take.
The merchant made the Clothier rich,
By venting of his cloth :
The Clothier then sets many at worke,
And helpeth euery craft.
For first the Spinsser hereby liue,
The Weaver and the Dier :
By cloth, the Shearemen also thrue
When Merchant is the buyer.
The Landlord and the Tenant sell,
By this means all ther wooll :
Their Biefe, their Corne, they sell the more
When Merchants purse grow full.
The Grocer and the Vintner,
And Mercer profit reape :
When Spices, Silks, and Wines come store
By Merchants ventures great.
The Vitler and the Husbandman,
And handicrafts each one ;
Make gaines, whē Merchants Ships and goods,
Doe merilie come home.
The Sailers herehence gets their skill,
To rule the stately ship,
And so become right worthie men
For Sea and Land most fit.
Yea diuers more the Merchants trade
Doth succour and relieue ;
As Bargemen, Craneemen, Porter eke,
To him that Cart doth driue.
Let no man then grudge Merchants state,
Nor wish him any ill ;
But pray to God our King to saue,
And Merchants state helpe still.

I. B.

The treatise opens with "a generall remembrance for a servant at his first going to sea." After which we have a curious series of model letters.

* This was spoken when was a long stay of the Merchants trade, to the great decay of many a one, 1587. *Marginal note.*

"Heere followeth a briefe forme of all such letters as you shall neede to write throughout your whole voyage. The which forme is effectuall and sufficient enough, and may still be obserued, vntil by experience you may learne to indite better yourselfe."

"A letter to be written to your master if your ship be forced by weather into any place, before you come to your port of discharge."

"A letter to be written to your Master presentlie upon your arriuall at your Port."

Special stress is laid on this letter in the Remembrance—"because it is the thing that euerie Merchant doth especially long after to understand."

"A letter to be written to your master or some other man that is of worship, next after your first letter :

"After my dutie remembered vnto your Worship : I pray for your good health and prosperitie, &c. These are certifying your Worship that by a ship of London, called the *Merchant Royall*, I wrote to you before your arriuall here at Lisbon. But lest some chance should let the comminge of my letter to your hands, you shall againe vnderstand that on the 24 day of October, within 16 daies after our departure from Kingrode, wee arrived here at Lisbon (God be thanked) in good safetie, and the *Minion* and the *Gabriel* also. Touching Sales or Implements it falleth not out so well as I hoped and wished it would : but I haue done my verie best indeuour for you as time serued. Your 10 fine broad clothes, I sold them for 50 Duckets and 6 Rialls a peece. Your Stammell brode cloth I haue sold for 84 Duckets and 3 Rialls. Your Lead I haue sold for 23 Rials the Kintall. The waxe for 24 Duckets and a halfe the Kintall. And as for your Implements, I haue according vnto your remembrance laden for you in the *Gabriel* 6 Kintals and 2 Roues of Pepper, which cost the first pennie 50 Duckets the Kintall. Also in that ship 1 Kintall of Cloues, which cost the first penny 75 Duckets and a halfe : and have marked it all according to your marke in the margent.

"Mases are here worth 80 Dks. the Kintall : Cinamon 68 Dks. ; Nutmeg 80 Dks. ; Callicowes of S. Passes at 50 Dks. the Corge ; Oyles 86 Duckets the tunne ; Sope at 7 Duckets the Kintall ; Brasill 7 Dks. and

a halfe the Kintall; Salt 11 Rials the Muy. Of our English commodities: Reading Kersies are worth 14 Dks. a peece; Bayes 9 Dks. 4 Rials a peece; Wheat 3 Rials and a halfe the Alquer, &c.

"Within this foure daies wee hope to make readie to depart for Andalozia. God bee our good speed whensoever we goe. In Andalozia we vnderstand that Oyles are worth about 78 Duckets the tunne, and Sacks 12 Duckets the But. Little newes I heare worth the writing, &c. Thus taking my leaue, I commit your Worship to Almighty God. From Lisbon the 7 day of November, 1589."

There follow the models of other letters to be written: (1) "upon your arriual from Lisbon unto your second Port"; (2) "to be sent in that ship where you haue laden goods for any Merchant"; (3) "to one that hath left some businesse to doe for him under your hands there in the Countrie"; (4) "to a friend giuing him thanks for some pleasure he hath done for you, and requesting againe some farther good turne of him"; (5) "to a friend when you would have him to pleasure you in any matter."

The letters are interesting as giving considerable insight into the trade of the time; in the selection of business terms and phrases they suggest clearly that they are the prototypes of the business letters of to-day. The frequent invocation of the Deity, in the midst of business details, reflects the insecurity of trade in that period. The letters, nevertheless, give a good idea of settled order and method in business.

The author deprecatingly remarks:

"This briefe and plaine order in your Letters I think it best you should for a time use, because of easing a while your owne young inuention of Inditing: for after this manner of stile you may write to most sorts of persons."

"The superscription of your Letters may be thus:

"To the Worshipfull, Alderman Aldworth, Merchant, dwelling in Smal street in Bristow, giue this with speed."

The next division of the instructions is thus described:

"Certaine especiall briefe notes of waights, measures, and value of monies in Portingale,

Spaine, and France, with an instruction for the better knowledge of diuers wares in those countries."

We learn that the kintall of Portingale = 112 lbs.; of Spain = 102 lbs.; of France = 100 lbs.

The measure of cloth in Portingale is the Covada = $\frac{3}{4}$ yd.; in Spaine, the Vare = 1 yd. — 1 naile; and in France, the Aulne = 1 yd. + 1 naile.

The measures of corn and salt in these countries is next described, and after that the "monaies" and their exchange value in the English currency.

After this information we have "A briefe instruction for the better knowledge of certaine wares of Portingale, Spaine, and France," describing how to test and judge the qualities of pepper, cloves, maces, cinamon, nutmegs, ginger, sugar, calicowes, salt, cochenelle, oyles, sope, ode, iron, traine, and wines. We next have the forms of various business documents:

"Heere followeth the forme of a Spanish account, and how to make a bill of lading, a letter of remembrance, a bill of debt, an acquittance, a letter of attorney, an obligation, and a policie for assurance," etc.

It would be impossible to describe all these, but the information they furnish is most minute and exact. Those who have no knowledge of the state of English society at the time would be astonished to note the perfection reached in the methods of commerce. Essentially those methods are in use at the present day. We pass over the Spanish account and the bill of lading, and note the "letter of remembrance." This is a letter of instruction sent or given by the merchant to his representative when he starts upon his journey. It begins with a curious reference to the very book we are describing:

"A Remembrance for you my servant R. A. that principally you do with diligence reade and regard the counsell of that little booke which I now give unto you. And now, God willing, at your coming to Lisbon," etc., etc.

Next we have "The forme of a bill of exchange for the countrie of Spaine." Three of these must be made in case of loss. "A bill of Exchange to be made in England."

Three of these to be made also. "An Acquittance;" "A bill of Attornie;" "A bill of debt;" "A bond or obligation;" "A Policie or writing of Assurance."

The Spanish bill is perhaps more interesting than the English:

"Worshipful: may it please you to pay upon this my first bill unto R. N. or the bearer hereof within 15 dayes after the safe arriuall of the *Gabriell* of Bristow to her Port of discharge thirtie and three pounds six shillings and eight pence. Which is for 100 Duckets I haue taken vp by exchange for your use of T. M. a Merchant of London at sixe shillings and eightpence the Ducket. From S. Lucar the 16 day of December, 1589. By me R. A."

The history of insurance has been investigated and written; but in the present form of Policy we may note this passage:

"Touching the adventures and perills which wee the assurers hereafter named are contented to beare and take upon us this present voyage, are of the seas, men of warre, fire, enemies, pirats, rousers, theeues, lettesons, letters of marke and countermarke, arrests, restraints, and detainment of Kings and Princes and of all other persons, burrairie of the Master and Mariners, and of all other Perills, losses, and misfortunes."

The following passage is also interesting:

"It is to be understood that this present writing and assurance shal be of as much force, strength, and effect, as the best and most surest policie or writing of assurance which had bene euer heretofore used to be made in Lumbard Street or now within the Royall Exchange in London."

There is a good deal of interesting information in the State Papers with regard to the "Portugal voyage," and the war in Portugal, in 1589, in connection with which we encounter the names of Sir John Norris and Sir Francis Drake. It is curious that the letters and documents in the book we have been considering are dated in that year 1589. But in the years nearer the publication of the *Merchant's Aviso*, the English merchants in Spain and Portugal had troublous times. We cull a few notes showing this, and the steps taken for remedy. The merchants were in favour of a charter of incorporation rather than Imperial protection.

1604, May 21.—List by Thos. Wilford, President of the Spanish Merchants Company, of goods manufactured in Holland and Zealand, imported to England, and thence exported to Spain, etc., with note that English cloth sent to Holland is often exported to Germany. Note by the same of the commodities of merchandize interchanged between England, Spain, and Portugal, and of those imported from Spain, but not grown there, which English merchants could import direct if free trade were allowed.

1605.—Documents relating to the incorporation of merchants trading to Spain and Portugal, leading to order for a new charter. May 31.—Charter of incorporation of the President, Assistants, and Fellowship of merchants of England trading into Spain and Portugal. Nov.—Petition from the English merchants trading to Spain and Portugal for redress: complain of injuries to their trade, and persecutions for religion, contrary to treaty. Note of concessions promised by the King of Spain.

1606, March.—Bill to enable subjects of England and Wales to trade freely into Spain, Portugal, and France. Reasons for maintaining Spanish Charter in opposition to the above Act. King of Spain has promised redress of grievances.

1607, Feb.—Petition from merchants for protection by letters of marque. "Opinion of ancient Doctors of Law, whether it be lawful for Princes whose subjects have been wronged by a foreign Prince to stay the bodies and goods of that Prince's subjects by way of reprisal?" with application of the same to his own case by a suppliant, who, in reprisal for wrongs committed against him in Spain, has arrested a Spaniard. Petition from Freeman, Brooke and Co., merchants, to Salisbury, for assistance to recover the balance of an account due to them by the Spanish Government for corn, purchased from them in October, 1605.

1611, Oct.—Earl of Salisbury to the Chancellor of Scotland. The King resolves to establish Consuls in Spain for support of merchants trading there; the expense to be borne by an import on the merchandise. Thinks the Scots should pay the import also, as they will share the advantage. Nov. 8.—Grant to Hugh Lee of the office of Consul for the merchants trading to Lisbon and Portugal.

1612, Feb. 26. — Proclamation in Spain for better treatment of our merchants.

1613, May 20. — Proclamation against payment of light Spanish silver coin, and calling in defective Spanish money now in circulation. May 26.—Sir John Digby to Sir Thos. Lake. The interests of merchants trading with Spain are so injured for want of a settled company, that Parliament should be as anxious to re-establish as they were to overthrow it.

ANDREW HIBBERT.



Celebrated Birthplaces.

SIR ISAAC NEWTON AND WOOLSTHORPE.



HE name of Newton has, by universal consent, been placed at the head of those great men who have been the benefactors and ornaments of their species.

"Imposing as are the attributes with which Time has invested the sages of antiquity, its poets and philosophers, and dazzling as are the glories of its heroes and its lawgivers, their reputation pales in the presence of his ; and the vanity of no presumptuous, and the partiality of no rival, nation has ventured to question the ascendancy of his genius."

Such is the testimony borne by one of the most eminent men of science of our time to the transcendent ability of Newton, and an attempt to add to its weight by any eulogium would indeed be to "gild refined gold."

Probably the secret of some of the charm which belongs to a well-written biography of a distinguished person lies in the fact, that we are shown something, if not of the littleness of the great man, yet of those points wherein he comes near to us ordinary mortals. We have revealed to us those touches of nature which make the whole world kin, and in the case of Isaac Newton, whether by reason of the innate simplicity of his nature, or through the absence of dramatic incidents which throw a lustre even round perishable names, there are, especially in his early days, some points in which he may be said to come into sympathetic contact with us all. For instance, when we read that the genius who was to mete out space and span the heavens was, to

quote his mother's words, of such diminutive size that he might, in his infancy, have been put into a quart mug ; again, when we find that he stood very low in the public school at Grantham, and was considered very inattentive to his studies ; and, still more, when we learn that he fought, in Grantham churchyard, a boy bigger than himself, and, acting on the advice of the schoolmaster's son, demonstrated the superiority he had won in fisticuffs by rubbing his opponent's nose against the wall—we are not unlikely to be interested in the annals of his boyhood, and to scan with an indulgent eye these few gleanings about his birthplace.

There are two Woolsthorpes in Lincolnshire, one a parish near Grantham, the other a hamlet in the parish of Colsterworth. It was at the latter that the author of the *Principia* was born.

Just beyond the hundred-and-third milestone from London, on the Great North Road, is a lane leading westward to Colsterworth, which in the coaching-days was a place of some importance, many of the coaches and waggons making it a resting-place after leaving Stamford, from which it is distant thirteen or fourteen miles.

The Lincolnshire Wolds begin to rise just south of Colsterworth, and the country becomes fairly undulating. The North Road runs along a ridge of these hills, and there are numerous hollows on either side of it. In one of these lies Woolthorpe—a collection of cottages clustered around the Manor House, and with a couple of windmills on the opposite hill.

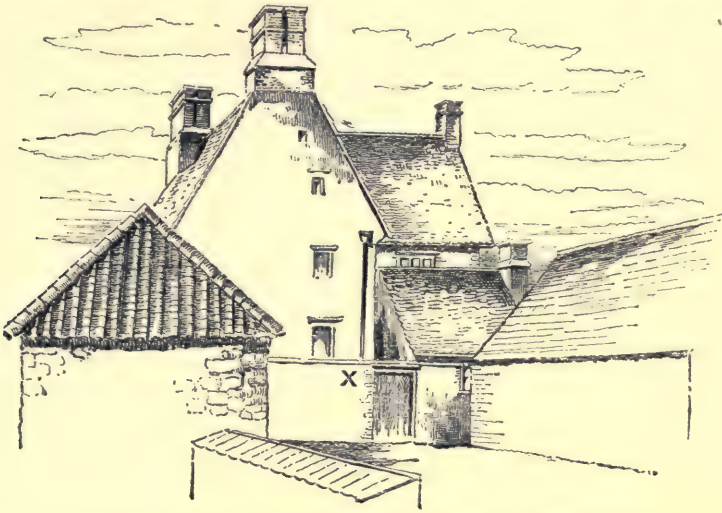
The Manor House itself is a very substantially-built structure, the front of which faces west. The main building remains pretty much in the same condition that it was in Newton's time, but there have been numerous additions. An entire wing has been added on the east side towards the end of the last century, and on the south side some new outbuildings have been erected within the past twenty-five years. The premises have been in the occupation of the family of the present tenant for about one hundred years.

The occupier remembers the removal of the dials, but knew nothing whatever of their destination. A kind of shed has been built

against the wall where they were fixed, and, although somewhat discoloured from the occasional stacking of coal and peat in this shed against the wall, there are faint traces on the stone of the whereabouts of the dials.

There appears to be nothing remarkable about the house itself apart from its associations. A description of it was written by Dr. Stukeley in a letter to Dr. Mead, in 1827, six years after he had visited it. He says: "The house is built of stone, as is the way of the country hereabouts, and is a reasonable good one. They led me upstairs, and showed me Sir Isaac's study, where I suppose

We have Brewster's authority for saying that Isaac Newton was destined to be brought up as a farmer and grazier, and on leaving school, at the age of fifteen, he was frequently sent to Grantham on Saturdays, to dispose of the produce of the farm and to purchase the family groceries. It is small wonder that a lad with a brain like Newton's left an old servant, who accompanied him on these marketings, at the Saracen's Head, whilst he went in search of certain old books he knew of in Mr. Clark's garret; nor are we surprised that "when his mother ordered him into the fields to look after the sheep, or



X The dials were upon the south wall of the building just behind this shed.

he studied when in the country in his younger days, or perhaps when he visited his mother from the University.

"I observed the shelves were of his own making, being pieces of deal boxes, which probably he sent his books and clothes down in on those occasions.

"There were, some years ago, two or three hundred books in it of his father-in-law, Mr. Smith, which Sir Isaac gave to Dr. Newton of our town."

The house was repaired in 1798, and a tablet of white marble was put up by Mr. Turner in the room where the great philosopher was born, bearing the date of his birth and inscribed with the familiar words:

Nature and Nature's laws lay hid in night;
God said, "Let Newton be," and all was light.

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to watch the cattle, when they were treading down the crops, he was equally negligent of the obligations which were imposed upon him."

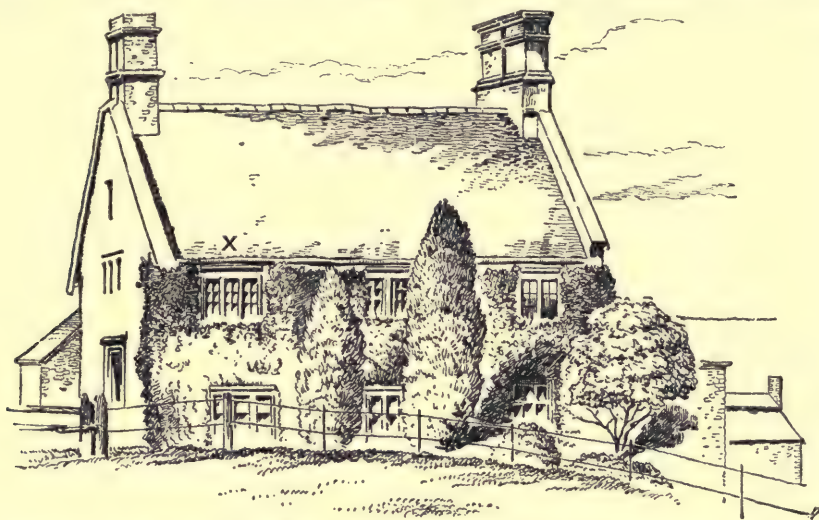
It is in harmony with the unaffected piety of Newton's nature to find that he ever cherished a tender filial love for his mother, and when she fell sick of a malignant fever, caught at the bedside of her other son (Newton's half-brother), Isaac went to nurse her, sat up with her whole nights, prepared the blisters, administered with his own hands the necessary medicines, and tended her to the last.

Ill though we could spare Newton from the bright roll of scientific pioneers, irreparable as would be his loss to the sum of England's greatness, yet, even if he had

never lived, the latter half of the seventeenth century was fruitful in great advances of knowledge. The pages of Evelyn and Pepys, those faithful mirrors of the time, are full of traces of it; and though the author of the latter was, as he terms himself in a letter to Newton, but "a fumbler" in such studies, he had his modest share in the good work. Evelyn was essentially of a scientific temperament. Buckingham, with all his follies, was an experimental chemist as well as poet and fiddler. Prince Rupert's "drops" were toys, if you will; still they were scientific toys. So with Boyle's air-pump. All such things

deductions of abstract reasoning by which he has lent so much lustre to the scientific record of his time, but he must have earned the gratitude of his contemporaries by the zeal and practical ability of dealing with affairs which he threw into his discharge of the duties as Master of the Mint, a phase in his character to which Macaulay has done justice in his history.

One other side of his nature remains to be noticed, viz., his fondness for theological speculation, his "mystical fancies," as he himself terms them. His writings on such subjects are too voluminous to be overlooked;



X This window at the north end of the west front is the window of the room in which Newton was born.

were first-fruits; immature, but marking the opening of a great age of scientific discovery. It was in the memorable year which saw the outbreak of the Civil War that Newton was born. In the year of the Restoration he entered Cambridge,* and he made his discovery of the principle of gravitation in 1666 (although it was not made known till sixteen years after), whilst on the eve of the Revolution his *Principia* revealed to the world a new theory of the universe.

In studying the career of this truly great man, one can hardly fail to be struck by the fact that not only has he excited the admiration of posterity by those transcendent de-

* According to Brewster, the records of the University make it 1661.

but we have here no concern with his religious opinions, nor with the controversy which has raged about them. Whether Arian or Trinitarian, orthodox or no, it is not upon such debatable ground that Newton's fame will rest.

Some curiosity as to the personal appearance of such a man is both pardonable and natural. Happily there are several well-authenticated portraits extant. From Burghley, the Marquis of Exeter sent one to the National Portrait Exhibition of 1867, painted by Sir Peter Lely—it represented him when young. Lord Dartrey contributed another to the same collection, the work of Lewis Crosse.

At Bethnal Green may be found Vander-

bank's portrait, which was transferred from the British Museum to the National Portrait Gallery. In the last-named Sir Isaac is painted in a black silk flowered gown. He wears his natural hair, flowing and silvery, and a plain white neckcloth; the dark indigo-blue eyes of the close-shaven face look steadily at us; his eyebrows are pale in colour, but broad and bushy; his lips are deep crimson. In stature, we are told, he was not above the middle size, and in the latter part of his life inclined to be corpulent. Mr. Conduitt says he had a very lively and piercing eye, a comely and gracious aspect, with a fine head of hair as white as silver, without any baldness; and when his peruke was off, was a venerable sight. On the other hand, Bishop Atterbury affirms there was in the whole air of his face and make nothing of that penetrating sagacity which appears in his compositions, he had something languid in his look and manner. Thomas Hearne says "Sir Isaac was a man of no very promising aspect. He was a short, well-set man, full of thought, and spoke very little in company." To his gravity Dr. H. Newton, who lived with the great philosopher, bears striking testimony, saying he never saw Sir Isaac *laugh but once* during the five years he resided with him. He adds that he was very meek, sedate, and humble, without anger, peevishness, or passion.

Besides the paintings I have mentioned there are at least a dozen mezzotints of him of varying degrees of excellence, after pictures by Kneller, Enoch Seeman, and Sir James Thornhill, etc. Finally we have Roubilliac's full-length statue of him in the anteroom of Trinity College, Cambridge, and the well-known monument by Rysbrack in Westminster Abbey. Perhaps no more fitting words can be found to apply to Sir Isaac Newton than those which conclude the epitaph upon the latter; he was indeed "*Humani Generis Decus.*"

J. J. FOSTER.



The First Mayor of London.

Eodem anno factus est Henricus filius Eylwini de Londene-stane, Maior Londoniarum; qui fuit primus Maior in civitate.—*Cronica Maiorum et Vicecomitum Londoniarum.*



HO was Henry fitz Aylwin? I do not say that I can answer this question from the evidence I have seen during a hurried search, but I think it desirable to examine at once the elaborate account of his origin which has just appeared in Mr. Loftie's *London*, with Professor Freeman's *imprimatur*.*

It is most natural that we should desire to know as much as possible of one whose name stands at the head of the long list of Mayors of London, and who is said, moreover, to have held the office for nearly a quarter of a century. Dr. Stubbs, with his usual scholarly caution, merely tells us that he "may have been an hereditary baron of London."† But Mr. Loftie can tell us all about it, with the help of the invaluable Report on the "Historical MSS." of St. Paul's.

Here, reduced to tabular form, is the descent that Mr. Loftie gives us:

Leofstan, Portreeve of London, temp. Edward the Confessor.	Orgar le Prude, Alderman and member of the Cnihtengild (1125).
Ailwin fitz Leofstan (<i>alias</i> Ailwin cild).	Christine.
Member of the Cnihtengild (1125).	
Henry fitz Ailwin, Mayor of London.	

The passages on which I have based this pedigree are these:

(1) Leofstan [the Portreeve] is frequently mentioned, but his chief title to fame is in the fact that his descendant in the second generation became the first Mayor of London (p. 22).

(2) The descendants of Levestan or Leofstan, who had also been portreeve before the Conquest, were probably the chiefs of this municipal aristocracy, and the head of the family in 1125 was Ailwin or "Ailwin Child," as he is occasionally called, a title almost certainly denoting noble or distinguished birth. He had married Christina, the daughter of Orgar, the

* "Historic Towns" Series.

† *Const. Hist.*, i. 631.

Proud or "le Prude," a wealthy alderman, whose name figures very frequently in the annals of the time (p. 32).

(3) The name of Alwin . . . was the same as Ægelwine, the name of the father of Henry, the first mayor. . . . "Ægelwine Leofstan's son" (p. 129).

(4) He [the first mayor] was the son of Ailwin, and the grandson, maternally, of Orgar, who had gone into the Priory of the Holy Trinity. He was both born to wealth and to civic honour, for he was the head of the greatest of the governing families, and the heir of Leofstan, the Portreeve (p. 36).

Now all this is very precise, and, it will be seen, embodies the descent given above.

The first point that would strike a genealogist, on looking at this descent, is that the two grandfathers assigned to Henry fitz Ailwin flourished at periods removed from one another by at least sixty years. For the Orgar of 1125 is in the same generation with Leofstan, who was Portreeve under Edward the Confessor! But, further than this, the first Mayor died, as Mr. Loftie tells us, in 1212, and "was allowed to hold office till his death" (p. 55). He adds that "his age must have approached a century before he died," and that his father "had become a Canon eighty-seven years before." To Mr. Loftie's mind these startling figures suggest no improbability. This remarkably "grand old man" is taken as a matter of course. But when we turn from his father to his grandfather, our wonder is aroused yet more. For the man who died in 1212, chief magistrate of London, is actually represented as the grandson of one who had been chief magistrate of London more than a century and a half before!* But even this wonder pales before that which we now approach. Henry fitz Ailwin, the first Mayor, was, we learn from Mr. Loftie, the son of "Ailwin child."† But who was "Ailwin child"? We have only to turn to Mr. Loftie's earlier and larger work to learn that he was the founder of Bermondsey Priory in 1082.‡

* Leofstan appears, from evidence I have seen, to have been Portreeve in 1053.

† So confident, indeed, is Mr. Loftie of this that the name is indexed "Ailwin (Ægelwine) child." By the way, why does Mr. Loftie spell "Æthelwine" throughout, with provoking persistency, as "Ægelwine"? The error is one notoriously springing from erroneous transcription of an Anglo-Saxon character. How can such a slip have escaped Mr. Freeman's editorial eye?

‡ *History of London*, ii. 287. It is added in a footnote that "Aylwin child is sometimes supposed to be

That is to say that Henry fitz Aylwin died, Mayor of London, 130 years after his father's foundation of that house!

Of course, to Mr. Loftie or to Professor Freeman there may be nothing abnormal in these phenomena; but the general reader can scarcely fail to see that there must be something wrong. It will further occur to him that the error springs from the identification of two persons living at different periods, merely because they both happen to have borne the name of Ailwin. A little inquiry will soon show that to this same principle of reckless identification is to be traced the whole series of Mr. Loftie's statements on the question. Now these statements are so clearly erroneous that they should scarcely have been published even as conjectures. Yet had this work been merely invested with Mr. Loftie's own authority, they might have done comparatively little mischief. But my complaint is that they here appear under the editorial *Ægis* of Professor Freeman, and that, too, not as conjectures, but as matters of ascertained historical fact.

Let us now deal with Leofstan. This was of course a common name, but there are only four of its bearers with whom we are particularly concerned:

(1) Leofstan the Portreeve, *temp.* Edward the Confessor.

(2) Leofstan, who is, somewhat mysteriously, mentioned in connection with the Cnihtengild.

(3) Leofstan (son of Orgar) whose two sons (Ailwin and Robert) were members of the Cnihtengild in 1125.

(4) Leofstan the goldsmith, who, with his son Wyzo, was a member of the Cnihtengild in 1125.

Mr. Freeman does not hesitate in his *Norman Conquest* (v. 469) to identify all four. Mr. Loftie does the same.* It is, however, capable of demonstration that certainly two, probably three, and possibly four,

the father of Henry Fitz Aylwin or Eylwin, first Mayor of London." Mr. Loftie seems here less confident than in his first volume, where (p. 160) he writes: "Henry, the first Mayor, was in all probability the son of Aylwin, called Æglwin 'child,' who was wealthy enough to found and partly endow the Priory of Bermondsey." In the present volume, as we see, all doubt whatever is banished.

* *History of London*, i. 74.

individuals are represented by these entries. Working backwards, we will take first the last of the four—Leofstan, the goldsmith. Here are the *data* concerning him:

(a) "Lefstanus aurifaber" heads the list of lay-witnesses to a deed, *temp.* William the Dean (1111-1138), apparently of special concern to the goldsmiths, as eight others of that fraternity were mentioned.*

(b) "Leostanus aurifaber et Wyzo filius ejus" are mentioned among the members of the Cnihtengild, in the well-known list assigned to 1125.

(c) "Levestano filio Withsonis, Withsone filio ejus" are among the witnesses to a deed of this same period.†

(d) "Witso filius Leuestani," who figures in the *Pipe Roll* of 1130 (31 Henry I.) as owing "dimidiam marcā auri pro terrā et ministerio patris sui."‡

(e) "Wizo aurifaber," who, with Edward his brother and John his son, makes an agreement with the Canons of St. Paul's.§

Now we will take the Leofstan whom I have placed third on my list. For him the *data* are these:

LEOFSTAN, SON OF ORGAR.

(a) "Levestan filius Orgari," who with Ailwin and Robert his sons, and other (apparently) of his kin, sells an acre of land, by St. Margaret's, for 26 marcs (£17 6s. 8d.) to the Canons of St. Paul's, in the time of Dean Ralph. This exceedingly important deed not only gives us the pedigree of the family for three generations, but also enumerates, as of their "cognatio," Gilbert Prutfot "vicecomes," Azo, the Alderman, and Hugh fitz Wulfgar

(probably son of Wulfgar, the Alderman).* Here we have a glimpse of the old "barons," the territorial aristocracy of London, allied to one another by family ties, and joining in that archaic function, a group-sale.†

(b) "Ailwinus et Robertus frater ejus filii Leostani" occur as members of the Cnihtengild in the list assigned, as I have said, to 1125.

(c) "Robertus filius Leuestani reddit compositum de xvi libris de gilda Telariorum Londoniæ."‡ This is obviously the Robert of the two preceding entries.

(d) Ailwin and Robert, sons of Leofstan, witness a deed *temp.* Dean Ralph.§

(e) "Ailwinus filius Levestan" witnesses two deeds *temp.* Dean Ralph||

(f) "Ægelwinus (sic) filius Levestani" witnesses a deed (*temp.* Dean William) of about the middle of Henry I.'s reign.

(g) A deed is executed "coram omni hustingo de Londoniā in domo Alfwini filii Leofstani."¶

I have now separated the entries relating to the two Leofstans and their respective sons. The list of the members of the Cnihtengild should have averted the confusion between the two;** but the *Pipe Roll* of 1130, with its "Robertus filius Leuestani Witso filius Leuestani," is certainly a pitfall for the unwary, and one cannot, therefore, wonder that into it Mr. Freeman and Mr. Loftie fell.†† I dwell on it because it so well

* *Report*, i. p. 62 b. Note that Ailwin received 10 shillings of the purchase-money and Robert (probably his younger brother) only 6s. 8d. Hugh fitz Wulfgar was a man of consequence. I have ten references to him.

† *Ibid.*, p. 62 a.

‡ *Pipe Roll*, 1130 (31 Hen. I.).

§ *Report*, p. 68 a.

|| *Ibid.*, p. 67 a.

¶ Though the name is here given as "Alfwinus," the fact that "Alwinus filius Leostani" (or Leofstani) was a prominent citizen at the time seems to identify it.

** Oddly enough, Mr. Loftie himself observes that in this list "there are two Leostans mentioned; one of them a goldsmith, whose son, Wizo, is with him; the other, whose trade is not mentioned" (*History of London*, i., 164, note).

†† Mr. Freeman (*Norman Conquest*, v. 469) tells us that Leofstan (*i.e.*, his agglomeration of Leofstans) "had two sons," giving as his authority the passage in Dr. Stubbs's *Const. Hist.* (i., 406), in which the above extracts from the *Pipe Roll* are given. Dr. Stubbs, however, does not state that Robert and Witso were brothers.

* *Report Hist. MSS.*, App. i. 61 b.

† *Chronicle of Ramsey*, p. 245. This style gives us, it should be noted, the parentage of this Leofstan.

‡ Mr. Loftie expresses regret that the nature of this "ministerium" is not mentioned. We know that the family of "Otho aurifaber" were hereditary crown goldsmiths, and the descendants of "Leostanus aurifaber" may have held some similar position. But remembering that his name appears as witness (*ut supra*) at the head of the goldsmiths, it might be hazarded as a conjecture that he may have held the headship of that fraternity (? gild).

§ *Report*, i. 63 b. The identity of this "Wizo aurifaber" with "Wyzo filius Leostani aurifabri" is not actually *proved*, but the name being so uncommon (unlike that of Leofstan), their identity is all but certain.

illustrates the urgent need, in these cases, for caution in assuming identities.

With this warning fresh in our minds, we may well hesitate to accept the assumption that Leofstan the Portreeve must have been identical with the "Leostanus" of Henry I.'s Charter, and with Leofstan, father of Æthelwine ("Ailwinus"). Much rash conjecture has been founded upon this assumption. As I said at the outset, it is at least "probable" that of these three Leofstans two are distinct and separate, namely the first and third. If the former was old enough to be Portreeve in the days of Edward the Confessor, his identity with a Leofstan who flourished some seventy years later is *à priori* so doubtful as to require confirmatory evidence, which evidence is not forthcoming. As to the second of the three Leofstans, he *may* have been identical with the first or the third. But the identity is, as yet, "not proven." Mr. Loftie tells us that Leofstan the Portreeve "is mentioned as head of the old Knighten Guild." This refers to the Charter of Henry I., confirming the rights of the Cnihtengild as they were "tempore patris mei et fratris mei et tempore Leostani." But, as a matter of fact, this does not state either that he was head of the Gild, or that he was identical with the Portreeve. Both assertions must be matters of conjecture. Mr. Freeman, however, waxes enthusiastic over this obscure passage. "We see," he writes, "by an incidental phrase, that what the days of King Eadward were to the kingdom at large, the days of King Eadward's last Portreeve were to the city over which he ruled."* It may be so, but the statement is doubtful; there is nothing to identify this "Leostanus;" and as to the really startling hypothesis, based on this passage alone, that, in London, the formula "King Eadward's day" was actually replaced by "Leofstan's day," Mr. Freeman should have remembered that, in this same work, he had himself quoted the Conqueror's Charter, granting to the citizens all the rights they had held "in King Eadward's day" ("on Eadwerdes dæge kynges").†

Moreover, there is no apparent reason why Leofstan should be thus distinguished more than any of the other Portreeves who occur

in the course of Edward's reign. For Mr. Freeman's statement that Leofstan was "King Eadward's last Portreeve" is merely that of a writer who "trusts to his imagination for his facts."

I have dwelt specially upon this matter, because the identity thus assumed has been the basis for rash conjectures as to the official connection of the Portreeve with the English Cnihtengild.

I would suggest that the formula we have here discussed should rather, perhaps, be compared with that employed in the *Inquisitio Maneriorum* of St. Paul's (1181)—namely, "tempore Regis Henrici Primi et Willelmi Decani," where the meaning is that King Henry and Dean William were *contemporaries*. On this hypothesis the "Leostanus" in question might have been the head of the Cnihtengild, under the Conqueror and William Rufus.

But we must now return to Mr. Loftie's pedigree, and trace to its origin his assertion that Ailwin, son of Leofstan, "had married Christina the daughter of Orgar the Proud, or 'le Prude,' a wealthy alderman, whose name figures very frequently in the annals of the time" (p. 32). As before, this fact is constructed by rolling together different persons who happen to bear the same name. "Orgar" is one of the commonest names found in the St. Paul's muniments. There was Orgar the Proud, and Orgar the Deacon, and Orgar the Moneyer, and Orgar the Cobbler; Orgar, son of Derman; Orgar, son of Manwine; Orgar, father of Leofstan, etc., etc. Hence the bearers of the name have each a distinctive suffix. But one "Orgar," for Mr. Loftie, is clearly as good as another. Orgar "the Deacon" has a daughter Christine,* whose husband's name is not mentioned, but who left a daughter (and seemingly heiress), Dionysia, wife of John Buciunte.† Orgar "le Prude" had a son-in-law, Ailwin,‡ whose wife's name is not mentioned. Mr. Loftie at once seizes upon Christine, and transforms her from a daughter of Orgar "*the Deacon*" to a daughter

* *Norman Conquest*, i. 63 a.

† *Ibid.*, i. 16 b. As the living was bequeathed by Orgar the Deacon to a son of Christine's, if she should have sons ("si filios habuerint"), the action of her daughter Dionysia implies that there were none.

‡ *Report*, i. 63 a.

* *Norman Conquest*, v. 469.

† *Ibid.*, iv. 29.

of Orgar "*the Proud*," marries Ailwin to Christine, identifies Ailwin with Ailwin the son of Leofstan, and finally makes him father of the first Mayor of London! And "that's how it's done."

Here I may note an identification which I have myself succeeded in making. "Ailwin, son-in-law of Orgar le Prude,"* is identical with the "Eilwinus" who, in the list of St. Paul's lands,† is tenant of the land of Ralph the Goldsmith. And I wish it to be noticed that in neither case is he described as the son of Leofstan.

This same confusion between these two Orgars leads him to tell us that Orgar "le Prude" (who, by the way, is not spoken of as an "Alderman," wealthy or otherwise) "is still commemorated in the city by the name of a parish . . . St. Martin 'Orgar's,'" St. Botolph Billingsgate being also "of his foundation."‡ Elsewhere he gives Orgar the Prude as an instance of these "wealthy citizens who were church-builders;"§ and finally he informs us, with less confidence: "there can be little doubt that St. Martin Orgar's and St. Botolph Billingsgate were built by Orgar the Proud."|| There is, unfortunately, something more than doubt, for they are known to have belonged, not to him, but to Orgar the Deacon ("Diaconus").

Lastly, as to Henry fitz Aylwin himself. No evidence is given that he was son of Ailwin fitz Leofstan. Chronology certainly seems against it.¶ Mr. Loftie tells us that:

When he signs a document his name comes next after that of the "vicecomes," and his influence seems to have been enormous, whether he was like his grandfather, a goldsmith, or, as some have supposed, a draper, or, as is possible, merely a great landowner, the descendant and heir of Ailwin "child" (p. 36).

There are, however, only two documents in the Report on the St. Paul's muniments which he "signs" (*i.e.*, attests) before being made Mayor, and in both of these his name appears after those of several others; nor is any "vicecomes" mentioned.

More than this, in a deed quoted by Staple-

ton (in his preface to the *Liber*) from Palgrave's edition of the *Rot. Cur. Reg.*, which is of the third year of Richard I., that is, after the Mayoralty had crowned his supposed great position, as in which, as plain Richard Fitz Ailwin, he occupies a ridiculously low place among the lay witnesses; and in another deed in the Public Record Office I have seen him similarly attesting as eleventh of fourteen witnesses.* But, clearly, Mr. Loftie was thinking of the deed which "Henry Fitz Lefstan signs next after William Fitz Ysabel, the portreeve" (p. 39), and transformed, with a wave of his magic wand, "Henry Fitz Leofstan" into "Henry fitz Ailwin." There is nothing to prove that "his influence was enormous," and there is proof that the grandfather assigned to him by Mr. Loftie was *not* Leofstan the "goldsmith." And why, having told us that he was "the son of Ailwin," does Mr. Loftie, a few lines lower down, inform us that he was his "descendant and heir"? Such a contradiction, however, is surpassed on p. 139, where, in dealing with a Leofstan and an Ailwin in a deed which "must be very nearly contemporary with the Domesday Book itself," he is careful to remind us that at that date "the grandfather of the first Mayor was still young." Probably he was. But how could Leofstan, Portreeve of London under Edward the Confessor, be "still young" in 1086?

I hope that the criticisms in this Paper may be admitted to have proved, in their way, not only destructive of error, but also constructive of truth. But surely one is, in any case, justified in raising a vigorous and immediate protest against the publication as historic facts of mere guesses and conjectures, which, though, as here, they can be proved erroneous, are likely to be believed and freely accepted, not on the strength of Mr. Loftie's authority, but on that of his responsible editor, Professor Freeman.

J. H. ROUND.

* This deed is assigned to "1179-1182."

* *Report*, i. 63 a. † *Ibid.*, p. 66 b.

‡ P. 33. § P. 156. || P. 159.

¶ So, on p. 42, Mr. Loftie tells us that William fitz Osbert, the Crusader of 1190, was "the son of Osbert, one of the Aldermen who had entered Aldgate Priory in 1115." What is the evidence for this assertion?



Eynsford Castle.

BY J. A. SPARVEL-BAYLY, F.S.A.



ON the banks of the "silent Darent, stained with Danish blood," stand the ruins of yet another castle, that of Eynsford; the walls of which, principally composed of flint and rubble, are about four feet thick, and surround the remains of the strong square keep, which being, as was usually the case, of superior workmanship than the masonry of the walls, is in a far better state of preservation. It stands, not as it once was, a congruous whole, but a relic, and as such well worthy that loving care which it is the honour and privilege of our age to devote to those edifices which have been handed down to us among our most precious inheritances. This fortress was probably erected shortly after the Conquest, because it is quite clear that William of Normandy found very few, if any, castles in England at all resembling those whose ruins have descended to the present time; and it is well known that before the death of King Stephen in 1154, they were nearly twelve hundred in number. Erected at first to protect the monarch, they at length became a menace to his power; and by a treaty between Stephen and Henry of Normandy, made in 1153, very many were pulled down. The following table, prepared by that eminent authority on Norman military architecture, Mr. G. T. Clark, F.S.A., of Dowlais, shows the number of such castles, or remains of castles, known to be existent in England.

CASTLES.	No.	CASTLES.	No.
Bedford ...	... 2	Kent ...	... 39
Berks ...	... 7	Lancashire ...	... 7
Bucks ...	... 2	Leicestershire ...	... 5
Cambridge ...	... 2	Lincoln ...	... 11
Cheshire ...	... 8	Middlesex ...	... 1
Cornwall ...	... 21	Monmouth ...	... 14
Cumberland ...	... 22	Norfolk ...	... 6
Derby ...	... 6	Northampton ...	... 4
Devon ...	... 18	Northumberland ...	... 51
Dorset ...	... 11	Notts ...	... 4
Durham ...	... 13	Oxon ...	... 4
Essex ...	... 9	Rutland ...	... 2
Gloucester ...	... 7	Salop ...	... 13
Hants ...	... 16	Somerset ...	... 9
Hereford ...	... 29	Stafford ...	... 12
Herts ...	... 4	Suffolk ...	... 10
Hunts ...	... 4	Surrey ...	... 5

CASTLES.	No.	CASTLES.	No.
Sussex ...	... 9	Wilts ...	... 9
Warwick ...	... 6	Worcester ...	... 7
Westmoreland ...	... 13	York ...	... 39

The ditch of a Norman castle was usually a wet one; here the moat of Eynsford is very wide, it having been, of course, easily and plentifully supplied by the Darent. During the reign of Henry II. this stronghold was in the possession of William de Eynesford, who held it under the Archbishop of Canterbury, Thomas Becket, between whom and himself a serious quarrel arose. It appears that Becket had given the Church of Eynsford to a priest named Lawrence, who by some means offended this William de Eynesford, and was by him dispossessed of the church; this naturally incensed the ever-jealous Becket, who at once excommunicated the offender, increasing thereby the already wide breach between the "proud prelate" and his King. During the twelfth and thirteenth years of King John the castle was still held by one of the same name and family; but in 1293 we find John de Criol, or Cryall as Kilburne writes it, and Ralph de Sandwich, as owners, claiming the privileges of a manor. A descendant of this John de Criol died possessed of it in 1380; upon his death it passed to the Zouches of Harringworth, one of whom, William, died within two years, and left it to his son Thomas, who died in 1405, when it was sold; and in 1502 Elizabeth, wife of William Chaworth, was its owner; and shortly afterwards it was purchased by Sir Percival Hart, whose descendants now own the more modern neighbouring Castle of Lullingstone, the present proprietor being Sir William Hart-Dyke.



Notes on the Sture Family of England.

BY REV. W. H. HORNEY STEER, B.A.



THE record of the English descendants of the ancient Scandinavian family of Sture is a peaceful one, differing widely from that of the same family which remained in Sweden. While there its sons were bleeding

for the freedom of their country, here they were leading the secluded lives of country squires. While the parent stock has died out there, its branches here, and the offshoots of these again in America, continue to flourish on the soils in which they have been transplanted.

The name is spelled in various ways, which is partly due to the phonetic mode of spelling used by early chroniclers. It is derived by some from *Stiur*, a wild-ox.

When family names were first adopted, many people selected the animals or objects borne from the earliest times upon their shields; and really on looking over the list of the great Swedish and Danish families, you would imagine yourself to be reading the catalogue of a museum of natural history rather than that of a house of nobles: the following names will readily be recognised, either in their original or Anglicized forms, as existing now in England:

Ulf . . .	Wolf.	Galt . . .	Boar.
Sture . . .	Steer.	Basse . . .	Wild-boar.
Bagge . . .	Ram.	Krabbe . . .	Crab.
Drake . . .	Dragon.	Stud . . .	Bullock.
Otter . . .	.	Kidd . . .	.
Oxe . . .	.	Swan . . .	.

The founder of the Sture family in England probably came over as a leader of the Danes during their early incursions into this country.

After the massacre of the Danes planned by Ethelred in 1002, we continue to find in the royal letters-patent nearly the same Scandinavian names of chiefs as before, amongst others that of *Styr* or *Stir*.

In the reign of Ethelred, a nobleman named *Stir* or *Stere*, the son of *Ulf*, made a grant of *Derlington*, together with other lands, to the cathedral church of *St. Cuthbert*, *Durham*.

This was witnessed by the King, the Archbishop of *York*, and *Aldhun*, first Bishop of *Durham* (995-1017).

Ughtred, Earl of *Northumberland*, who was so successful against the Scots in 1006, put away his wife, who was the daughter of *Aldhun*, Bishop of *Durham*, to marry the daughter of the above-named *Stir*, who was a rich man, on condition that he should kill *Stir's* enemy, *Thurbrand*. *Ughtred* failed to do this. He afterwards put away *Stir's* daughter too, and married the King's daughter, *Ælgifu*.

In the end the tables were turned, he himself being killed at the instigation of *Thurbrand* in the reign of *Canute*.

But it is not until the time of the Danish dynasty, when the throne of *Cerdic* was filled by *Hardicanute*, that there is a continuous account of the *Sture* family in England.

The son of *Canute* was unanimously chosen King at Easter-tide, 1040; but having destroyed his popularity by the exaction of the *Danegeld*, he began to revenge himself upon his enemies, alive and dead.

His first step in this way was an act of senseless brutality towards the dead body of his half-brother, the late King. The dead *Harold*, the chronicles tell us, was dragged up and shot into a fen.

Some of the officers of his household, *Stir* or *Stur*, his Major-domo or Mayor of the Palace; *Eadric*, his steward; *Thronð*, the King's own executioner, and other men of great dignity ("*magnæ dignitatis*"), were sent to *Westminster* to dig up the body; and in their company we are surprised to find *Earl Godwine*, and *Ælfric*, Archbishop of *York*. *Westminster* was neither in *Godwine's* earldom nor in *Ælfric's* diocese, so that both these chiefs of Church and State seem out of place on such an occasion.

The offices of Master of the Household and Chamberlain held by *Stur* and *Eadric* in *Hardicanute's* palace, were not without duties to be performed either by them or by their assistants; for the King "was of nature very courteous, gentle, and liberall, speciallie in keeping good cheere in his house, so that he would have his table covered foure times aday, and furnished with great plentie of meates and drinks, wishing that his servants and all strangers that came to his palace, might rather leave than want."

William, son of *Stur* the Major-domo, held land in *Hants*, in the time of King *Edward the Confessor*. At the time of the *Domesday Survey*, *William Fitz-Stur* had twenty-two manors in the *Isle of Wight*, on which were thirty-six villeins, fifty-six borderers, and twenty-four serfs.

Amongst the places held by him were *Sopley*, *Calbourn*, *Gatecombe*, *Whitcomb*, *Whippingham*, *Whitfield*, *Binstead*. *William*, son of *Stur*, by a grant of King *William*, had

two houses in Southampton free of tax. A few other adherents of the Conqueror shared a similar privilege there.

It is not a matter of surprise to find a Northman holding land in the Isle of Wight, the "frith-stool" of the Danes, their inviolable sanctuary to which they constantly retired after their depredatory visits; amongst other occasions, after ravaging Devonshire in 1001. William Fitz-Osborne was despatched by his kinsman the Conqueror to subjugate the island, and so became the first Lord of Wight. He partitioned the land amongst his principal followers—the Fitz-Azors and Fitz-Sturs.

It seems from the Domesday Survey that both these families held land there previously, but at that time their possessions were greatly augmented.

In the Domesday Survey of Hants, Thorngate Hundred—"Hugh de Port holds Lockerley, and Sterre held it as a manor allodially of King Edward . . . The same Sterre holds one hide which is in the King's forest."

Henry I. created Richard de Redvers Count of Devon, and bestowed on him the towns of Tiverton, Honiton (1100) and the honour of Plympton, together with a yearly pension of one-third of the revenue of that county. The Lordship of the Isle of Wight was also bestowed on him in 1102, which remained in his lineal descendants through a series of De Redvers and De Vernons until the reign of Edward I.

His son Baldwin, Count of Devon and Lord of the Wight, founded Quarr Abbey in 1131.

Richard de Redvers, son of Baldwin, confirmed the foundation of Quarr Abbey, one William, son of Stur, witnessing the deed.

William de Vernon, second son of Baldwin, left lands to the same Abbey in a deed dated 1206, and also witnessed by William, son of Stur. The name of William, son of Stur, occurs as a witness to grants of land in the Isle of Wight in the time of Henry III.

In Gatcombe Church is a cross-legged wooden effigy of a knight in complete armour under a semicircular arch of the north side of the church. The monument bears no inscription (the common people used to call it St. Rhadegund of St. Uly="Eligius,"

"Eloy"), but from the style of the hauberk of mail and surcoat, which is of the time of Edward I., it probably represents one of the family of Fitz-Stur, then called de Estur, to whom the manor of Gatcombe (as well as those of Whitwell and Calbourne) belonged from the time of the Domesday Survey till the reign of Henry III.; when Matilda, the daughter and heiress of Baldwin le Estur, married Walter de Insula, and thus their possessions passed to the De Insula or De Lisle family. The following fact no doubt conduced to this alliance:

To Geoffrey de l'Isle (father of Walter de Insula) was given, November 9th, 1224, the custody of Matilda de Estur, the heiress. She had been entrusted by the Bishop to the charge of the Sheriff. Her son and heir William bore his mother's name of De Estur (not an unusual occurrence at that time). William de Estur was succeeded, 20 Edward I., by his brother and heir Galfrid de Insula. The family name remained for a time in the Isle of Wight, for amongst "The names of the nobles etc. of Hampshire, temp. Henry VII.," is that of Sir Bawdewyn Esture, who bore as arms, "a cherry-tree proper." There is no mention, however, of this family in the visitation of 1575.

Considerable intercourse must have taken place between the Isle of Wight and Devon, by reason of the Earl of Devon being Lord of Wight, and holding considerable possessions in both places. A branch of the Sturs of the Isle of Wight appears to have settled in Devon about the time when the estates passed to the De Lisles through the heiress Matilda. The Sturs probably migrated to Devon through the above influence; for in 1269 died Roger le Stur, who held land in the Manor of Honiton, under Baldwin de l'Isle, the Earl of Devon and Lord of Wight of that day. The union of these titles in the De Redvers family for so long a period may account for the presence of several families in both Devon and the Isle of Wight.

It is curious that numerous names of manors and farms too are common to both.

A westward migration of the family is evidenced by the name of William de Sture in the intermediate county of Dorset in the time of Edward I.

In a Lay Subsidy Roll of the county of Devon for 1 Edward, III. (1327) occur the names of Robertus Sturra, a burgess of "Honetone," Richard Stur, in the Hundred of Budleigh East and John Stur in the Hundred of Ermyngton.

The Devonshire branch of Stur is further identified with the Sturs of Wight by the arms blazoned on an ancient roll as borne by Sturie (Swedish sound of Sture) of Buckley, near Honiton, viz.: "ar., a cherry-tree proper;" the same as those of Sir Bawdewyn Esture of the Island.

The Stures were connected with Exeter as early as 1356.

The following extract from the rental of St. Sidwell's parish bears the above date, and is inserted in a Cartulary of St. John's Hospital, Exeter:

"John, the son of John Stuer, and his heirs lawfully begotten, are bound to maintain the yearly obit of Roger, once Vicar of Heavitree, of Robert Brown and his wife Jane, of William Jebb and Cicely his wife, of Nicholas Brown and his wife Isabella, in consideration of a tenement next to St. John's Hospital, and of two fields called Thorn Park and Little Park, and to provide twelve wax lights of the weight of four pounds to be used in the chancel of the said church."

The following letter refers to the siege of Exeter by the Cornish rebels, in 1549, which lasted from July 2nd to August 6th, when the King's troops under Sir Peter Carew, Lords Russell and Grey, were victorious, but not before 4,000 of these religious insurgents had perished.

Sir Peter Carew, who writes to "lovinge ffrienes," the mayor, and his brethren, offering the services of Mr. Sture, a lawyer, to be to them a continual counsellor, was at that time in military charge of the city:

"After my right hartie comendacons. Desiringe the furtheraunce of good and cer-cumspecte gouernaunce of yo^r Citie I have according to my last communycacon with you in your Counsell Chambre moved Mr. Sture to serve you as a continuall counsaile^r the comoditie whereof it may be affirmed wilbe as much o yo^r honesties as ever thinge that ye procured for thadvancement of yo^r sealfes or the Citie, ffor even as ys yo^r Citie be ruled by knowledge men will reporte and accompte

you wurthie the authoritie that ye inioye. So if it be founde contrarie, You maie assure yo^r selves it will be both thought and spoken that yo have desired to make your Citie a countie and thenlargement of yo^r liberties under a pretence to sunder good ordre, and do not in any parte accomlishe the same.

"By this man beinge both of honestie and larninge you may atteine the good reporte of thone and avoide the reproche of thother. And even as his beinge amonge you shall be muche to yo^r furtheraunce, so if you do not liberallie see to his paines it can not be but much to his hinderaunce, ffor he shall not onely be driven to leave his house where he is settled but also leave the practice of the common lawe in matiers abrode, which you may gesse is no speciall abatement of his living. That I maie therefore give him an answer I shall desire to be advertised from you what you mynde to give him to the countervailing of his charges. And there-upon will I wurke for yo^r comoditie as I can best desire. And thus ffare you right hartelie well, from Mohuns Oterie the iiijth of June, 1550.

"Yo^r assured frend,

"P. CAREW.

"[Endorsed] To my lovinge ffrienes the Mayo^r of Ex-ceter and his Bretheren."

Mr. Sture was Recorder of Exeter four years later, 1554. His arms are in the Guild-hall—"or (now argent), a star of eight points sable."

From Izacke's *Remarkable Antiquities of the City of Exeter*, we learn that John Weeks, Esquire, elected the first Recorder of this City, 28 Edward III., 1354, had a Pension of three pounds per annum allowed him. The fourteenth Recorder being "Edmond Stuer, Esquire, 2 Mariae, 1554." He held the office during four years.

About a century later the daughter and heiress of Frederick Stuer, of Exeter, married John Deeble, of Wolsdon, ancestor of the Cornish family of Boger.

In the reign of Henry VIII. the Sture family held possession of the Manor of Diptford. "There were 39 hydes in the hundred of Dippeforde in the days when the House-

carls collected the Danegeld ;" but it is now included in the hundred of Stanborough. The Hundred Roll shows that the lords of this manor exercised the power of inflicting capital punishment. By a grant of Henry III. it became the property of Nicholas Lord Moels, or Mules, and descended from him to the families of Bottreaux and Hungerford.

The family of St. Lo, the principal branch of which was seated at Newton St. Laud or St. Lo, Somerset, flourished there till 1400, when the heiress married Lord Bottreaux. It may here be noticed that the arms of Sture as given in the *Heralds' Visitations of Devon*, 1564 and 1620, are the same as those borne by St. Lo—"ar., a bend sable, over all a label of three points gules."

Whether the Stures came into these estates through any connection by marriage with the Hungerfords (who became possessed of the property through marriage with Margaret Bottreaux, heiress of William, Baron Bottreaux) is not known.

Henry Sture, the first of the name who owned the property, died in 1519. He was succeeded by several generations which intermarried with the families of Darke, Sir Robert Dennis of Holcombe Burnell, Fortescue of Wood, Fulford, Hugh Fountayne of East Bawcombe (whose arms, impaled with those of his wife Margery Sture, are carved on a handsome wooden screen in Ugborough Church), Giles of Bowden, Halse of Efford, Savery of Marley, Wise of Totnes, and Parnell of Grimston.

Tristram Sture or Steer died seized of the Manors of Diptford and Ashwell in 1616. He married a daughter of Sir Richard Hawkins (who lived at Poole, in the parish of Sherford, in the time of James I.), the celebrated naval officer; famous son of a more famous father—Sir John Hawkins. Thus these manors were held by the Stures from or before the reign of Henry VIII. till the time of William III., when the Manor and Rectory of Diptford, the mansion-house and farm called Maridge (which had once been a religious house) in the parish of Ugborough, the house and farm called Bradleigh in Diptford and North Huish, and divers other farms in the above parishes, were sold in 1699 by Edmund Sture, late of Maridge.

The name Sture became fixed in the present anglicised form, Steer, almost universally throughout Devon about 1750; though these two ways of spelling it had been used for a century or more before this, possibly owing to Sture being a West-country word for bullock or steer. There is a yeoman family still bearing the name of Sture in a remote part of Devon (East Prawle.)

Amongst the families in England at present bearing this name are the Steers of Yorkshire and Derbyshire, evidently descended from Sterr or Sterre of Yorkshire, and Levenot Sterre of Bradeston, Derbyshire, both of whom are mentioned in the Domesday Survey of those counties; and these again descended from Stur, the son of Ulf, time of Ethelred II., mentioned above.

A family of the name of Steer is found in Lincolnshire, where a Danish chief named Stur held land and possessed the right of administering justice on his estate, together with other privileges belonging to noblemen.

It is stated that the Surrey family of Steere lived at Jayes, their present seat, at the time of the Conquest.


The names Hester, Astor, Stower, Steer are derived from the old forms Stur and Estur.

The interests of the Devon family of Sture or Steer have always been associated with land in the county. Philip Steer (second son of Henry Sture, of Hendham, Woodleigh), born 1751, owned the estate of Bickley, in the parish of Halwell. He married Mary, daughter of Richard Paige, of Harleston. His grandson, the late Philip Steer, of Apsley House, Whitechurch, Herefordshire, married (1853) Emma, elder daughter and co-heiress of the Rev. William Harrison. M.A., of Chester, by whom he had a daughter and two sons, who are the present owners of the estates of Borough and Halstow, South Devon, and Cilgwyn in Montgomeryshire.

A branch of this Devon family is settled in America. The blood of the Viking ancestry showed itself in the enterprise and genius of Henry Steer, grandson of the above Henry Sture, who crossed the Atlantic in 1824, and founded the eminent ship-building firm in New York of this name.



Courtiers as Antiquaries.

T will be remembered that Lord Treasurer Burghley was addicted to the study of antiquities, and especially of genealogy, in which branch of antiquarian lore he left behind him some remarkable collections. His *Advice to his Son* probably did not omit this study as part of the equipment of a courtier. But it is probable he was not a typical courtier. Elyot in his *Governor* says: "Some without shame, dare affirme, that to a great gentleman it is a notable reproche to be well lerned and to be called a great clerke: whiche name they accounte to be of so base estymation, that they neuer haue it in their mouthes but when they speke any thyng in derision;" and Mr. Crofte adds a note in his edition stating that "A letter from Pace to Colet about the year 1500, prefixed to the former's *De Fructu*, shows the tone of this class of gentleman. One is represented as breaking out at table into abuse of letters. 'I swear,' he says, 'rather than my son should be bred a scholar, he should hang. To blow a neat blast on the horn, to understand hunting, to carry a hawk handsomely, and train it, that is what becomes the son of a gentleman; but as for book-learning, he should leave that to louts.'"

A curious book was published in the succeeding reign, elaborately setting forth the attainments at which young courtiers should aim. This *vade mecum* of place-hunters is addressed to George Villiers, Marquis of Buckingham, and is a piece of most unqualified adulation. This production was "Printed by Edw. Griffin, in Eliots Court in the Little-old-Bailey, neere the Kings-head, 1620." Here we have an instance of the topographical information obtainable from old title pages. There is no information about the Court in this disappointing book, but only long-winded eulogy of a bad and brilliant man, in which he shines with most virtuous lustre. But amongst the accomplishments of the ideal courtier, we are interested to find that a proficiency in antiquities is insisted upon.

Says our idealistic sycophant: "Now then

after the studie of Wisedome, let not the Courtier by any meanes omit, or neglect the studie of Law, Languages, and Eloquence; and let him specially bend his best endeauours, to attaine vnto the prompt, perfect, and most commendable knowledge of Histories, and Antiquities, to which, indeed I cannot sufficiently moue and admonish him; For, this Knowledge is the Testis of the Times, the Light of Truth, the Life of Memorie, the Mistresse of Life, and the Messenger of Antiquitie. Yea, this same Historicall Knowledge (if wee may belieue Polybius) is a most sound and sure direction, instruction, and preparatiue, to all well managing of politique affayres, and is, indeed, a singular tutrix, and faithfull informer, how to abide and suffer patiently the inconstancies, and mutabilities, of brittle and fickle Fortune. If, therefore (friendly Courtier) thou wouldst not continually shew thyselfe a childe, and Non-proficient, in the Court of thy Prince, be not (I say) rude, but well read, and a skilfull Antiquary in Histories and Chronicles."

Which sentiments are very honourable to our long-deceased friend, A. D. B.: with characteristic modesty it is thus that he assigns the authorship of his book. He has some more remarks of the same tenor, and even better quality. Here, for instance:

"Again it is not so much desired in any Ambassador that he bee a meere Philosopher as that he be an excellent Antiquary, and well-red Historian, for things to come are for the most part like unto those which are already past and performed, which an Ambassador must also know, as being indeed a Polititian."

This idea has since been summarised in the words "history repeats itself," an axiom which so constantly recurs to students of history.

SAMUEL F. HENTY.



Venice as a Fortified City.

BY W. CAREW HAZLITT.

IF there is one aspect in which the ordinary student fails to realize to himself the ancient mistress of the Adriatic, it is in that of a fortified place. Still, few things are more certain than that at the end of the ninth century it was found imperative to protect the capital and its outskirts by a system of walls and chains.

In modern Europe the theory and science of fortification, and the development of the engineer's art, sprang out of the necessity, amid a general system of petty warfare and intertribal brigandage, of establishing some more or less efficient method for protecting the feudal lord against his own dependents, or against his seigniorial neighbours. The worldly possessions of these potentates were usually of limited extent, and could be embraced within the walls of a castle, and the humble buildings which lay without and around were erected and replaced with equal facility. But the rise of States which had something more than a military and political rank to uphold, and something more than the barbarous hovels of a baronial tenantry or even than the scanty appointments of a baronial citadel to lose, brought with it a demand for more elaborate measures of precaution and defence, while, with new interests and new sources of wealth, it created new dangers, new temptations; and Venice, from her long and exposed seaboard, her contiguity to the mainland, and the uniformly low level of her insular territory, naturally found the provision of a scheme for the public security a difficult problem. Yet its difficulty was not greater than its importance, when the lawless and rapacious character of the communities by which the Republic was environed, their indifference to the rights of property, and the rapid increase in the mercantile prosperity of the Venetians, are taken by us into account. But the work advanced at a very leisurely pace, and in a very desultory manner.

The earliest trace of any clear and definite effort to provide for invasion is the vague account which we get of the erection of a fort at Brondolo, or Little Chioggia, in the middle

of the eighth century; but the attempt on the part of the reigning prince to strengthen his subjects against their enemies was very generally interpreted, in the bitter conflict of parties, into a desire to strengthen himself against internal disunion; and it was not till more than a hundred years after that, in consequence of the rumour of a fresh Hungarian inroad, precautionary steps were taken to embattle Olivolo or Castello, and to carry a rampart supported on solid foundations as far as Santa Maria Jubenigo, from which point a chain of the heaviest calibre was stretched across the canal near San Gregorio (A.D. 897-8). But the plan was never completed; and we are told that, when the improvements of the city were in progress, about 1175, the ninth-century wall was not visible.

In these operations one cannot fail to observe that we hear nothing of the condition of the works at Chioggia and Brondolo, which formed the theatre of the vital struggle in 1379 with Genoa, and witnessed heroic efforts on the part of the nation to render them impregnable. But the immense exertions which were made in that crisis may indicate that the ancient fortifications on this side—where, and not at Lido, the first citadel planted on Venetian soil by eighth-century hands had stood—were subsequently neglected, and that the Genoese selected, in fact, for attack the point from which they believed the capital to be most vulnerable. It is even a possibility that the crenellated wall round the arsenal shown on Temanza's plan had fallen out of repair in the course of more than a century. It is marked as belonging to the same school of design as that round the Piazza. It may have been the work of the same hand; and elsewhere it has been noticed that the Ghetto, or Government Foundry, at Canareggio, was similarly protected by a strong mural girdle and a commanding tower.

Whatever its exact antiquity may have been, the Projectile and Weapon Foundry, with the smelting furnaces, first occurs to notice as seated in the suburban district of Canareggio; and it formed a walled enclosure throughout the Middle Ages, like the Arsenal and the Place of St. Mark. It was known as the *Ghetto*, and be-

came the Jews' Quarter somewhat later ; and when the *Ghetto Nuovo*, originally a swamp contiguous to the Rio di S. Girolamo, was drained and colonized, this became the *Ghetto Vecchio*.

In a document of 1458, the name *Ghetto* or *Getto*, a Venetian corruption of the Low Latin *jactare*, seems to be satisfactorily explained. It was the "casting depôt." "It was called the Getto," we are here explicitly informed, "because there were over twelve furnaces, and the iron was founded and smelted there." But the term became, without any real propriety, generic for the Jews' Quarter in Italy and elsewhere, and its origin (like that of *Archipelago*) was gradually forgotten.

Metal was not yet demanded for building and other modern uses ; yet, comparatively speaking, the mediæval foundry at Canareggio opened to the Republic the same source of advantage as the industry at present affords to the English.

We see how in the Temanza map the Place of St. Mark is represented as still surrounded by a wall. Within this enclosure the Church of St. Mark is roughly indicated ; and between the Place and the Grand Canal there is absolutely nothing. We are left to assume that the palace lay close beside the church, the latter being in the eyes of the draughtsman the more important object ; but the whole plan is on a small scale, and there is no clue to the position of the gates, of which there must have been several. One was almost certainly on the side of the sea near the Ponte della Paglia ; and very probably a second abutted on the Rio di Palazzo behind San Moisé, and was reached by a drawbridge. A second, but not improbably connected, line of mural defences covered the Doge's palace, and extended to the Ponte della Paglia ; and it recommenced at the opposite side of the Canal or Rio di Palazzo, and ran the entire length of the Riva degli Schiavoni, without leaving a very wide margin for passengers. This portion of the fortifications is described as crenellated, and flanked with angular towers. The range of buildings devoted to the use of the Doge, and to the business of the Government was thus amply shielded from external attack ; and although the wall skirting the Riva did not in all likeli-

hood exist in its full integrity in the fourteenth century, the Casa Molin—opposite which Petrarch landed, about 1350, on his diplomatic errand from Milan—may be securely judged to have been a castellated mansion partly formed out of the ancient rampart. Petrarch mentions the towers, perhaps on account of their unusual shape ; for otherwise the presence of battlements was not apt to strike the men who beheld them. Whoever set foot from shipboard on the Molo, saw merely what he had left at home. But to us, with the city of to-day before our eyes, and with the means of studying it as it presented itself even at the close of the mediæval era in the fine old picture of 1496, the contrast and the change are wondrous.

St. Mark's Church and Place, and many of the surrounding objects, had become in fact before 1496, the date assigned to the picture in the Venetian Academy which portrays a religious procession on the Piazza, substantially as we see them, if we except a certain irregularity of elevation and the protrusion of occasional outbuildings, both of which lingered yet for a considerable time, as they at once strike the eye in the view of the Piazzetta published by Amman in 1565.* Nor, when the picture was executed, does the Clock Tower seem to have been erected, although its completion is usually referred to this year.

Venice had parted, notwithstanding, at the end of the fifteenth century, with much of her middle-age costume, and her civil and ecclesiastical architecture had reached their highest pinnacle of glory, unsullied by the decline of political and moral power. But, nevertheless, when the moment of consummation arrived, and the labour of love, from sire to son, many times told, disclosed itself to view in all its splendour, there was something missing. The poetry of outline had been sacrificed to a monotonous symmetry and to a too stern law of order. There is scarcely enough, as

* The engraving of St. Mark's Place in Braun's *Civitates*, shewing the great fire there in 1599 actually raging, is very unsatisfactory, and has every appearance of having been executed at second-hand or from report. Its delineations are strangely unreal. The Piazza had probably undergone very slight change between 1496 and the date of the fire a century later. Yet one scarcely identifies the old picture and the view in Braun as the same locality.

one casts one's eyes round the Piazza at present, to console one for the loss of the grand old picturesque place of Titian's boyhood, with its infinite variety and liberty of form, its exemption from scholastic mannerism, and (not least) its lines of funnelled chimneys and cowl.



The Antiquary's Note-Book.

The Ruins of St. Botolph's Priory, Colchester.—On the 3rd February last, a meeting was held in the Vestry of St. Botolph's, Colchester, to receive and deal with a report from Mr. Loftus Brock, upon the fine old ruins of St. Botolph's Priory. The Chairman read Mr. Brock's report as follows: "The ruin consists of the piers and arches of the nave, the walling of the west front, except its upper portion, the base of what appears to have been a tower of peculiar plan at the south-west of the front, and the walls of the north and south aisles. The walling consists of brick taken from some ancient Roman buildings, in more or less of a fragmentary condition, of all sizes and thicknesses, fragments of roofing, and flue tiles. There is also flint walling and masses of septaria. The whole of this is put together with mortar formed of poor sand, and is not too good to resist the action of the elements. It is of very early Norman work. The design of the nave and arches consists of massive circular pillars, with semicircular arches, above which is another series of circular arches. The effect of this design is, that the upright piles of masonry have only the lateral tie of the two ranges of arches. Some of the upper and many of the lower arches have fallen, and the vaulting of the aisles, which stiffened the lower range, has been destroyed so entirely at some period—probably at or shortly after the siege of Colchester—that all abutment derived from it is wanting. A single arch of the south aisle, from wall to pillar, remains of the vaulting, together with indications only of it elsewhere. The church having been unroofed since the siege, the effect of the

elements for so many years upon the masonry, composed as stated, has been no more than might have been expected. The ruin is weakened over its whole surface, the joints between the Roman brick are so open that a rule will pass in more than six inches in many places; the masonry of the upper part of the nave arcade is thoroughly separated from the mortar, some parts of the outer rings of the remaining arches have fallen, and much of the remainder is so dangerous that entrance to the ruin must be denied to everyone, except such as may be willing to use the greatest care in inspecting. Parts of the west front, where there are two curious tiers of interlaced arches, have fallen, other portions may be expected to fall, it may be at any moment, and the whole mass requires attention, particularly at the south-west end; and internally, the pier on the south side of the remains of the rose window. The stone-work of this interesting feature of the work, inserted in older work, is very loose, and must be attended to. The main western portal consists of several orders of enriched stone-work, of late Norman date, interpolated into the walling of an older doorway, the work being of much interest and beauty. The effect of the passing of so many years, and the bond not being good necessarily through the insertion of the work, is telling seriously upon the whole mass; some of the stone-work has disappeared, other parts will fall unless supported, and the whole is weak on account of the wide-open joints. The south-west portal is original. It is formed entirely of Roman bricks of several orders, and is remarkable as being the most ancient doorway of this design in the kingdom. It is in a miserable condition for want of pointing. The inspection which I have made convinces me that unless certain works of support are done, and done at once, material injury must result to the ruin. Those of the side arches which are in the worst condition, portions of the west front, and part of the masonry of the north-east pier of the nave, are so weak that they may fall at any time, and it is imperative that immediate steps should be taken to strengthen them. The above demand attention at once. In addition, the works I advise to be done are as follows: To exclude the passage of wet through the walling by grouting the loose

masonry on top, and afterwards covering it with a mass of cement concrete spread to a slope to throw off the wet. To rebuild the portions of the arches which have recently fallen, in order to increase the lateral supports. To cut out all loose portions of the walling, and to replace the same stones and bricks in their original positions. To repoint the whole of the surfaces. To cover over the small remaining piece of vaulting to the south-west tower with cement concrete. There is at the north-east end of the north aisle a Norman window which calls for careful attention. It is constructed of blocks of what has been light-coloured stone and bright-red Roman bricks alternately, and it is, therefore, a very early example of colour-decoration. It is now in a ruined condition, some of the arch having fallen, all being loose for want of pointing, and the whole discoloured by flow of rain. Special care should be taken with this interesting feature of the building, and if possible the missing parts of the arch found and replaced.

"E. P. LOFTUS BROCK, F.S.A.,

"Architect.

"36, Great Russell Street, W.C.

"NOTE.—In reply to inquiry addressed to me with respect to the original form of the roof of the nave: There can be but little doubt but that the nave itself had a timber roof; that as to the aisles being vaulted, I do not share the general belief that the arches over those of the nave are those of the clerestory windows. The result of my survey is rather to believe that there was a range of clerestory windows originally above the latter. In this case the design must have been very similar to the very early Norman naves of St. John's, Chester, and Waltham Abbey, the triforium consisting in all alike of a large open arch, more or less filled in afterwards. There is here no passage in the thickness of the wall. The remaining south-west fragment of the gable wall will throw some light upon this inquiry when we can get to it. The pediment of the central western portal is of the later date of the doorway, and the lower tier of interlaced arches has been cut through for it. The pillars of the interlaced arches, formed of brick, are so similar to those found in hypocausts of Roman villas that it is possible they were so employed originally."

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Mr. Hawkins suggested that arrangements be made for the immediate restoration of the portion of the ruins which must be done at once, and in order that funds should not be wanting to start with, he had great pleasure in giving Mr. Corbett his contribution (handing over a cheque for £50). The Committee then passed resolutions to the effect that it is most desirable that immediate action should be taken for their preservation on the lines laid down in that report, and thanking Mr. Horace Round for drawing attention to the subject.

Prices for Caxtons.—A few typical illustrations of the sums formerly paid for Caxtons will interest our readers. In 1776 John Radcliffe's library was sold off by auction by Christie, the auctioneer whose name still survives. The collection included upwards of thirty Caxtons. Here are some of the prices:

	£	s.	d.
<i>Chronicles of Englande</i> , printed by Caxton, fine copy, 1480	5	5	0
<i>Doctrinal of Sapience</i> , printed by Caxton, 1489	8	8	0
<i>The Boke called Cathon</i> , printed by Caxton, 1483	5	5	0
<i>The Polytique Boke</i> , named <i>Tullius de Senectute</i> , in Englyshe, printed by Caxton, 1481	14	0	0
<i>The Game and Playe of Chesse</i> , printed by Caxton	16	0	0
<i>The Boke of Jason</i> , printed by Caxton	5	10	0
<i>Legenda Aurea; or, the Golden Legend</i> , printed by Caxton, 1483	9	15	0

The absurdity of these prices will be apparent when we mention that of several of the above books only some half a dozen copies are known to exist. A singular fact worth mentioning here is, that John Ratcliffe, whose library included these Caxtons and many other rare works, originally kept a chandler's shop in the Borough; quantities of old books were there brought to him from time to time for use in his shop.—*Printing Times*, Jan. 15, 1887.

Horsemanship in 1584.—It is curious to the modern reader to come across references to a work on horse-riding by "Mr. Astley," in a treatise which was published in London while Shakespeare lived here—*The Art of Riding, a translation from the Italian of Claudio Corte*, 1584. At this time, when all the world is going to the Olympian games at Kensington to see whether the French can

really beat the English in feats of skill and activity, a few notes as to how horses were trained 300 years ago will be of interest: "The Corvetta is that motion which the crowe maketh when without flieing she leapeth and iumpeth vpon the ground: for Coruo in the Italian toong signifieth a crowe, and a leape in that sort is called Coruetta. Presate, I suppose, were so-called of the verbe Pesare, which in our language is to waie or balance. And the Italians, hauing tried the wait of anie thing, doo commonlie saie E cosa presata: so likewise metaphoricallie and by waie of resemblance, they called those liftings vp and lettings downe of the horse feete in iust time and order, Pesate. This motion was in ancient time among the Italians termed Orsata, because the beare vseth such a heauing vp and downe with his bodie The Zampetta, or (as M. Claudio calleth it) La Gambetta is when the horse dooth put forward one leg before the other, either in his manage vpon halfe turnes, the Coruette, or at the stop standing firme; which leg would be somewhat lifted vp from the ground whensoever the rider dooth so require. A horse being perfect in this lifting and putting forward of his leg, dooth become himselfe the better, not onelie in his turnes vpon the ground and the other somewhat aboue ground, but also in the manage turnes, and when he is cast about swiftlie, narrowe, and as it were without rest or time. You may teach your horse the Gambetta in an hollow ground made like vnto a boate or muskell shell, hauing little hils on either side, so that the plaine ground betwixt the hils be not larger than three or foure spans; you must thereunto put the helps before-said. But you had better teach him in the stable, by striking him with a rod vpon the inside of that leg, which you would haue him lift or put forward, adding thereunto your voice as 'Up! Up!' which you must continue till the horse lifteth his leg. But so soone as he so dooth remooue your rod and giue him some bread or grasse, in signe he dooth content you." A succeeding chapter describes "How to treat your horse to kneele downe, and that he shall suffer his Maister onelie to ride him."

Popular Tales.—"Tales have wings," says Isaac D'Israeli eloquently, "whether

they come from the East or from the North, and they soon become denizens wherever they alight. Thus it has happened that the tale which charmed the wandering Arab in his tent, or cheered the northern peasant by his winter's fireside, alike held on its journey to England and Scotland." Were that judicious collector of the *deliciæ* of literature to revisit the earth, says Mr. Clouston, he would probably be not a little surprised to know how universal are our household tales and popular fictions—that our nursery stories reach far into antiquity, the germs of many being found in apologues of Hindú or Buddhist invention, which were employed as vehicles of moral instruction. The "shoes of swiftness," the "coat of invisibility," and the "sword of sharpness," which the renowned hero Jack received from the grateful three-headed giant; the inexhaustible purse and wishing-hat of Fortunatus, play prominent parts in the household tales of peoples so diverse in race, religion, manners, and customs as the Norwegians, Frenchmen, Portuguese, Italians, Greeks, Arabs, Persians, Mongolians, Hindús, and Sinhalese. The wonderful ram in the Norse tale, that produced golden ducats whenever one said, "Ram! ram! make money," has its counterparts almost everywhere, and its prototype seems to be the all-bestowing Cow which figures in the great Indian epic the "*Rámáyana*." So, too, the magic cudgel, that belaboured everybody all round when its owner said, "Stick! stick! lay on," found in the folk-tales of most European countries, is equally familiar to the people throughout India. Most of the bold exploits of Jack the Giant-killer occur in the Edda of Snorro, and in Persian and Indian romances. The prime nursery favourite, "Whittington and his Cat," is not only spread over Europe, but was known in Persia sixty years before the Worshipful Lord Mayor Whittington was born. But it is not solely in our nursery tales that this identity exists from Iceland to Ceylon; such is also the case of popular European tales of common life. The subject of the humorous Scotch song, "The Barrin' o' the Door," is known in Italy, Turkey, Arabia, and India. The fine old ballad of "The Heir of Linne" has its parallels and analogues in Italy, Turkey, Arabia, and Persia. The familiar jest of the

Englishman, the Irishman, and the Scotchman and the Loaf is traceable to a Buddhist source dating more than two centuries B.C. The Irish legend of the clever little fellow who frequently duped his big tyrannical brother, and always profited by his own misfortunes, is known from Iceland to the banks of the Ganges. Many a well-worn "Joe Miller" has shaken the shoulders and wagged the beards of grave Asiatics ages upon ages before the putative compiler of that celebrated jest-book came on the world's stage.



Antiquarian News.

Mr. A. N. Palmer will publish by subscription, in one volume, *The History of the Parish Church of Wrexham*. Mr. Palmer's *History of Ancient Tenures of Land in the Marches of North Wales* is so well known as a splendid bit of local work that we are glad to be able to record this new book.

The comparative study of popular tales has of late years received a stimulus in this country, by the establishment of the Folk-Lore Society, which has already done much good work; and there appears to be, even among general readers, a rapidly increasing interest in the question of the origin and diffusion of folk-tales. Thanks to the labours of learned and indefatigable scholars, the folk-tales of many European as well as Asiatic countries have now been "taken down from the mouths of the people," and published in German, French, Italian, English, and other languages of Europe. But these collections are not generally accessible, and even if they were so, few readers could find time, or have much inclination, to study them separately, and afterwards compare the tales as they are current in different countries. It has therefore been thought that a work which should bring together variants or versions of a number of familiar stories, and of incidents in folk-lore, might be calculated to prove both useful and entertaining. With this design, Mr. Clouston has composed his work, entitled, *Popular Tales and Fictions: their Migrations and Transformations*, which will shortly be issued in two vols. Mr. Clouston has spared no labour in order to bring the information he furnishes down to the latest discoveries in this department of literature. A considerable proportion of the European tales which he cites have never before appeared in English, while his wide acquaintance with Eastern fiction has enabled him to trace several popular stories to hitherto unnoticed sources.

Messrs. William Pollard and Co., of Exeter, propose, should the project meet with sufficient support, to reproduce at an early date the articles on Devonshire Parochial History, which have appeared from time to time in the columns of the *Exeter Gazette*, *The Western Morning News* and elsewhere, under the title of *Devonshire Parishes*, by Charles Worthy. They will include descriptions of the various Churches, the result of personal visits, Heraldic Notes, and numerous Genealogical particulars.

A meeting was held on January 29th in Lincoln's Inn Hall, to consider the advisability of establishing a society (to be called the Selden Society) to encourage the study and advance the knowledge of the history of English law. The objects of the society include the printing of unedited MSS., and the publication of new editions and translations of works having an important bearing on English legal history; the collection of materials for a dictionary of Anglo-French and of law terms; the collection of materials for a history of English law; the holding of meetings for the reading and discussion of papers; and publication of a selection of the papers read at the meetings, and of other original communications. Lord Justice Fry presided at the meeting, and among those present were the American Minister, Mr. Phelps, the Lord Chief Justice of England, Mr. Montagu Cookson, Q.C., and Mr. F. Pollock. Resolutions in favour of establishing the society were passed, the Lord Chief Justice, who moved that its name be the Selden Society, remarking that all the works of Selden were the writings of a man of great learning, of high character, and, in the best sense, of true liberality of mind.

An interesting discovery has been reported to the authorities in Salford. Some workmen were engaged in making excavations in connection with the erection of a new building in New Oldfield Road, near the works of Messrs. Worrall and Sons, Ordsal Lane, when they came across a subterranean passage. An examination was at once made, the result showing that the passage is in good condition, and leads from Oldfield Road to Ordsal Lane. It is supposed to have been connected with Ordsal Old Hall, an old mansion of considerable historical interest.

There have been completed in Chester Cathedral a series of works in marble mosaic, which (the *Times* says) exceed in importance of aim and extent of area any similar work of modern times. This is the set of mosaics for the decoration of the north wall of the nave. In each bay there stands one of the great figures of Old Testament history, Abraham, Moses, David, and Elijah; on either side of these are panel spaces filled with group compositions, which illustrate some leading

incidents in the life of the central figure. The special interest of the work consists in the fact that it is in marble mosaic, composed of an infinite number of small *tesserae*, such as one sees in an old Roman pavement, but such as have very rarely been used in wall decorations either in ancient or modern times. The present age has seen a great revival of the mosaic art, but almost exclusively of the Venetian type, with gorgeous colours and backgrounds of blazing gold.

Important Roman remains have been discovered at Lescar (Basses Pyrénées). It is conjectured that the explorers have lighted on the site of the Roman town Beneharnum, which was destroyed by the Goths as they passed onward to the invasion of Spain.

On Saturday, 15th January, John Simmonds, city horn-blower, of Ripon, died, at the age of eighty-five. Deceased had held the position forty-three years, and succeeded his father, Benjamin Simmonds. Simmonds was a prominent personage at the Millenary Festival, where the blowing of the Wakesman's Horn, a ceremony which has been kept up every night since Saxon times, was an interesting feature.

Scarsdale House, Kensington, is to be sold, with its extensive grounds. It has been in the Curzon family for many years. This curious old house, which was built in the reign of James I., is supposed to be the oldest house in Kensington, and is described in Miss Thackeray's *Old Kensington*. There are some curious old mantelpieces in the drawing-rooms, of carved alabaster, all the rooms are panelled, and they contain some fine old china.

The chambers known as 6 and 7, King's Bench Walk, Inner Temple, are about to be pulled down and rebuilt. Advantage will be taken of the opportunity to widen the Whitefriars entrance to the Temple, which is inconveniently narrow, and a new and handsome gate will replace the ancient wooden structure at present in use. It has been suggested that old Temple Bar should form the new gateway.

Sir John Steell has completed the medallion, with head in *alto rilievo*, of Sir Walter Scott, for erection in Poets' Corner, Westminster Abbey. The basis of the work is the cast for the statue of Sir Walter, which forms part of the monument in Prince's Street, Edinburgh. A mask of Sir Walter's face which had been taken after death has been used by the sculptor in modelling the medallion, so that the head for Westminster may be regarded as one of the most exact in its proportions yet given to the public. It is on a colossal scale—the medallion measuring 30 inches by 23 inches, and is surrounded by a plain marble moulding with an entablature at the foot bearing the inscription, "1771—Scott—1832."

On the 17th ult. Messrs. Puttick and Simpson sold by auction a copy of the first edition of Caxton's

The Game and Playe of Chesse. The copy was perfect, with the exception of two blank leaves. Only ten copies of this edition are known. The book was bought by Mr. Quaritch for £645.

The church of St. Michael, Workington, was destroyed by fire on Monday the 17th January. The fire was discovered in the north-west corner of the tower about five o'clock, near the heating apparatus. All efforts to save the building were in vain, except as regards the tower and its peal of bells and clock. These were preserved, and the parish registers were rescued, but the nave and chancel were completely gutted by the fire. The organ and three fine stained-glass windows were destroyed, as were also two valuable paintings in the chancel, representing the Ascension and the Descent from the Cross.

The parish church of Holy Trinity in Michelgate is about to be restored and enlarged. The building is Early English in style, and the original design for the restoration was on similar lines; but on the ground of expense, effect, and historical and antiquarian truth, Mr. C. Hodgson Fowler, who was consulted by the building committee, recommended the adoption of a later style. The new work will, therefore, be Perpendicular in character, and will comprise new chancel, organ chamber, vestries, north aisle (having two entrances), clerestory, and roof. Only lately they were pulling down the old churches of York. Now they are enlarging them. All traces of their archaeological value will of course be lost; but how monstrous it is that these buildings should be allowed to be spoilt like this!

Excavations at Herculaneum have brought to light libraries in a perfect state of preservation. Escretoires or cases arranged along the walls held the books or rolls, that is, *volumina* or tablet-books (*libri*), laid on their sides. The libraries were suitably partitioned into numbered cases, for Vespicius says that the "sixth" case of the Ulpian Library, founded by Trajan, contained an "ivory book." The room discovered at Herculaneum resembled a sort of "den" or working-room, so small that the student or writer could by reaching out his hand touch either wall. According to Pliny, the Younger, these cases or sets of pigeon-holes were called *armaria*; Seneca terms them *locumenta*; Juvenal, *foluli*; and Martial, *nudi*. These receptacles were about the height of a man. The book-rolls were laid in these pigeon-hole cases very much in the same way as a modern dealer in wall-paper arranges his rolls, care being taken always that the knob (*umbiculus*) bearing the *pittacium*, or title-ticket or label, should be outward, and that the rolls should not be piled upon one another.

The missal that accompanied as a present from Rome the Papal bull proclaiming Henry VIII. of

England "Defender of the Faith" is said to be the most magnificent manuscript in the world. It is executed with wondrous art in letters of gold upon purple vellum. The German Government paid the Duke of Hamilton £10,000 for it, and snapped it up while authorities at the British Museum were bickering for it and trying to get it for a lower price. So far as is known, it is the most costly book in existence.

An interesting volume in the possession of the Nesbit-Hamilton family has a collection of dates written on the first page which are quite a history. It appears that a large-print Prayer-book in 1760, belonging to Lady Robert Manners, was borrowed by Secker, Archbishop of Canterbury, whose sight was failing, for use at the marriage of George III., and also on subsequent occasions. By degrees a superstition arose connected with the use of the book—that it brought happiness to the married couple—and it has been, therefore, borrowed by the Royal Family many times.

A Roman leaden coffin has recently been found on some land leading to Plumstead Common from Wickham Lane. Mr. W. H. Smith has written an account of it for us, and this will be printed in our next issue.

The "Horns" at Kennington, which is in course of re-erection, is a tavern with a long history and a great reputation. It existed as a coaching inn at least three hundred years ago, and probably long before. During the present century it has been chiefly famous for its great assembly-room.

Saturday, the 12th February, was appointed for the private view of the Spring Exhibition of the Nineteenth Century Art Society, at the Conduit Street Galleries, and the Exhibition opened to the public on the following Monday. There are several pictures of interest to the antiquary, and the whole collection is one of much interest. Mr. Lott's "Crypt of Canterbury Cathedral," showing the Lady Chapel and burying-place of St. Thomas à Beckett; Mr. Austin Carter's "A Roman Letter-writer;" Mr. Cooper's "Old Manor Farm near Windsor;" Mr. Couchman's "Doorway of St. John the Baptist Chapel, Westminster Abbey," were among those which we specially noted.

The clearing away of the *débris* from the founder which recently took place in the ancient town wall of Southampton along the Western Shore Road has disclosed a most interesting relic, viz.: the remains of the water gate to the Castle of Southampton. The gate is but a little above the level of the roadway, and from its size and position with regard to the castle, it is conjectured it was the principal entrance from that side leading up by steps into the castle. The arch at the top is completely gone, but the two sides, containing each a recess for the portcullis, are in a capital state of preservation, the lines of masonry being

sharply defined, and the style of the architecture is Early English—probably fourteenth century work. We hope to give a more detailed account of this in our next issue from the pen of Mr. T. W. Shore.

Some time ago a portion of a cinerary or funeral urn was turned up in a field on the farm of Capuck at Jedburgh, near where the Roman road crosses the Oxnam Water. Mr. Walter Laidlaw, Abbey Gardens, for the Marquis of Lothian, got possession of the urn, and, having made excavations where the relic was found, he has been successful in discovering other portions of the urn, besides fragments of thinner unglazed wheel pottery of smaller size and apparently later date, probably fragments of vessels for domestic use, and pieces of iron very much corroded. The urn seems to have been about a foot high, and it appears to have had two handles, a peculiarity worth noting. A thorough examination of the place having been made, the foundations of three distinct buildings were come upon. The walls have been three feet thick, and these have been supported by buttresses with a projection of two feet at the base and two feet broad. Those at the corners had a breadth of three feet. The buttresses are five feet apart. About ten feet to the left of this are the foundations of the two other buildings, which are of considerably smaller dimensions, and show no buttresses. The stones are all rough and undressed. Special interest attaches to the discovery on account of the proximity of the remains to the Roman road. About twenty years ago the hilt of a Roman sword was found in the bed of the river close by.



Meetings of Antiquarian Societies.

Society of Antiquaries.—Jan. 20.—Dr. E. Freshfield, V.P., in the chair.—Mr. G. H. Blakesley, by the kindness of Mr. W. K. Welch, exhibited a carved panel of Italo-Greek work, with a representation of the death-bed of St. Francis. The panel bears date 1680.—Mr. W. J. Hardy exhibited a fine example of an apostle spoon, with London hall-marks for 1604.—Mr. J. G. Waller exhibited a rubbing of, and read some notes on, a singular incised slab at Séclin, near Lille, bearing a figure of St. Piat.—The Rev. E. B. Savage communicated some notes descriptive of a cup-marked stone from Ballagawne in the Isle of Man, which was held in great fear and reverence by the neighbourhood.—Mr. G. L. Gomme read a communication on the history of Malmesbury as a village community.

Royal Society of Literature.—Jan. 26.—Sir P. Colquhoun, President, in the chair.—A paper was read by Mr. R. B. Holt "On the Culture of the Ancient Britons."

Numismatic.—Jan. 20.—Dr. R. L. Poole, V.P., in the chair.—Col. H. H. Kitchener exhibited a "Medjedieh" struck by the late Mahdi and issued at Khartoum.—The other exhibitions were: Mr. H. Montagu, four shillings of Henry VII.; Mr. Copp, a Tanner's ninepence and a copper farthing of Cromwell; Mr. Webster, a silver medal of Cardinal Antoine Perrenot de Granvelle, Archbishop of Besançon, by Lione Lioni; Mr. Krumbholz, a shilling of Elizabeth; and the Rev. G. F. Crowther, forgeries of pennies of Ethered, Archbishop of Canterbury, of Alfred the Great struck in London, and of John struck at Durham.—A paper on the medals of the Popes Innocent VIII. and Alexander VI., written by the late Archdeacon Pownall, was read.

Historical.—Jan. 20.—Mr. C. A. Fyffe in the chair.—Mr. Oscar Browning read a paper "On the Attitude of England towards the French Revolution and Napoleon."

Philological.—Jan. 21.—Mr. A. J. Ellis, V.P., in the chair.—Dr. J. A. H. Murray made his annual report on the progress of the Society's "New English Dictionary," which he is editing for the Clarendon Press.

Malton Field Naturalists' and Scientific Society.—Nov. 6.—Professor Williamson, LL.D., F.R.S., of Owens College, attended, as President, the sixth annual conversazione. The Hon. Henry Fitzwilliam, of The Lodge, had sent some old and interesting engravings, relics from the battlefield of Ginniss, Egypt; old street-lamps from Constantinople; rock specimens collected between first and second cataracts on the Nile, relics from Egyptians' tombs, and other smaller articles of value. Mr. Banks sent a splendid collection of hand-painted china; Major J. H. Legard a number of preserved heads of animals shot by himself in India, Zulu weapons of warfare, dresses, etc. Mr. George Howard, of Castle Howard, lent several valuable cases of stuffed birds, and a pair of half-petrified horns found in a bog 50 feet below the surface. Mr. Ashwell sent in curious designs worked in feathers and shells; and Messrs. Hardy, Shepherd and Sinclair-Rogers lent a valuable lot of oil-paintings and engravings.—The President gave an address on "The Transition from the Carboniferous Vegetation of the Northern Coal-field to that of the Yorkshire Oolites."

Chester Archaeological and Historic Society.—November 8.—A paper was read by Mr. J. Hewitt, entitled "Notes on the Crypts and Rows of Chester." Mr. Hewitt assigned the formation of both, as they are seen at present, to mediæval times, whatever may have preceded them in the Roman age. After speaking of the ancient architecture of Chester as a patchwork of many periods, though built upon the Roman lines, he pointed out that the ravages of the Danes and Northumbrians did much to destroy the Roman work; and the Normans of a later period left no trace of the Saxon except a few interesting head-crosses in St. John's Church. Thus the Roman and Saxon erections in their turn were ruthlessly thrown down, to be superseded by Norman and early English buildings. Yet no Norman architecture had been preserved to us, save in St. John's Church and the Cathedral of St. Werburgh; and so up to the twelfth century Chester must have been erected at least four times, corresponding to the British, Roman,

Saxon, and Norman occupations. He had yet failed to read of any Roman buildings in England or on the Continent having the slightest approach to the features of our rows, although the streets of Chester were built upon the stereotyped Roman lines. Having briefly brought up the progress of the city to the Norman age, when the Castle of Chester was erected by William the Conqueror, and the walls repaired and strengthened, he said this protection from the Welsh and other enemies of the city, together with the powerful character of the Norman Earls of Chester, laid the real foundations of Chester as a seat of commerce. Domestic buildings of the Norman period were extremely scarce in England, not one being in Chester. The general character of the houses altered little during the three centuries which followed the Conquest, and a description of them by Mr. Cutts indicated gables fronting to the streets, with a first-floor raised above the level of the street, and a short stairway leading from the street to the first-floor, which was the shop-floor. The cellar was lighted by a window, and reached by a door below these stairs. A passage alongside the shop on the first-floor led to a staircase at the back. The floor above the shop was used for living purposes, and the loft for the storage of goods, which were lifted to it by a crane which projected from a door in the gable. Twelfth and thirteenth century buildings at Cluny, St. Antonin, and Amiens were examples of this style of architecture. The period of great commercial prosperity on the Continent occurred in the Middle Ages, and their mediæval towns were, in consequence, larger and handsomer than ours. In the second place, there had been no great outburst of prosperity in those countries since to encourage the pulling down of the mediæval houses; while in England our commercial growth, which came later, has had the result of clearing away nearly all of our old town-houses except a few old-fashioned places left outside the tide of commercial innovations. A walk through some of the towns of Normandy would enable the student and artist better to realize the picturesque effect of an old English town than any amount of diligence in putting together the fragments of old towns which remain to us. He had ventured to quote this from *Scenes and Characters of the Middle Ages*, in order to show that, with the exception of the rows, the buildings of Chester are built very much upon the mediæval plan. Bearing in mind that the basement consisted of a groined vault, with low doorway and window under the external steps leading to the principal floor, elevated four or five feet above the street-level, we arrive at the real subjects of the meeting—the crypts and rows of Chester. The lecturer further showed the general agreement between the crypt yet remaining under the premises of Messrs. Brown, in Eastgate Street, and the Continental examples of the twelfth and thirteenth centuries. Here were still, in perfect condition, the entrance and windows, with the frontage to the cellar; so that, leaving out the more modern encroachment built in front of the cellar entrance, the plan would correspond with the description of mediæval houses given by Mr. Cutts. The ideas were the same in the main, proving that, although Chester streets are built upon Roman lines, a general reformation in the houses must have taken place during the period between the

twelfth and fifteenth centuries; and the most complete example of an early arrangement in Chester is the Falcon Cocoa-House, in Lower Bridge Street. Though erected so late as the end of the sixteenth century, it is built upon the lines of a much earlier plan, thus seeming to be an old copy of a very much older original, the value of which is enhanced by its being unique in Chester. Here can be seen the identical arrangement of steps, partly external and partly internal, leading up to the first-floor level, under a massive stone arch. The lecturer proceeded to show how the rows were, probably, formed by the building out of the houses above until they reached over so as to cover the steps already spoken of as leading to the ground-floor. It was probably impossible to define when and why the rows were formed, but it must have been a general undertaking when the idea did present itself. The formation of the crypts of Chester the lecturer assigned to the period between the accession of Richard I. (1189) and the death of Henry III. (1272), the oldest of them being that on the premises of Mr. Newman, ironmonger, Bridge Street. The vaulting consists of small stones similar to the general work in early English erections. A treasure-hole lined with oak was found under one of the steps. He discredited the current assumption that this crypt was used as a chapel; and, proceeding to the second oldest crypt—that under the Crypt Chambers, Eastgate Row—said it must have been erected within twenty or thirty years of the completion of the Bridge Street crypt. The crypt in Watergate Street had been assigned to the year 1180, but the architecture of it was coeval with the death of Henry III., nearly a century later (after the rise of the decorated Gothic, but before its full development). The crypt formerly under Messrs. Beckett's premises, with the massive arches under the old Blue Posts Inn (now the shop of Mr. James Jones, bootmaker) and Messrs. J. R. Dutton and Sons, Bridge Street, were also touched upon. His conclusion was that the Chester crypts were identical with others existing in various towns of England, and were beautiful examples of a general, and not special, character, and that they did not include a domestic crypt chapel. The lecturer illustrated his subject by means of a number of cleverly executed drawings and plans, copies of the latter being circulated among the audience.

Midland Institute, Archæological Section.—Mr. J. A. Cossins presided.—A paper was read by Mr. W. G. Fretton, F.S.A., on the Hospital of St. John the Baptist at Coventry. The lecturer said that this was a mediæval institution founded for the relief of the sick, infirm, and permanent poor. Up to the time of its foundation there was no institution whatever to provide for such emergencies. Edmund, Archdeacon of Coventry from 1160 to 1176, a man of great influence, determination, and considerable wealth, took great interest in the matter, and procured the sanction of the Archbishop of Canterbury to a grant of some lands for the purpose. He himself bore the whole cost of erection, and decided upon naming it after St. John the Baptist. The lecturer proceeded to detail the varying fortunes of the hospital from that time to the present day, noting the various bequests of land and gifts of money, and describing the rules and regulations of the institution.

York Institute.—A paper was read by the Rev. J. H. Wicksteed on the "Men of the Lake Dwellings," giving an account of his own researches in the Continental lake districts. He described the Swiss lakes, and alluded with particularity to discoveries of modern antiquaries in the "relic beds," which indicated the sort of people who lived there in very early times. The curiosities and relics were of three sorts, and were always found in one particular order. Primitive men erected platforms leading from the land to the water, which being removed left them secure and protected from their human enemies and from wild animals. First there were the men of the Stone Age, then came those of the Bronze Age, who seized the dwellings of their predecessors, and lastly appeared the men of the Iron Age, who invaded the huts of the Stone and the Bronze men, and went still further into the water. There were evidences to show that the dwellings of those men were thatched. In the Berne Museum was a skate made out of the bone of a horse, which showed that when the lakes were frozen over the villagers used to indulge in the pastime of skating. A variety of implements were exhibited by the lecturer as having been discovered by him in his lake explorations. One was a small sickle, which had been used for reaping handfuls of corn. Even the wheat had left its impression on the mud. He found large quantities of bones, which did not include those of either the mouse or the rat, and implements and utensils used for domestic and other purposes. In the museum at Como were heaps of hazel nuts and dried apples, the latter having been cut in two and their cores extracted. This showed that there had been a winter store for these early men. There was also linseed, showing that they understood the cultivation of flax. The lecturer explained that his second tour, to the Italian lakes, was a failure, the season being very wet. In his Austrian lake tour he discovered extensive remains of lake-dwellings. He found an earthenware fragment, crescent-shaped at the top, which he thought was part of a pillar on which early mankind used to rest when weary. His brother and others, who were good authorities on these matters, however, concluded that it was the fragment of an object of reverence or superstition. It was the only indication they had that those early men had any religion at all. It was known from ancient authors that primitive mankind paid reverence to the moon. Job, one of the earliest, said, "Though I behold the moon walking in brightness," etc. At the present time there were many superstitions in connection with it. How did these early men dispose of their dead? Did they burn them? Had they done so, remains indicating it would have been found. Some people thought they consigned the bodies to the water, but the nations of antiquity paid too much respect to their dead to adopt that course. The mystery as to what became of the dead had, happily, been cleared up, a tomb having been found in Switzerland in which the bodies of these primitive men were laid in their "last, long sleep." They knew the bodies were those of the lake-dwellers, because of the implements and other articles found about them. Twenty bodies were buried in a grave, their feet being placed towards the centre, and they were in a crouching attitude. Savages always slept

with their knees drawn up and their hands covering their faces. As those early men died, so they were buried. Some of the skeletons of females in the tomb were adorned with ornaments and articles of jewellery; and beneath the head of one woman's remains were found a number of hair-pins as long as skewers. It was certain those primitive inhabitants flourished more than 2,000 years ago. Remains of extinct animals had been discovered, which left no doubt as to man's antiquity. Had anything been found in relation to that time to support the Darwinian theory that man had sprung from the ape? The skulls of these primitive men were those of people full of intellectual power; they bore evidence of as great a brain as the average European of the nineteenth century.

Newcastle Society of Antiquaries.—December 27, the Rev. Dr. Bruce in the chair.—Several articles of antiquity and books, bearing on different subjects, had been presented to the association by various societies, etc.; and the thanks of the meeting were directed to be sent to those by whom they had been presented. The Secretary announced that the River Tyne Commissioners had lent the society a British bronze sword, which had been found in the river, and also a medal enclosed in a strong glass case, that had been placed beneath the Tyne Bridge which was built in 1775. A vote of thanks was accorded to the Commissioners, and also to the Newcastle and Gateshead Water Company for an ancient urn which had been discovered in a burial mound at West Hallington reservoir. The following papers were read: "Notes on a Terrier of the Manor of Tynemouth and Preston of 1649," by Mr. Horatio A. Adamson; "John Cunningham, Pastoral Poet of Newcastle," by Mr. John Robinson; and "Notes on a Burial Mound at West Hallington Reservoir," by Mr. K. C. Hedley.

Buxton Literary and Philosophical Society.—On November 9 the Court House was crowded by members and friends of the above society, to hear a lecture by the Rev. J. M. Mello, Rector of St. Thomas's, Chesterfield. Mr. Mello commenced by referring to the different fauna and flora that existed in this country as compared with the earliest times they could trace back to. Prehistoric man was an interesting subject to deal with, and they gathered some traces of his existence in the gravel-pits and the deposits of floors and caverns. The works of an intelligent being had been dug up in certain places. In the rude stone implements they had distinct evidence that men were living at that remote period in that part of the world. No one could doubt that these instruments were the work of man. They were, considering the time, as distinct works of art as was the watch in these days. Man as he first appeared was in a very primitive state—the state denoted as the Stone age, when tools, instruments, and weapons were made of stone, probably supplementing them with the antlers of the deer, and bones, and probably implements of wood, which latter had perished. They were at this date unacquainted with the use of metals. The further back they went in time the ruder and less differentiated were the instruments. Some specimens he had on the table which had been found in Cresswell Cave. These primitive tools and weapons were made in the simplest manner possible. The

Eskimo scraper which was used to-day was very much after the style of the implement used by ancient man. As they rose in the scale of time they saw a steady improvement in the implements used. At the caves of Cresswell he found a marked change in the character of the instruments as they descended through the deposits of cave earth. The flint tools disappeared as they got farther down, when they came to hammers made of pebbles of the district. Cresswell Caves and Kent's Hole, Torquay, had yielded many examples of implements. The lecturer next proceeded to deal with the animal life of the period, and pictured the appearance of the surrounding country. Where they now lived were once heard the cries of the wild animals. Buried in the sand and earth accumulated in the caves were found the bones of the animals then living. The animals now called Arctic were driven hither by the weather. There was the elk, and the huge mammoth, the *Elephas Arcticus*, rhinoceros, tichorinus, the grisly bear, and the brown bear of Europe, wolves, and foxes, while there had been found remains of the wild boar. With the change in the weather denoted by the periods of the year some of these animals changed their habitation. They now found another influx of visitors. Among these would be lions, leopards, and spotted hyenas, and in some of their rivers the burly hippopotamus. There was thus an intermingling of the Arctic and other species. The bones they found were no chance accumulation. The evidence showed that many of them were deposited in the various spots near to which the animals died. There was no Manders' Menagerie in those days and consequent burial of animals. He pointed out that an entire skeleton had been found in a cave at Wirksworth, where the rhinoceros was disinterred. They found both young and old animals lying together. The great devourer of the bulk of these animals was, they believed, the hyena. This animal was in the habit of dragging its victims into its cave, eating all the flesh and rejecting only the very hardest portion. Such animals as were now only to be found in South Africa inhabited these parts, and man was their companion. The early paleolithic man was an artist. On the bones and ivory of the mammoth and pieces of stone were found most realistic sketches. There were figures of the reindeer, bear, and mammoth itself. In some cases the human form was drawn. Man was represented in all respects as the Eskimo of to-day, clothed in reindeer skin. Professor Boyd Dawkins concluded that there was a blood-relationship between paleolithic man and those found in Greenland and the far north of America. In Belgium, recently, a cave had been explored, and in it, with the extinct mammalia, were found two skeletons undoubtedly of paleolithic man. They were persons of a short race, and the skull had a retreating forehead. One of the skeletons was that of a woman. He then passed on to treat of the Neolithic age. They found the dog, sheep, goat, and short-horned ox. The stone implements used by man at this time were not so rude, and pottery and earthenware made by hand and baked were found. Wheat, barley, millet, apples, pears, as well as peas, had been discovered. It appeared that the man of that date used rough matting and flax wherewith to cover himself. Mr. Mello then referred to the upward

course of civilization and the burying of the dead. The Bronze age was next touched upon, and the lecturer alluded to the fact that they found some of the moulds in which the implements were cast, and the remains of numerous foundries had been discovered in Switzerland and other countries. The swords of the Bronze age were leaf-shaped. When analysed, the metals used were found to be in the same proportion everywhere. From the Bronze age they passed into the Historic period. Bronze ornaments were much used by the Romans, and many of them had, no doubt, seen specimens at Poole's Cavern, and one, if he remembered rightly, beautifully inlaid with silver. Poole's Hole and Cresswell offered for a time a shelter to the men and women of that day, for it was better for them to meet the wolves than these un-Christian hordes. In fancy, they might imagine the Christian hymn re-echoing in the limestone cave, or under the spreading tree in the wood around. He had sketched the early remains which told them of the past, and they, the men of to-day, took their place in the triumphal march of progress—the victories of mind over matter, the end of which was beyond the boundaries of time itself.

Leeds Geological Association.—Nov. 27.—A paper was given by Mr. Benjamin Holgate, on "Surface Indications a Guide to the Geology of a District." Mr. Hardcastle (President of the Association) occupied the chair.—Mr. Holgate commenced by saying that amongst the many pleasures accruing to geologists, either by road or by rail, was that of observing the contour of the country passed through, and stated that, irrespective of the physical features observed, the colour and nature of the soil should be noted; likewise the vegetation afforded a clue to the geology of the district. Thus it happens that many formations close together differ in colour, and perhaps it may not be too bold an assertion to state that a geologist may go the length and breadth of the United Kingdom and judge by colour alone. Thus, he said, in the magnesian limestone of the Permians we have respectively the brown, red, and white of the lower, middle, and upper divisions, the red of the new red sandstone or trias, the greens and browns of the lias, the yellowish-gray of the lower oolites, the blue of the Oxford clay, the gray and white of the Portland beds, the white of the chalk, and the browns of the tertiaries. The older school of geologists judged principally in this manner, and were, broadly speaking, correct. Again, different rocks, from their structure and composition, weather differently. Mr. Holgate showed this by diagrams. A country composed of the outcrops of beds of sandstones and shales, alternately occurring, would by the ordinary process of denudation form crags and flat surfaces, with waterfalls. On the other hand, a country composed of uniform hard rocks would be unulating in its character. Again, the vegetation can often be relied upon; for instance, who can forget in the course of a mountain ramble in the north-west of Yorkshire the sharp transition from the brown heather of the millstone grit to the bright green of the sweet grass growing upon the mountain limestone?

Leeds Naturalists' Club.—Oct. 31.—Mr. F. W. Branson, F.C.S., in the chair.—A paper by Mr. George Paul on 'The Fossil Tree at Clayton.' After

referring to the fact that vast numbers of persons have visited the fossil tree at Clayton, as showing the general interest excited by the discovery, the lecturer observed that, although rare, the fossil at that place was not the only one known in this country, and, indeed, since the discovery of the one in question six or seven more had been unearthed in the same district. Attention was then drawn to the vast period of time which must have elapsed since the tree was in a growing condition, during which all the subsequent geological series of strata have been deposited, a period involving an inconceivable lapse of time. A descriptive reference was then made to the relationship, or rather contrasts, between the botanical morphology of the sigillaria and other coal-plants and that of existing plants.—Mr. Adamson gave details of the first fossil tree alluded to by the lecturer, an abstract of its measurement, and a statement of its geological position, and briefly described the second tree since discovered in close proximity. The group in Darley Street, Bradford, was also described, and a photograph of the largest shown. The recent discovery at Ilkley was noticed.—Two fossil teeth, probably of *Elephas primigenius*, from the gravel near Peterborough, were shown by H. Berridge; and specimens of Serpentine, from Cathkin Braes, Glasgow, and some Swiss minerals, by J. F. C. Sieber.

Chester Natural Science Society.—The following paper on the "Siltling up of the Dee since the Roman Occupation of Chester," containing much interesting archaeological evidence, was read before this society in November last by Mr. W. Shone, F.G.S.: In 1732, under the Act 6 Geo. II., cap. 30, Parliament vested in one Nathaniel Kinderley a large tract of land which then belonged to the city, called the "White Sands," on consideration of his recovering and preserving the navigation in such manner that there shall be "16 foot of water in every part of the river" at a "moderate spring tide," for ships and vessels to come and go to and from the city of Chester, shortly afterwards reduced to 15 feet. This was to be done by contracting the river (which at that period diffused itself over these white sands) by means of sea walls, banks, etc., which should confine the river to one certain course from Chester to the sea. The White Sands extended from the new or Water Tower by "Blacon Marsh," to "Weppraw" Gutter near Flint. For several years before Nathaniel Kinderley obtained the Act for "recovering and preserving the navigation" of the Dee, the matter was much discussed by the citizens of Chester in their assemblies. At the assembly held October 9, 1730, it was ordered that Kinderley's scheme be referred to a committee consisting of the mayor, justices of the peace, sheriffs, aldermen, and peers, and the rest of the members of this House, to meet at the Prentice (at the Cross) to consider the same proposal, and to take the evidence of the merchants, tradesmen, and masters of ships with regard to these proposals. This committee reported on January 30th, 1731, among other things, as follows: "We likewise conceive that from and after the river is made navigable, a property may be vested in the undertaker (Kinderley) in and to all soil or ground commonly called the White Sands, as by the Act of Navigation of the 12th King William III., was intended to be vested in the mayor and citizens

of Chester. And we likewise conceive that from and after the said river is made navigable, such part of the Roodee adjoining between the Crane and the Point (Wilcox's) as is now staked out for that purpose may be granted to the undertaker. But we are of opinion that the stones and materials of the Water Tower are not in the power of this city to grant, and as to the timber, stones, and materials of this city's old works, we are of opinion that the undertaker may have the same for and towards the perfecting of the navigation, and not otherwise." At an assembly held March 10th, 1731, they resolved to reserve to the citizens the Roodee, the land now known as the Tower Field Gardens, and a frontage to the river from Wilcox's Point to "Mr. Robinson's Crane." It would appear that the Roodee and the Water Tower had both narrow escapes at this time, for Kinderley attempted to get possession of this land, while the Water Tower only escaped pulling down through the doubt of the legal authority of the assembly to grant any such permission to him (see minute in Assembly Book for March 3rd, 1733). With the carrying out of Kinderley's scheme the river was taken from the Cheshire and thrust against the Flintshire shore, and confined within its present artificial course from Chester to Connah's Quay. It is important to note that at the time Kinderley carried out his navigation works the river was in a bad state, for at an assembly held at the Common Hall of Pleas, July 29, 1731, "a petition of the merchants, grocers, and other tradesmen within this city, setting forth that they of late suffered very much by the navigation works being out of repair, the current of the river being changed and now running over the said works, whereby two of the petitioners' boats were lately sunk there and the goods therein much damaged, and they will not be able to bring any boats or vessels near this city unless the breach in the said works is immediately repaired." In 1662, Fuller, in his *Worthies of the City*, speaks of the rings for fastening ships existing in the Water Tower; but "only for sight," as no vessel could come up owing to the obstructions in the river. Blome, in his *Britannia*, published in 1763, says: "Great ships in time past, at full sea, did come to Watergate in Chester, but the channel is now so choked up with sand that it will scarce give passage for small boats, insomuch that ships now come to a place called New Key, about six miles distant." Hollar, in his Map of Chester, executed in the middle of the seventeenth century, shows the sea at that time coming up to the Water Tower. The Roodee was subject to overflowings of the river until 1587, when it was leased for twenty-one years to Thomas Llyniall, a merchant, with permission for him to embank as much land as he could from the Dee, and to have a toll of 2d. from every boat going in and out, in consideration of his making a sufficient quay there, and paying £20 per annum to the corporation. This was the origin of the Roodee cop. Watkin, in his *Roman Cheshire*, states that "we have many and indubitable proofs of the Roodee having been the bed of the river in Roman times (and long afterwards), all of which need not be here recounted; but among them is an award made in 1461, to the effect that it could not be tithed by the rector of Trinity, in consequence of it being land reclaimed

from the sea." It is evident Chester was a considerable port in 1597, for a letter dated April of that year shows our city to have been the port from whence troops were embarked for Ireland. This document runs as follows: "From the Court at Whitehall, 7th April, 1597. Letter from Lords of the Council to the Mayor of the city of Chester, ordering him to make provision of shipping and victuals for the transportation from Chester to Dublin of 700 men, who were sent to Chester en route for Ireland last October, and then returned to their several counties after waiting a month in Chester for favourable wind and weather." Touching the present levy their lordships remark—"Neuertheless, yf they shalbe driuen to stay there any tyme, attending opportunity of wynde, wee hope you will take order they maie be vyctualled at more easy rates than they were the last tyme, whereby the whole wages of the poor souldier were spent in his diett." Among other of our old records is a copy of a letter dated July 9th, 1593, from the Mayor of Chester to the Earl of Derby, respecting the sturgeon taken on July 7th in the river Dee near Blacon, on the English side of the river, respecting which fish the writer is at dispute with Richard Trevor of Trevallin, Esq., who alleges that it was taken on the Welsh side of the river, and pertains to him as vice-admiral and representative of the Lord High Admiral. A letter from the Lords of the Council, February, 1547, recites, "Whereas the citie of Chester, and the shippes and vesselles belonging, be in great decaye by reason of the want of a good kaye and haven there for the succour and harborough of shippes. Whereas they of the citie intend to make a new haven at lightfotes poole, about vi. myles distant from Chester." Hemingway states in his *History of Chester*, "that the Dee was navigable for vessels of great burden from the sea up to Chester in very ancient times is beyond all doubt: and it is equally certain that early in the fourteenth century the navigation had been materially impeded by the shifting of the sands. The first notice we have of the latter circumstance is contained in letters patent of Richard II., who releaseth to the citizens £73 10s. 8d., parcel of the £100 for the fee farm reserved by the Charter of Edward I., which the city was in arrears, in which also is assigned as the reason of this indulgence, the ruinous estate of the city and of the haven. Henry VI., in confirming all the former charters of the city, recites: 'What great concourse in times past, as well by strangers as others, has been made with merchandize into this city by reason of the goodness of the port thereof; and also what great trading for victuals, into and out of Wales, to the great profit of the city,' and then shows how the same port of Chester was lamentably decayed by reason of the abundance of sands which have choked the creek." We are not, however, dependent upon stray documents which have by chance been preserved in our city's records, to trace step by step the silting up of the Dee. We have accurate surveys of the river from time to time from 1684. In that year Captain Greenville Collins, hydrographer to the King, made a survey of the Dee to scale, which is still extant. Another survey to scale was made "by John Mackey-Math," 1732; also a survey by P. F. Burdett from the sea to Parkgate, 1771; and from Parkgate to Chester by Thos. Boydel, made for the

River Dee Company, 1770-71. In 1839 it was surveyed by Comm. H. M. Denham, F.R.S., and R. Stevenson and Sons; and again in February, 1849, it was surveyed by H. Robertson, C.E. There are few, if indeed any, rivers which have been more carefully observed for the last 200 years than the Dee, the reason being that Chester, once an important waterway to Ireland, has been a decaying port for many years, and until the growth of Liverpool and Holyhead, our river's navigation was a matter of first importance to the Government for the time being. To examine these surveys in detail would require a space quite beyond the scope of this sketch. These charts were published as part of the proceedings of the Admiralty inquiry held at the Town Hall, Chester, on the 5th, 6th, and 7th September, 1849. In 1684 the Dee flowed in its natural channel from Chester to the sea. It passed under Blaen Point, and from thence followed a practically straight course to its mouth, running close by Burton Head, Parkgate, West Kirby, to Hilbre. At Dawpool it separated into two channels, one flowed as now by Point of Ayre towards Wales, and the other by Hoylake, on the Wirral shore. There were 42 feet at low water on a spring-tide in the Hoylake channel, and 66 feet in the Welsh channel off Point of Ayre. At Dawpool 18 feet, Heswall 12 feet, Parkgate 8 feet, Burton Head 6 feet; from thence to Chester is not stated. In the survey made by John Mackay in 1732, the depth at low water in Hoylake channel was 41 feet, the Wild Roads 40 feet, Dawpool 18 feet, Heswall 15 feet, Burton Head 5 feet, Chester 2 feet. In the survey dated 1770-71, we begin to see the effects of Kinderley's navigation scheme, which then extended as far as the Lower Ferry. The river had been taken from the Cheshire shore and thrust into an artificial channel on the Flintshire side, where it was turned into Weppre Gutter to find its way anyhow across the "Sands of Dee" to the sea. In the charts dated 1684 and 1732, the great Hoyle Bank was not divided by the channel which now separates it into the East and West Hoyles. It was one great bank lying across the entrance to the Dee, around which the river flowed by way of Hoylake (now Hoylake Gutter), and the other then, as now, by Point of Ayre. This great bank was then "14 miles long by 3 miles broad, and 5 miles dry at neap-tide." When Kinderley was promoting his scheme John Mackay-Math opposed it, and tersely recorded his opinion as follows in 1732: "Between Chester, Flint and Parkgate, 7,000 or 8,000 acres are proposed to be gained from the sea, by which means no less than 200 millions of tons of tyde will be prevented from flowing there (twice in 24 hours), which, on the reflux, acquireth the greater velocity to scour and keep open the Lake (Hoylake) and Bar (the Welsh channel); whether these ill consequences (which must certainly attend the present undertaking) are not more likely to destroy the present navigation in Hyle Lake, and the river Dee, rather than recover and preserve a better, is humbly submitted to the Right Honourable the House of Lords." We shall shortly see that though Mackay's prediction was unheeded by the wisdom of Parliament, aided by the then citizens of Chester, and assisted by the ancient land-grabber, Nath. Kinderley, the man that backed Nature, though single-handed, has proved, unfortu-

nately for us, only too correct a prophet. This man predicted that the inclosure of Sealand, or the White sands, would cause the entrance to the Dee by Hoylake to silt up. This was in 1732. The inclosure scheme was immediately afterwards carried. At this time there was not the slightest sign of a channel opposite Hilbre through the Hoyle Bank. The next survey, in 1771, shows the channel by Hoylake rapidly closing up, and a deep opening in the Hoyle Bank, opposite Hilbre, nearly separating it into two, and called Hilbre Wash. The survey by Comm. Denham and R. Stevenson and Sons in 1839, shows the Hoyle Lake nearly silted up, and a broad and deep channel dividing the Hoyle Bank into east and west opposite Hilbre, as predicted by John Mackay in 1732. A more remarkable instance of the practical foresight of a man guided by the light of science over the practical experience of men guided by the rule of thumb has never come under my notice. But the rule of thumb men were in power in 1732, and they exercised that power according to their lights, and very bad lights they have since proved to be to all those interested in the navigation of the Dee. It is quite impossible in the space of this paper to compare in detail the several charts I have mentioned. It is also beyond my power to describe the position from time to time of the shifting course of the Dee. I shall, therefore, confine my remarks to the chart of 1684, and that made in 1849. Two hundred years ago, as I have already observed, the Dee flowed from Blaen Point to Hilbre, along the Cheshire shore, practically straight to the sea. There was then at Burton Point 6 feet of water at low water of a spring-tide. At Parkgate 8 feet, at Heswell 12 feet. This channel, some 5 miles long, and an average width of three-quarters of a mile, is now dry at low water. The Bugg Bank of 1684, situated in the Wild Roads opposite Mostyn, was 4½ miles long, by an average width of half a mile; and there was another small bank nearer to the Cheshire shore called Dawpool Patch. These two, now, are joined together, and form the great Salisbury Bank, which blocks up the river, lying right across it diagonally from Point of Ayre to Heswell, 6½ miles long, with an average width of three-quarters of a mile. The foreshore of the Wild Roads opposite Mostyn has, for 2 miles on either side of that place, advanced more than half a mile into the estuary between 1684 and 1849. When Kinderley inclosed the river by the cop he turned it into Weppre Gutter at Connah's Quay. Weppre Gutter then ran nearly straight from Connah's Quay to Burton Point. Between 1732, however, and 1771, the old course of the Dee from Blaen Point to past Denna had silted up, with the exception of a narrow gutter running from Parkgate to the Denna Colliery, while Weppre Gutter had been pushed by the accumulated sands 2 miles in the direction of Parkgate; and the river, instead of entering the old course of the Dee at Burton Point, entered it halfway between Denna and Parkgate. The ordinance survey in 1840 shows that Parkgate had silted up since 1771, and the river entered the old channel opposite Heswell, after wandering anywhere over 6 miles of constantly shifting sands. It is no use attempting, however, to describe these wanderings of the channel or channels. They vary often between tide and tide,

while the sand that is brought into the estuary with the flood-tide does not return on the ebb. That part of the subject I dealt with in a paper read before this society on December 18, 1884. A comparison of the charts of 1684, 1732, 1771, 1839, 1840-49, exhibits the fact only too clearly that the river Dee from Chester to the sea is, without a great expenditure of money, doomed. It might pay a city like Manchester to attempt even yet to win back what Nature, assisted by the acts of our ancestors, is rapidly taking from us; but for Chester to attempt it would be municipal madness. That the silting up of the Dee had not seriously commenced previous to the Roman occupation of Chester, is proved by a most interesting discovery made in digging the foundations of the new gasometer at the Gas Works, Chester, and with the kind assistance of Mr. Stevenson, engineer, a number of most interesting Roman remains have been obtained. These have been already described by Mr. G. W. Shrubsole, F.G.S., in a paper read before the Archæological Society last month. The site of this discovery is undoubtedly the west bank of the channel of the Dee at Chester in Roman times. The present west bank along Brewer's Hall is 100 yards distant. The Roman remains were found in a hollow trough, 6 feet deep, in hard stony lower boulder clay. The bottom of this hollow was 24 feet beneath the present surface of the ground. Mr. Stevenson informs me that he has seen high tides rise within 6 inches of the level of the surface of this area. The gravel was made up of stones from out of the boulder clay, mingled with a number of half-rounded fragments of our local red sandstone. The number of these clearly show that the river swept through a rocky channel, *viâ* Queen's Park and Handbridge, and that it had a free course unimpeded by the causeway, otherwise one cannot account for the origin of so much local sandstone in the river gravel. Above the gravel the whole of the ground is covered with the ordinary river silt. I examined some fine ooze deposited in the cavities in an oak tree, from the lowest part of the Roman stratum. The foraminifera were present, but not very numerous. They were much worn or rolled, and sank to the bottom of a wine-glass of water when I attempted to float them out of the sand after drying it. *Rotalia Beccarii* was then, as now, the common form. There were some piles lying due east and west athwart the old river-bed, one of which retained a conical iron shoe. I do not intend to discuss the course of the channel of the river in Roman times. This would form the subject of a separate paper. But the fact of the accumulation of 24 feet of deposit since the Roman occupation of Chester, and that the river has since worn back its west bank 100 yards towards Brewer's Hall, at once indicates the great extent of the denudation of the clay cliffs of Brewer's Hall on the one hand; and on the other, that the Roodee, from the site of the Dee Mills to the Water Tower, was covered to a considerable depth with tidal flow "twice in the natural day." The melancholy story of the silting up of this grand river was not assisted by the unwisdom of the Roman engineers. They saw it, and left it, a magnificent arm of the sea, and it was not until the avaricious Norman that the causeway was built, and thereby destroyed the flushing

of the reflux of the tide to keep clear the channel from Chester to the sea. I think we must conclude that from that period dates the silting up of one of the noblest rivers of Britain.



Correspondence.

SURREY AND CORNWALL BELLS.

[*Ante*, pp. 4, 19-23.]

It is hardly fair for your contributors (innocently, no doubt, but still carelessly) to make your columns the means of disseminating incorrect information. Two of the papers in your current number deal with a subject I have made my special study for some years, and I should be glad to offer a few remarks on the inaccuracies they contain.

Woking.—The ring was recast in 1684, not 1685. Mr. Bickley was no doubt misled by the date of the payment to the bell-founder; but this, the final payment, was then always made a year and a day after the hanging of the new ring. The third bell does *not* bear the inscription "In multis annis," etc., which he attributes to it, nor has it done so for the last 200 years. Aubrey states that it did so in his day, but as he also states that one of the bells at St. Saviour's, Southwark, was dedicated to "Anna Maria," I am afraid he is hardly trustworthy as an authority. I would point out that a visit of some ten minutes to the belfry of Woking Church, or a still briefer consultation of my *Surrey Bells*, would have saved both these mistakes.

I have a much more serious indictment to prefer against Mr. Gately. He has compiled his paper from sources of no authority on church bells, and has ignored Mr. E. H. W. Dunkin's exhaustive and correct work, *The Church Bells of Cornwall*. Consequently he has more than thirty mistakes in five columns. To wit:

St. Agnes.—Messrs. C. and G. Mears (not Mairs, as stated) did not recast the six bells. They only recast four of them—Nos. 1 to 4. The 5th and 6th are by Thomas Lester, and dated 1748.

Bodmin.—On No. 5 the place is spelt Bodmyn, not as stated. On No. 6 the first word is Prosperaty, not as stated. On No. 4 the initials T R are omitted, as also an "and" between Stacey and Nicholas.

St. Breward.—The Christian name of the founder is Fitz Anthony, not Fitz Anthon.

Burian.—The churchwardens' names on the tenor are those of 1738, not 1681.

St. Clement.—The inscription on the tenor is "Sancta Trinitas Unus Deus," etc., and the founder's initials are T B, not T P.

Cury.—The legend is far from unique, except perhaps in this particular form. Bells inscribed "Jesus Nazareus Rex Judeorum" are comparatively plentiful in the Midlands.

Grade.—"Christophore" should be "Cristofore."

Gunwalloe.—No. 1: The last word but one should be "cunta," not as given. No. 2: The inscription should begin "(P)lebs ois plaudit." The initial P was carelessly omitted by the founder. "Ois," it is almost needless to state, stands for omnibus. The last word but one should be "sepius." No. 3: The last word should be "Johanis."

Gwinear.—No. 1: "Ye" omitted between "all" and "to." No. 2: "The church," not "this church." No. 4: "Penningtons," not "Pennington."

Gwithian.—A R on either side of a bell is used by Abraham as well as Abel Rudhall, and so is not necessarily a play upon the Christian name.

Helston.—The tenor does not bear the inscription given. It was recast in 1825. In line 7 "bands" should be "bonds."

St. Just in Penwith.—The "bells" were not cast in 1741. It was only the tenor. And the inscription really runs, "So God bless King George." And "cast in" not "at" St. Erth. The first, not the second, is dedicated to St. Michael; but the first word is "Sce," not "Scte." And it is the second and not the third which is dedicated to the B. V. M.

Landulph.—The "ringing" verses are incorrectly copied.

Landewednack.—2nd "Nicholae," not "Nicholas." 3rd "Gerit," not "Geret."

Lansallos.—The name of the saint is "Mergareta," not "Margareta."

Launceston.—No. 1 is dated 1874, not 1720. Nos. 2 and 4, "A R" is omitted. No. 5, "Rudhall" omitted between "Abr" and "of." No. 6 should be:

I to the Church the living call
And to the grave doe summon all.

Lewanick.—The sum paid for extra metal was £45 17s.

Ludgvan.—The words are "Pax in terris," not "Pax in bello."

St. Michael Carhays.—The bells are not dated at all.

Mylor.—"Sante" should be "Santi."

Michaelstowe.—"Jesu merci, Ladi Help" bells are far from uncommon. Quite the contrary.

It may be objected as to some of my remarks that I have erred in being too precise. Be it so, I am not careful to answer. I think absolute correctness is best, even at the charge of pedantry.

J. C. L. STAHLSCHMIDT.

Balham, Jan. 5th, 1887.

THE POMAKS.

The *Temps* gave an interesting description of the Pomaks, or Mussulman inhabitants of the territories of Rouftchos and Kirdjali, in Eastern Roumelia, which reverted to Turkey in accordance with the arrangement come to on the 1st of February, 1886, between the Sublime Porte and the Bulgarian Government. The territories of Rouftchos and Kirdjali are both of them in the south of Roumelia; the former being in the upper valleys of

the Rhodope Mountain, while the latter, which lies more to the east, and is by far the more important of the two, is situated between the River Arda, which forms the southern boundary of Roumelia, the Ulu-Dere, and the mountains of Hissardjik-Dagh, which are part of the Rhodope chain. The district of Rouftchos contains sixty-four villages, with a population of about 12,000, the principal of them being Dele Klii, Balaban, Hirsova, and Nosankeuy. The district of Kirdjali comprises 188 villages, with about 22,000 inhabitants, the principal of which are Kirdjali, Karamanti, Mersier, Karaguenschier, and Hassanbabalar. There is, however, a dispute as to whether twenty-four of these villages should belong to Turkey or Bulgaria, and they are in the meanwhile held by the latter. The inhabitants of these two districts are all Mussulman Pomaks; these Pomaks being descendants of the Bulgarians who, like the Servian Begs, the Albanian Arnauts, and the Greek Vanalades, embraced the Mahommedan faith at the time of the Ottoman conquests, or soon after, in order to retain possession of their lands. These Pomaks, though living in nearly a savage state, are for the most part of a very peaceable disposition. Confined to their mountains, they live mainly by agriculture, and by the manufacture of charcoal from the forests which cover the sides of the mountains. The Pomaks furnish the best arabadjis, or waggoners; and the transport of goods between Macedonia and Roumelia is entirely in their hands. The Pomaks of Kirdjali are much better off than those of Rouftchos, as their territory is extraordinarily fertile, and, being irrigated by numerous streams, the valleys and mountain-slopes produce an endless variety of fruits. Grapes grow in abundance, and these are dried as raisins, for the Pomaks do not drink wine. Peaches, apricots, pears, apples, and nuts are very plentiful; and the quality of the tobacco grown in this district is very good. The Pomaks have preserved some very curious religious practices and superstitions, and, though they belong to the Mahommedan faith, they look upon the Bulgarian priests as magicians possessing great power. When ill they always go to them for advice, and do not hesitate to recite the prayers to the Virgin, which the priests instruct them to offer. When there is a severe drought they take a maiden from one of the villages, cover her over with palms, and pour water over her, chanting in Bulgarian appeals to the clemency of the divinities in whom their ancestors believed—the companions in arms of Asparuk, Kroum, and Boris. The Rouftchos Pomaks have never paid any taxes either to the Ottoman or to the Bulgarian authorities; and if a tax-collector ever applied to them for payment, they politely requested him to return to the place whence he came, while in the event of his refusing they shot him.

JOSHUA BROWN.

LEARNED SOCIETIES OF INDIA.

I believe there is no book of reference which gives the names and addresses of the learned societies in India, our Colonies, Dependencies, and the United States. Such a catalogue would be most useful to many literary men, and especially to those who study

history and physical science. Perhaps a suggestion of a work of this sort made in your columns might induce some one to undertake the labour of compiling such a handbook. Would it be impossible for the materials for it to be gathered together month by month in your pages?

Yours etc.,

EDWARD PEACOCK.

Bottesford Manor, Brigg.

LAND LOOKERS.

I mentioned these officers in my paper on Municipal Offices (Colchester). A curious document relating to the doings of the London Viewers (*i.e.* Lookers) in 1415, is printed in Madox's *Formularium* (p. 16):

"Be hit had in mynde of the bowndes i founde and misured of the tenementes and grounde of John Bernardes, cittezen and tanner of London, the whch lyen in the Lane called Turneageyne Lane in the parish of saint Pulcrys withoute Newgate, in the suburbis of London in the warde of Faryndon withoute, by the Maisteris Mason and Carpenter, the Mason called Water Walton, and William Wiltshire Carpenter, of the forseid cite, the last day of Avrill in the iij yere of kyng Herry the Vte. . . . In witness of these forseid vewes, wee the forseid Water & William being Vewers for the tyme of the seid Cite, have to this Vewes afore written putte our sealles, the day and yere abovesaid" [ex autograph].

J. H. ROUND.

Colchester.

THE MONTAGUE FAMILY.

[*Ante*, xiv., p. 201.]

In an interesting article on "Miniature Paintings" in the November number of the *Antiquary* (p. 201), there are several mistakes relating to the Montague family, which I am sure you will be glad to correct. I will state them as briefly as I can. 1. The eighth Viscount Montague was *not* the last. 2. The Marquis of Exeter does not, as implied, represent the Montague family. 3. The two youngest of the "Montague brothers" did not die young. The facts are as follows: The eldest of the three brothers represented in the miniature succeeded his grandfather in 1592, as second Viscount Montague; from him the Cowdray branch of the Browne family was descended, and is now represented by Earl Spencer and the Marquis of Exeter—Earl Spencer being the senior co-heir. The second brother, John, married, in 1594, Ann Giffard; he died in 1640, and was the ancestor of the Brownes of Easebourne, and of Mark Anthony, the ninth and last Viscount Montague. The representation of the Brownes of Easebourne and of the said Viscount now rests with Mr. du Moulin-Browne, who is heir-general and sole representative of that branch of the family.

The third brother, William, was born in 1576, became a Jesuit lay brother at Liège in 1613, and died there of the plague in 1637.

The *Antiquary* is considered, and justly so, such an authority in all matters of past history, that I think you will like to have these mistakes pointed out to you by

AN OLD READER AND ADMIRER OF THE MAGAZINE.

Leamington,
January 23, 1887.

A STRANGE CUSTOM.

In case it may not be generally known, it may be well to note the strange custom thus alluded to in Henry III.'s Charter to London (26 March, 1268). The citizens are empowered to clear themselves, in pleas of the Crown, "according to the ancient custom of the city, with this exception. They are not to swear *over the graves of the dead* what the dead would testify, if they were (still) alive. But let other free and lawful men be chosen in the place of those who may be dead and had been chosen to clear these, who are accused," etc., etc. This is a rough translation of the original passage (*Liber de Antiquis Legibus*, p. 103).

J. H. ROUND.

Brighton.

MAIDEN PLACE NAMES.

[*Ante*, xiv., p. 229 et al.].

I have a book called *The London Complete Guide*, of 1777, in which I find mentioned

Falcon lane,	Maiden lane, Southwark.
Flyinghorse lane	" Wood street.
Gardener's lane	" "
Gun yard	" Southwark.
Horseshoe ally	" "
Maid court	" Bow lane.
Maidenhead court	" "
Maiden lane,	Church street, Lambeth.
"	Deadman's place.
"	Halfmoon street, Covent garden.
"	Long ditch.
"	Queen street, Cheapside.
"	Wood street, Cheapside.
Packthread ground,	Maiden lane.
Smith's yard,	Maiden lane.

J. PETHERICK.

Torquay.



Reviews.

Historic Towns: Exeter. By EDWARD A. FREEMAN. (London: Longmans, 1887.) 8vo., pp. xiii, 255.

Professor Freeman has sought "to make this volume in some sort introductory to the other volumes of this series." As a new and healthy view of already well-known facts, as a summary of older books by a scholar who knows how to expand the dry records of local historians into a chapter of the nation's history, this little work may well stand as a pattern for other writers who are to follow in the series. But it is hard to have to start off with the disappointing statement that a work standing thus at the head of the series "does not represent any independent research into the Exeter archives." It is just this that is so much needed—a new reading of the old municipal archives of English cities—for here only can be truly obtained

any adequate conception of "the city as a commonwealth and its internal history as the history of a commonwealth." Professor Freeman lays down some very excellent general principles at the opening of his chapter on "Municipal Exeter," but we are disappointed with the slender application which he has given to them. And yet, as a city of unique importance in English History, there is surely much yet to be done. "It is," says Professor Freeman, "the one great city of the Roman and the Briton which did not pass into English hands till the strife of races had ceased to be a strife of creeds, till English conquest had come to mean simply conquest, and no longer meant havoc and extermination. It is the one city of present England in which we can see within recorded times the Briton and the Englishman living side by side. It is the one city in which we can feel sure that human habitation and city life have never ceased from the days of the early Cæsars to our own. It is the one city of Britain which beheld the paganism of the Roman, but which never, save in one moment of foreign conquest, beheld the heathendom of the Teuton." This is an eloquent and graphic summary of the position which Exeter holds among the cities of England, and it is well worth bearing in mind as a standard by which to classify the position of other English cities. Some of us will be inclined to question, perhaps, the *unique* character of Exeter in respect of all the attributes here claimed for it; but few will question that it is upon some such broad basis as this that city and town history must be grappled with. Professor Freeman is always interesting in the stories he has to tell us about times, places, or persons, and this book is no exception to the rule. He has a word to say for his old heroes in English kingship, and we recognise always the master-touch of one who has taught us many things.

Journal of the British and American Archaeological Society of Rome. Vol. I., Nos. 1, 2. (Rome, 1886.) 8vo.

English antiquaries will gladly welcome these parts of a publication which deals with a subject always fascinating to them. Mr. F. M. Nichols and Sir Saville Lumley divide between them the honours of having contributed towards the first launching of this venture. Mr. Nichols's papers on the Rostra are very noteworthy, and so is a most elaborate account of the Excavations at Civita Lavini, where almost every stone has a history, and where excavations lead to a knowledge of the great city which once housed and educated the masters of Europe, before Europe was settled in her present form. It must plainly be seen that a journal devoted entirely to the subject was much needed. The two numbers before us give some indication of what a complete volume will be; with a good index it must become one of the most valuable repertories on Roman antiquities; it will contain records of finds which are not yet noted in the accepted channels, and it will stimulate research and interest in a subject which embraces so many branches likely to prove of more than passing influence upon

all who come in contact with it. Not long ago we reviewed in these columns Mr. Middleton's *Rome*, a book whose value is mainly derived from the splendid manner in which the secrets of recent excavations have been put together for historical purposes. The British and American Archaeological Society give in their journal a continuation of researches in the same direction, and it aims at concentrating and assisting the researches of English and American antiquaries in Rome. The recent establishment of a British Academy at Athens has naturally suggested whether such a school is not as much needed at Rome. Germany and France have organizations which answer the purpose, and now slowly we are following suit. The advantages to a travelling Englishman of such a centre of interest must be obvious, and we shall be prepared to assist in any way in our power the object for which this journal and the Society now seek to obtain support.

Bye-gones Relating to Wales and the Border Counties. (Oswestry and Wrexham: Woodall, Minshall.) July to December, 1886. 4to.

A query on the Roman roads leading from Caer Flos near Montgomery leads us to hope that this valuable journal of intercommunication will be able to do what is much needed, namely, gather up all the available local information upon this important subject of British history. There must be many scraps of local lore which would help to elucidate some of the puzzles that perplex the student in tracing out the old roads formed by the Romans, and we know that when this has been revealed the results are of great use. There seems very little relating to the country for which this journal is specially designed which escapes the editor, and particularly we would draw attention to the transcript from the Harleian MSS. of an account of Oswestry in 1635.

The History of the Mastiff, gathered from Sculpture, Pottery, Carving, Paintings, and Engravings; also from various Authors, with Remarks on the same. By M. B. WYNN. (Melton Mowbray: Loxley, 1886.) 8vo., pp. xi., 222.

The archaeological interest of such a treatise as this is much wider than would at first sight appear, and, although Mr. Wynn is not quite aware of the significance of all the material he has brought together, it can easily be understood by those who wish to go further into the subject. The subject brings fresh contribution to prehistoric history and to the social history of later times—the chapter on the mastiff during and after Elizabeth's reign being very entertaining. Without saying that Mr. Wynn has either exhausted or dealt as scientifically with his subject as it deserves, we can assure our readers that they will find this little monograph of considerable interest, and we hope it may lead to similar attempts on the history of the domestic animals known to European history. Man's companions deserve a history, for they have shared his dangers and his successes.

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FOR SALE.

Several Old Poesy, Mourning and Curious Rings for Sale.—306, Care of Manager.

Bibliotheca Britannica; or, a General Index to the Literature of Great Britain and Ireland, Ancient and Modern, including such foreign works as have been translated into English or printed in the British Dominions; as also a copious selection from the writings of the most distinguished authors of all ages and nations. Two Divisions—first, authors arranged alphabetically; second, subjects arranged alphabetically. By Robert Watt, M.D. Glasgow, 1820. Eleven parts, paper boards, 4to.; price £4.—W. E. Morden, Tooting Graveney, S.W.

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The New Directory of Second-hand Booksellers; large paper copy; interleaved; bound in Roxburgh; 4s. 6d.—102, care of Manager.

Sub-Mundanes; or, the Elementaries of the Cabala, being the History of Spirits, reprinted from the Text of the Abbot de Villars, Physio-Astro-Mystic, wherein is asserted that there are in existence on earth natural creatures besides man. With an appendix from the work "Demoniality," or "Incubi and Succubi." By the Rev. Father Sinistrari, of Ameno. Paper covers; 136 pp.; privately printed, 1886; 10s. 6d.—103, care of Manager.

The Hermetic Works; vol. 2. The Virgin of the World; or, Hermes Mercurius Trismegistus, now first rendered into English by Dr. Anna Kingsford and Edward Maitland, 1885; 134 pp.; cloth boards; 10s. 6d.—104, care of Manager.

Burke's Visitation of Seats and Arms, 2 vols., 1852, £1 1s.; Jesse's London and its Celebrities, 2 vols., 1850, £2 10s.; Longstaffe's Darlington, 1854—

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Morgan Lloyd's "Llyfr y tri aderyn," or any other of Morgan Lloyd's works.—Palmer, 3, Arybryn Terrace, Wrexham.

Antiquities of St. Mary's Chapel at Stourbridge, near Cambridge, by Jno. Sell Cotman, Yarmouth, 1819.—G. H. M., 5, Brittany Road, St. Leonard's.

Rawlinson's VI. and VII. Monarchies; the last 2 volumes (Longman); Roba di Roma, 1st edition; Days and Hours in a Garden, by E. V. B., small edition; Pomona Britannica, or a collection of the most esteemed fruits at present cultivated in this country, by George Brookshand (London, printed for the author by T. Bersley, Bolt Court, Fleet Street, published by White Colwane and Co., Fleet Street, etc., 1812); Bunsen's Egypt, vols. 3 and 4; Oldmixon's British Empire in America, 2 vols., London, 1708; Fergusson's Antiquities, good copy, Elliot Stock, 62, Paternoster Row, E.C.





The Antiquary.



APRIL, 1887.

The Cromwells of America.

MEMBERS of the Cromwell stock, though they are still numerous in North America, have to a great extent died out of the old country. This remark is made, not in reference to the Protectoral branch only, but to various offshoots parting company with the central stem of the Midland Counties before Oliver became conspicuous, and now only dimly traceable through early parish registers, testamentary documents, and ecclesiastical presentations. And some of these evidences, it may be observed, crop up in very unsuspected quarters. For instance, there are several such existing in the registers of rural parishes round Devizes in Wiltshire, as well as in the neighbouring county of Somerset, and in the city of Bath—in places, that is to say, where the name of Cromwell has long been unheard. Moreover, the title has disappeared from the peerage. But Cromwell, as a patronymic, is not the only illustrious name which has been gradually suffering eclipse; and we must rest contented with the assurance that its memory at least will never die. Not a few cases of disappearance arose from the action of sundry cautious or prejudiced individuals, in the era of reaction, discarding the name of Cromwell and re-assuming the family *alias* of Williams; but still more from the practice, which early set in, of emigration to New England and Maryland. In that country there would be little temptation in aftertimes to put the name under a bushel. The tendency would be rather the other way; and the result has been, as stated above, that Cromwells are now found scattered over the Eastern States;

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they have even penetrated California. Mark Noble quotes the *History of Massachusetts Bay* as authority for the existence of a valiant and wealthy bucanier, known in the Western seas as Captain Cromwell, who died at Boston as far back as "about 1646." We are not to suppose that the old sea-rover went thither in pursuit of religious freedom; but in less than a dozen years after his death, we have abundant evidence in the Land-agency Office of Annapolis of the presence of more permanent and law-abiding settlers bearing the same name; of which, more anon. At a still earlier period than the above, namely, in James I.'s time, Henry Cromwell of Upwood, third son of Sir Henry Cromwell of Hinchinbroke, had interested himself in the settlement of Virginia, and was one of the "adventurers" who advanced money to cultivate that province. The fictitious story of Oliver Cromwell's being frustrated by royal mandate when attempting to embark for America, no doubt obtained popular currency from the known fact that so many of his name from time to time pursued the like course. The principal point of attraction seems to have been Maryland rather than New England, for the following reason. As the Lords Baltimore had in succession procured for their territory in Maryland charters favourable to religious freedom, in the interests of those who, like themselves, held the Romish faith, sober Protestants shared in the privilege; so that it came to pass that members of the Church of England, who were excluded by rigid Puritanism from Massachusetts, and Puritans, on the other hand, who found Virginia too hot for them, alike found refuge in this intermediate province. Other inducements to colonize the Baltimore territory were made from time to time. It was understood that fifty acres, more or less, were free to all comers, and that everyone might claim it, whether rich or poor. Here is an early entry from the Annapolis records: In 1653, "Geessam [Gershom?] Cromwell demands land for his own transportation and for the transportation of his wife and daughter."—Liber iv., folio 49. Annapolis is the county town of Anne-Arundel, and capital of the State of Maryland; from the City of Baltimore it is distant about eighteen miles.

L

The question that Americans then naturally ask is: "Whence did these early Cromwellians spring? Do we, or do we not, possess amongst us the direct descendants of the Protector? Our own personal tastes—the tastes, that is to say, of some of us, together with various family traditions, seem to point to an affirmative issue; though, after the lapse of two centuries, the documentary evidence has confessedly become obscure and intricate."

In answering this question, it will be well to commence by removing certain misconceptions; and first, in respect of cognate descent from the Protector through the Claypoole connection. Although it is an indisputable fact that the children of Elizabeth Claypoole, Cromwell's second daughter, died without issue, the belief, nevertheless, long prevailed in the States, owing to the number and prominence of Claypooles there resident, that the link was well authenticated. The owners of the name, it is presumed, are by this time pretty well disabused of the conception; but it may be interesting to make a short digression in their favour, before treating of the Cromwells proper; First, as furnishing a creditable set-off against the moral shadow cast by Mark Noble on the memory of John Claypoole, the Protector's son-in-law; and secondly, as associating the name with the triumphant march of American Independence.

James Claypoole, the brother of John, quitted the old country for New England when somewhat advanced in years; but previous to that event, his eldest son John, having become intimate with William Penn, had accompanied the philanthropist to Philadelphia in 1682, in the capacity of surgeon, in 1689 he was holding the more prominent office of Sheriff of Philadelphia. In Penn's Diary are preserved one or more letters confirmatory of this friendship. John's grandson William was the husband of Elizabeth Griscom, who, as "Betsey Claypoole," long carried on the upholstery business in Philadelphia, and was the maker of the first American standard flag. In this first standard she arranged the thirteen stars in a circle, and the form of her star, with its five points, is still retained throughout the States. Her house of business was No. 239, Arch Street, and was still standing in 1885. In *Harper's*

Magazine for July, 1873, may be seen a narrative of George Washington's visit to her establishment in 1777, in company with George Ross of Maryland (who was her brother-in-law). Betsey Claypoole died in 1833, aged eighty-six years, and the flag-making business continued for some time to be carried on by her daughter Clarissa Claypoole; but this lady, as a member of the Society of Friends, becoming increasingly unwilling that her handiwork should be utilized for belligerent objects, eventually relinquished the occupation.

Returning to James Claypoole, with whom we began, an extract from a letter of his, written in England, in 1682, preserved in the Philadelphia Historical Society, may here be recited: "My eldest son John," says he, "is going away this week in the *Amity*, R. Dymond, Pens., to be assistant-surgeon to William Penn. I have bought five thousand acres of land, and have fitted John out with all things necessary. His employment is very creditable, and if he is diligent and sober, may come in a few years' time to be very profitable. . . . I have a great drawing in my own mind to remove thither with my family; so that I am given up, if the Lord clears my way, to be gone next Spring,—it may be, about a year hence."

Pursuant to this "drawing" towards a land of freedom, James Claypoole, in the following year, reached Philadelphia by the ship *Concord*, carrying with him his wife Helena; his four remaining sons, James, Nathaniel, George, and Joseph; and his three daughters, Mary, Helena, and Priscilla, besides five servants. From this stock numerous representatives have branched off in various directions; and their annals, we feel assured, can well afford to stand on their own merits. We now go on with the representatives of the Cromwell name.

In meeting a second misconception, it will hardly be necessary to warn the reader off from Negroland. Yet it may not pass unnoticed that among the commercial announcements made by persons of this name in Philadelphian and other newspapers and directories, the advertisers not unfrequently turn out, upon inquiry, to belong to the coloured race. Nor must we blame the innocent ambition of men who, after emancipation

from the condition in which they were known only as Tom or Nick, and finding themselves at liberty to adopt their own patronymics, sought to identify themselves with such houses as Raleigh, Trevelyan, Sydney, Russell, Talbot, or Cromwell; besides that in many cases they did but call themselves after their own masters. If this explanation suffice not, more domestic consanguinity will not be worth the tracking.

There were two principal Cromwellian groups in Maryland, those of Baltimore City, and those of Cecil County. The former were the earliest on the scene by perhaps half a century, though other arrivals would naturally occur from time to time, claiming clanship with their predecessors, and intermarrying with them; other kindred families associated with them being those of Hammond, Bond, Rattenbury, Woolghist, Trahearne, Wilson, etc. With the Cecil County group, who went over near the middle of the eighteenth century, descent from Oliver Protector is out of the question, since the pedigree of the Protectoral House at that period is thoroughly well known and definitely recorded. If existing anywhere, it must be sought among those of the previous century.

The first oral tradition to be noticed is that of Miss Katharine Cromwell of Washington, living in 1885, and who, if still alive, must be ninety-four years of age. Her statement is to the effect "that among the individuals constituting an early colony of Cromwells, Hammonds, and Bonds, the eldest of the Bonds was named Peter, and that one of the Cromwells was a William, born in the old country in 1678, and dying in 1735, and that his wife's name was Mary." All very true probably, and seemingly built on transmitted dates. We have to see how far it dovetails with other facts. Miss Cromwell is aunt to Mr. Thomas Cromwell, of 906, First Street, N.W. Washington.

A more positive narrative rests on the testimony of Mrs. Sidney Norris, residing at Olney, near Ilchester, in Howard County, Maryland (*born* Elizabeth, daughter of Richard Cromwell, of Baltimore, M.D.), a lady conspicuous for her intelligent interest in the ancestral story. Here we are first introduced to a barrister, named Richard

Cromwell, practising in Huntingdonshire, in England, whose three sons (keeping an eye on the Annapolis records), John, William, and Richard, were grown men in 1670. But what was the exact era of this Huntingdon barrister? His age would very well fit in with that of Richard, the son of Sir Philip Cromwell, born in 1617 (Noble's *Protectoral House*, i., 357), but that Richard seems to have left a daughter only. This solution failing us, it must be admitted that there is no other printed record capable of supplying the want; and we must therefore suppose him to be one of the (then) numerous Cromwells whose memorial is still shrouded in a parish register. Neither may we identify him with Richard, son of Henry Cromwell, the Lord-Lieutenant of Ireland, for that Richard, being born in 1665, could not have been the father of sons grown up in 1670; even if it could be shown that any of Henry's children ever went to America. It has, indeed, been suggested that Richard and William, sons of the Lord-Lieutenant, becoming, like the rest of their brothers and sisters, unfortunate, were dropped out of notice by the family biographers, and that the story of their obscure and early deaths might more truly have taken the form of emigration to America; but as there were already on the Transatlantic scene still older persons bearing their name, they really are not wanted to help us out of the difficulty, and we may therefore go on with Mrs. Norris's narrative.

RICHARD CROMWELL, though he appears never to have set foot in America, acquired the grant of a large estate in Frederick County, subsequently known as Cromwell's Manor. He was also one of the largest, if not the very largest landowner in Baltimore; and the estates thus acquired, together with town-houses in Baltimore City, are still enjoyed by his descendants, who are persons of good fortune and standing. The family carried over with them from the old country a large stock of household plate, engraved with a Cromwell coat-of-arms. There is no trace of Richard's will in America. A search at Peterborough, in England, would probably bring it to light. The next in descent to be noticed is:

JOHN CROMWELL, styled "of Fairfield,"

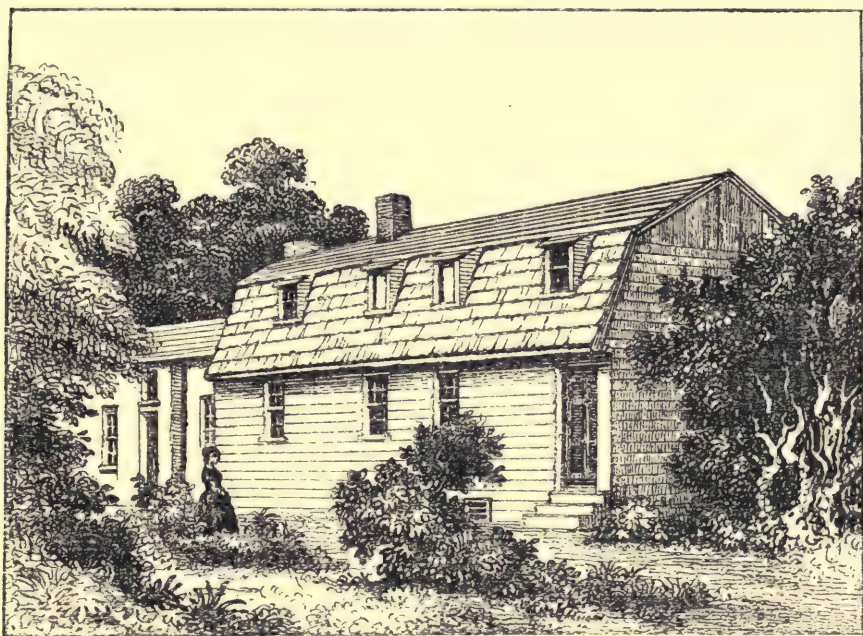
one of the Baltimore estates. He married Elizabeth Todd, and had three sons, namely :

I. Richard, of whom presently.

II. Colonel Thomas Cromwell, of Bedford County, Pennsylvania, where, about 1785, in conjunction with partners, he established the first iron-works, west of the Susquehanna. In 1787, a new county being formed out of a part of Bedford, Colonel Cromwell, being on the commission, caused it to be named Huntingdon, and one of its townships is

after her death to Hannah Rattenbury and her heirs for ever. The next in succession is :

JOHN CROMWELL, of Fairfield, who marries Hannah Rattenbury (Hannah was born in 1704), and is subsequently represented by another Richard of Baltimore, M.D., father (by Miss Hammond) of Mrs. Norris aforesaid. But it is evident that two or more generations have been lost sight of in this sketch ; and as there were divers contemporary kinsmen, it may be as well to complete this section by recording the titles of the



A RESIDENCE OF THE CROMWELLS IN CECIL COUNTY, AMERICA.

called Cromwell. Descendants of this gentleman are believed to be still extant.

III. John Cromwell, M.D., died *s. p.*

RICHARD CROMWELL, of Fairfield. A will bearing his name, preserved at Annapolis, 17th August, 1717, mentions Elizabeth as the name of his wife, and Richard and John as his two sons ; while Thomas Cromwell is the name of a cousin. By this will, slaves are bequeathed, but no real estates are devised. One of the legacies is that of a negro girl to Margaret Rattenbury, and

Cromwell charters, etc., preserved in the Land Office at Annapolis, not hitherto referred to :

1670. A warrant, granted 19th December, to George Yale for 600 acres. Three hundred of them, bearing the name of "Cromwell's Adventure," are at the same time assigned to John and William Cromwell, of Calvert County (Liber xvi., fo. 151). Sixty-five years later, "Cromwell's Adventure" is re-surveyed for William's two grandsons, William and John.

1680. Will of William Cromwell, signed

by himself and his wife, Elizabeth Trahearn. Mention is made of two brothers, John and Richard; of two sons, William and Thomas, though there were others. The lands willed are "Cromwell's Adventure," "Mascall's Hope," and "Hunting Quarter." Will proved 3rd March, 1684-5.

1723. Will of Thomas Cromwell. Two sons are mentioned, Thomas and Oliver. The lands devised are "Kensey," to his brother John Ashman; "Oliver's Chance," to John Cromwell; "Maiden's Chance" and "Oliver's Range," with "Cromwell's Chance," to the two sons. Proved in the same year; but the four exors., William Cromwell and John Ashman, two cousins, viz., John Cromwell and George Bailey, together with his eldest son, all immediately after resigned the office. No reason stated.

1731 or 1733. "South Canton," being a part of the Fairfield estate, granted to Robert Clarkson in 1680, is now assigned to Captain John Cromwell.

1733. Will of John Cromwell. Four children mentioned—Margaret, John, Hannah, and Anne. Lands willed are: Three tracts in "Gunpowder Forest," called "Cromwell's Park," "Cromwell's Chance," and "Cromwell's Addition." The land formerly held by Thomas Cromwell in "Whetstone Neck" to be sold for his debts. His wife Hannah (Rattenbury) executrix. Proved 9th May, 1734. The widow re-married within the same year William Worthington, at St. Paul's.

1730. Will of William Cromwell. Four sons, William, Alexander, Joseph, and Woolghist. Lands willed: "The Deer Park," and "Cromwell's Enlargement." Witnesses: John Cromwell, Joshua Cromwell, and George Ashman. Proved 12th February, 1735.

1745. Will of John Rattenbury, in favour of his nephew, John Cromwell.

1813. "South Canton," and "Hay-Meadow," two portions of Fairfield re-surveyed and patented as one tract for Richard, son of John Cromwell (by Elizabeth Todd).

It now remains to take note of the Cromwells of Cecil County, and of their offshoot in Kentucky. Here we have to begin with Thomas Cromwell, of Huntingdonshire, in the old country, who in the early part of the eighteenth century married a Welsh lady, named Venetia Woolgrish, or Woolghist, and

himself died in England, leaving two surviving sons, John Hammond Cromwell, and Vincent Cromwell, who, with their widowed mother, passed over to America in 1763 to join the Cromwells of Baltimore, with whom they claimed kinship, and apparently had full warranty for so doing. The elder son at that time was twenty years of age, and Vincent was eleven. The family at first located themselves at Port Tobacco, in the southern part of Maryland, but eventually secured an abiding-place on the ridge of an imposing plateau called Mount Pleasant, in Cecil County, in the north-east corner of the State; their own particular domain bearing the name of Cromwell's Mountain, subsequently corrupted into "Cromley's Mountain," for such is the name of the neighbouring railway station on the Columbia and Port-Deposit line. The quaint old family residence, which still dominates this tableland, stands in the midst of a farm of 300 acres, at a spot between the main road and the Susquehanna River, and about a mile and a half from Rowlandville Station on the Philadelphia and Baltimore Central Railway. It is constructed partly of stone, but principally of timber, sheathed with clap-boards and surmounted by a gambrel roof. Inside the house the walls of the rooms are scored all over in diamond pattern, and the floors are, from age and settlement, far from level. The founders of the house sheltered it with Lombardy poplars; but perhaps the most interesting feature of the place is a quadrangular enclosure not far from the house, surrounded by a box-hedge six feet in height. This is the family cemetery, and here may be spelt out the brief memorials of many a Henry, a Venetia, an Oliver, or a Henrietta of the illustrious clan.

Here lived and died the elder of the two brothers aforesaid, John Hammond Cromwell. His wife's name was Mary Hammond Dorsay. His children were: I. Henrietta-Maria, who married Reuben Reynolds, and became the mother of Dr. John Cromwell Reynolds, surgeon of the U.S. army, and others. By her second husband, John Briscoe, of Kent County, Maryland, there was also issue. II. Matilda, married to Mr. Harlan. III. Frances. IV. Delia, married to Richard H. Keene, of Kentucky,

all of whom left descendants. His will, which was proved October 12, 1819, is registered at Elkton (Lib. G. G., No. 7, fo. 309). The old family house, which it seems he had named "Success," he leaves in succession to the Harlan family, and then to Dr. John Cromwell Reynolds aforesaid. It is still occupied by relatives; but as he

ing State of Kentucky (where, in fact, both the brothers had acquired estates), settling near Lexington, about 1793, where he died in the same year as his brother, 1819. By his wife, Rachel Wilson, he had eleven children, as follows:

I. John, born 1781, whose descendants live in Ohio.



OLIVER CROMWELL OF KENTUCKY.

had no sons the name of Cromwell has there died out. One of his surviving representatives is Mrs. Stacey, of Oswego, in New York State, wife of Colonel M. H. Stacey, of the U.S. army. Among other provisions of his will, Mr. Cromwell frees his slaves.

Now, in respect of Vincent, the younger brother of John Hammond Cromwell, he appears to have moved into the neighbour-

II. Benjamin, born 1782. His children are: 1, John; 2, Oliver; 3, Alvin; 4, William; 5, Howard; 6, Vincent; 7, Marcus; 8, Caroline; 9, Nancy. Of this group, John was recently reported as living at the age of eighty. Oliver, the second son, must be the gentleman who, a few years back, while pass-

ing through Cape Town on a cosmopolitan tour, attracted so much notice by his characteristic bearing and physiognomy, that a resident artist, Mr. Barnard, was happy to secure several photographs from him. These are now in England. One of them we offer to the reader.

III. Joseph, of Lexington, in Missouri, where his descendants still flourish.

IV., V., VI. Joshua, Vincent, and Oliver; this last possibly identical with the Oliver Cromwell of Carolina who, in 1828, published a poem entitled *The Soldier's Wreath*, in celebration of General Jackson's defence of New Orleans.

VII., VIII., IX., X., XI. Sarah, Rebecca, Hannah, Rachel, and Mary. One of these daughters was the mother of the present Hon. Cromwell Adair, of Kentucky. Hannah, the third mentioned, married Nathaniel Ford, whose daughter is the wife of H. Hammond Randolph. Mrs. Ford died in 1881, at the age of ninety-two.

During the War of Independence, two names, conspicuous on the American side, were Captain William Cromwell and Major Stephen Cromwell, both from the vicinity of Baltimore City. A third member of the family was John Cromwell—who entertained at his house near "Rye Pond," New York, Generals Washington and Lafayette—described as a descendant of John, cousin of the Protector, and son to Sir Oliver, of Hinchinbroke.

Sidney Cromwell, in 1776, at New York, published an essay entitled *Political Opinions*.

Mrs. C. T. Cromwell, in 1849, was the author of *Over the Ocean; or, Glimpses of Travel in Many Lands*. New York.

A final notice may be taken of the name of Hammond, which, it will have been observed, is frequently found in connection with the American Cromwells, as it had also been in England. This ancient and knightly family, Mark Noble observes, were greatly divided in their religious and political opinions. The most notable historical figure

among them is, perhaps, Robert Hamm ond the guardian of Charles I. in the Isle of Wight; but there is no reason to conclude that the Major-General John Hammond, who held office in Maryland under Queen Anne, was other than the descendant of a Royalist. An entry in the register of St. Anne's, Annapolis, states that he was buried by James Walton, the rector of that parish, November 29, 1707, who describes him as "the Honourable John Hammond, Esq., Major-General of the Province of Maryland, Western Shore, and one of her Majesty's Most Honourable Council, and Judge of the High Court of Admiralty in the said province." The funeral took place, not at Annapolis, but on the Hammond estate, three miles from that city, where the inscription on his tombstone is still legible, and states that he died in the sixty-fourth year of his age. He married a daughter of Colonel Greenberry, and left descendants at Baltimore, who were subsequently joined by other English emigrants of the same name. One of the race still living, viz., William A. Hammond, M.D., Surgeon-General in the army, is a name of great and deserved eminence in the States.

For the gathering of the above facts I am entirely indebted to the industrious courtesy of P. S. P. Conner, Esq., of 126, South 18th Street, Philadelphia, who has long been on intimate terms with various members of the Cromwell house; and whose intelligent interest in historical matters eminently qualifies him for the task of sifting evidence. His principal informant was Mr. William H. Corner, connected by marriage with the Baltimore Cromwells. One of Mr. Corner's friends, Mr. William Henry Cromwell, of Philadelphia, deriving from the Cromwells of Road, near Frome, in Somerset County, England, bears an unmistakable resemblance to Oliver Protector; and yet the Somerset Cromwells do not derive from Oliver direct, but rather from Sir Philip, his uncle. There can be little doubt that the early progenitors of this race must have been distinguished by personal traits of a very pronounced character; and as it is a known fact that ancestral resemblances, both mental and physical, do occasionally crop up after protracted intervals, there is no reason why the

vera effigies of his Highness should not reappear amongst us from time to time. Sir Walter Scott has made use of this physiological tendency in his romance of *Redgauntlet*. Some have thought that the Protector's countenance is traceable in the Addison family, of Soham, who descend from him through Henry, the Lord-Lieutenant of Ireland.

JAMES WAYLEN,

Author of *The House of Cromwell and the Story of Dunkirk*.



Modern Welsh Surnames.

THE origin and mode of construction of modern Welsh surnames is a subject of which few Englishmen understand anything. It is a subject also concerning which very inaccurate notions prevail in Wales itself. Anyone, nevertheless, may see these names actually emerging, and familiarize himself with the conditions under which they came into existence, if he will examine carefully a series of ancient assessment lists of Welsh parishes, of deeds relating to estates in Wales which have remained for several generations in the same families, or of attested pedigrees of those families. Not everybody, however, has the opportunity or, indeed, the inclination for such an investigation. The following remarks, therefore, by one who has had to do a great deal of work of this kind, may not be unwelcome:

Few Welsh surnames are of earlier date than the sixteenth century, but they were adopted during that century, and the first quarter of the century following, by the greater part of the gentry, by nearly all the members of the learned professions, by most of the merchants and richer tradesfolk, and by many others. The mass of the people, however, long clung to the older Welsh system of personal nomenclature, or to a modification of that system; and surnames, as we now understand them, were not, in some parts of Wales, definitely and exclusively established until the beginning of the present century.

The system of personal nomenclature now in use (in which surnames are employed) enables us not merely to distinguish a man bearing a specific Christian name from other men bearing the same name, but to indicate at the same time, within certain limits, the family to which he belongs. But by the older Welsh system this double object was attained in some respects still more effectively. A man was called then, as now, Hugh, or David, or Llewelyn, but if it was required to designate him still more exactly, this was done by combining his own personal name with that of his father, or if necessary with that of his grandfather and great-grandfather as well. Thus, Griffith the son of Meilir would be called *Griffith ap Meilir*; and if Griffith had two sons—Jenkin and Owen—these would be known as *Jenkin ap Griffith*, and *Owen ap Griffith*; or, if these names were not distinctive enough, as *Jenkin ap Griffith ap Meilir*, and *Owen ap Griffith ap Meilir*. Griffith's daughter—Gwen—would similarly be called *Gwen ferch Griffith* (that is, Gwen the daughter of Griffith), or, more fully, *Gwen ferch Griffith ap Meilir*.* Every Welshman and Welshwoman had thus a name which, short enough in its ordinary form, could be made, by a recognised process of extension, absolutely distinctive, and which contained, in this extended form of it, a record of the more recent ancestors of the men or of the women who bore it.

If now we take a survey of modern Welsh surnames, we observe that they may be arranged, according to the mode in which they arose, in five distinct groups.

I. The first group comprises *those surnames which were at first merely personal names*, either personal names of purely Welsh origin, such as Howel, Griffith, and Rees (Rhys), or names of the same kind borrowed from the English, such as Thomas, Richard, and James. Now how did these personal names become surnames? This is a question easily answered. It sometimes happened that the name which a man bore embodied a reference to his father in a form more direct and familiar than that indicated above. Thus we find that Hugh ap David, a small

* *Ap* or *ab* is a modification of *mab*=son; and *ferch* a modification of *merch*=daughter.

freeholder of Wrexham, in the early part of the seventeenth century, was otherwise known as *Hugh David*. Now these two forms of the name have substantially the same meaning; but the first is somewhat more ceremonious than the other. "Hugh ap David" means *Hugh, son of David*; "Hugh David" means *David's Hugh*.* The form "Hugh David" suggests a name of the modern type, but that it was not really a name of this sort is manifest from the fact that Richard, the son of Hugh David, was called, not *Richard David*, but *Richard ap Hugh*. If Hugh David, however, had desired to adopt a surname which his children could bear, "David" would be that which he would probably have selected, no change in the form of his own name being involved in that selection. We know, in fact, from numberless instances, that it was actually in this way that surnames of the first group arose.

II. In the surnames of the second group the word *ap* (before H and R), or *ab* (before vowels), is blended with a personal name following it. We know, as a fact, that in colloquial Welsh, during the latter part of the time when the use of *ap* and *ab* in personal names prevailed, the combination of these words with the names following (when those names began with H, R, or a vowel) actually took place. Thus John ap Richard was called *John Prichard*, and Jeffrey ap Hugh, *Jeffrey Pugh*. Similarly Robert ab Evan was known as Robert Bevan, and Owen ab Ithel as *Owen Bithel*. When such names as these last are reached, we might almost suppose that definite surnames had been at last attained, and we should experience a slight shock when we found John, the son of Robert Bevan, calling himself, not *John Bevan*, but *John Probert*; and Rowland, the son of Owen Bithel, calling himself, not *Roland Bithel*, but *Roland Bowen*. But we

* Very often into the names constructed on this freer type the grandfather's name, as well as the father's, is introduced. Thus "Nicholas John Edward" means *John Edward's Nicholas*, or strictly *Edward's John's Nicholas*; Nicholas being the son of John, and John the son of Edward. William and Jonet, the son and daughter of Nicholas John Edward, might then be called respectively William Nicholas John, and Jonet Nicholas John. Threefold names like these are common enough down to quite recent times.

should presently remember that we are not yet dealing with true surnames at all, but with names which, however corrupted in pronunciation, are still constructed according to the old Welsh system of nomenclature. Nevertheless, when the use of surnames began to be fashionable, men having, as appendages to their Christian names, names blended in the way just described, often took, we know, these appended names as surnames. Their names which, *as wholes*, conformed already in appearance to names of the English type, were thus made to conform to those names in reality also. I give now a list of modern Welsh surnames which have arisen in this way, and which are composed of the words *ap* or *ab* blended with a personal name following it:

Prandle	= Ap Randal.
Price }	= Ap Rhys.
Preece }	
Prichard	= Ap Richard.
Prodger	= Ap Roger.
Probert }	= Ap Robert.
Probert }	
Probyn	= Ap Robin.
Prynallt	= Ap Reinallt.
Prosser	= Ap Rosser.
Prydderch }	= Ap Rhydderch.
Pruthero }	
Prothero }	
Parbert	= Ap Herbert.
Parry	= Ap Harry.
Palin	= Ap Heilin.
Penry	= Ap Henry.
Popkin	= Ap Hopkin.
Povah	= Ap Hwfa (Hovah).
Pumphrey	= Ap Humphrey.
Pugh	= Ap Hugh.
Puskin	= Ap Hoesgyn (Eng. Hoskin).
Powell	= Ap Howel.
Barthur	= Ab Arthur.
Batha }	= Ab Adda (pronounced Atha).
Batho }	
Beevor	= Ab Ivor.
Beddoe	= Ab Edo.
Bellis	= Ab Elis.
Benion }	= Ab Einion.
Beynon }	
Bevan	= Ab Evan.
Biolyn	= Ab Iolyn.
Bithell	= Ab Ithel.
Boliver	= Ab Oliver.
Bowen	= Ab Owen.
Bunner	= Ab Ynyr.
Bedward	= Ab Edward.

III. Often a man was distinguished, without further particularization, by the

attachment to his Christian name of an *epithet*, founded on some quality of mind or body which he possessed. Thus, long before surnames were adopted in Wales we met with names like the following: "Hywel Wyn" (*Howel the White*), "Gruffydd Goch" (*Griffith the Red*), "Evan Llwyd" (*Evan the Grey*), "Madoc Vychan" (*Madoc the Little*), and "Owen Sais" (*Owen the Englishman*, that is, the man able to *speak English*). Now if we write these names according to the English forms of them (*Howell Wynn, Griffith Gough, Evan Lloyd, Madoc Vaughan, and Owen Sayce*), we can hardly help taking them for a minute as combinations of Christian names and surnames, like those which are in use to-day. They were, however, merely personal names with epithets (which were not hereditary) attached. We see this in the case of a gentleman called *Robert Wyn*, who lived at Abenbury, at the beginning of the seventeenth century. If "Wynn" had been this gentleman's surname, his son Humphrey would have borne it, but this son, who succeeded him in his estate, was always called, not *Humphrey Wynn*, but *Humphrey ap Robert Wyn*. Also, Robert Wyn himself, on one occasion, when it was necessary to make his identity absolutely clear, called himself *Robert ap William ap Robert ap David ap Griffith ap Robert*. But if he had desired to adopt a surname, in the name "Wynn" he had one already to his hand, and this is the one he would almost certainly have selected.

IV. In other cases a man was distinguished from others of the same name by appending to his Christian name, not an epithet, but the name of his estate. Thus a little before the time of the Robert Wyn of Abenbury, just mentioned, there was living in the neighbourhood another Robert Wyn, who, from the name of his house (Plas Sonlli, that is Sontley Hall), was commonly called *Robert Wyn Sonlli*, or, in English spelling, *Robert Wynn Sontley*. Sontley was not at first his surname (though his father before him had been similarly distinguished), but he was called *Robert Wynn Sontley*, just as we say *John Jones, High Street*. Yet so necessary was it to distinguish him from other Roberts, and other Robert Wynns, that the addition

Sontley was nearly always connected with his name. When, therefore, a surname was wanted for his children, Sontley was that which was naturally suggested, and which was in fact taken. Other capital Welsh surnames—Pennant, Trevor, Mostyn, Powys, Yale, Glynn, Kyffin, Tanat, and Nanney—arose in the same way, and it is a pity they are not more numerous.

V. But perhaps three-fourths of the surnames of modern Wales, and all the most common of them, belong to the fifth group. In the sixteenth century, when surnames began to be adopted wholesale in Wales, some accepted method of immediately manufacturing them became necessary. Now there was already recognised in *England* a method whereby a man took the possessive case of his father's personal name as his own surname. The sons of the "country chuffs"—Hob and Hick—got thus the surnames *Hobbs and Hicks*. When the Welsh of the sixteenth century had clearly grasped this method, they began at once to make, out of their fathers' Christian names, the surnames they required. Thomas ap David now called himself *Thomas Davies*; Hugh ab Evan, *Hugh Evans*; and John ap John—*John* being then pronounced *Jone**—*John Jones*. Names like *Hughes, Roberts, Edwards, and Williams* also arose in this way. It will be seen from this explanation how ridiculous is the notion so often entertained that all the Joneses, for example, belong to one great clan. *Jones* is the commonest of all surnames, simply because *John* had become the commonest of all Christian names. This method of forming surnames was so simple, that it was soon thoroughly understood, and surnames constructed by the use of it often displaced surnames already adopted that had been formed on another plan. Thus Hugh Bedward and Richard Pugh, inhabitants of Wrexham, during the last century, came ultimately to be called *Hugh Edwards and Richard Hughes*.

But when names like "Jones," "Davies," and "Edwards" had been once constructed, so indifferent were Welshmen to the advan-

* Really pronounced *Shone*, as *Jenkin* was pronounced *Shenkin*, the Welsh having at first great difficulty in reproducing the sound of "j," which is a letter that does not occur in the Welsh alphabet.

tages of surnames, that, over a great part of Wales, these names, among the farming and mining folk, were, down to the first quarter of the present century, often treated, not as true surnames, but merely as patronymics which changed with every generation. Thus *Edward Probert*, having become *Edward Roberts*, his son William would call himself, not *William Roberts*, but *William Edwards*, and William Edwards' son John call himself, not *John Edwards*, but *John Williams*. An arrangement of this kind would be intelligible and in nowise misleading, *so long as it was strictly adhered to*. But cases like the following were not uncommon:—Evan Thomas married Gwen Jones, and had by her three sons, Howel, Hugh, and Owen. The eldest definitely adopted his father's patronymic as a true surname, and called himself *Howel Thomas*; the second made a patronymic for himself out of his father's Christian name, and called himself *Hugh Evans*; while the third took, as a true surname, the patronymic of his mother, and called himself *Owen Jones*.

From the foregoing remarks it will be evident that the study of Welsh surnames is a curious one, and involves points well worthy the special treatment that has been here given them. Some readers of this paper may also herefrom gather that in the names they bear lies the evidence of their own Welsh descent.

ALFRED NEOBARD PALMER.



Proposed Restoration of the Bar Walls, York, between Bootham Bar and Monk Bar.

IN connection with the restoration of the portion of the City Walls extending from Bootham Bar to Monk Bar, as resolved upon by the Council at the Monthly Meeting in September last, the Council have had under consideration the interesting and valuable letter of Mr. G. T. Clark on the character of this section of the walls, and as

to the nature of the works required in the restoration thereof. The following is a copy of Mr. Clark's letter:

"The question under the consideration of that body I understand to be the putting in repair that portion of the City Walls facing Gillygate, and extending from Bootham Bar to the northern angle, and thence a short distance towards Monk Bar, where the wall faces the Lord Mayor's Walk; the object being to place the decayed wall in a good state of repair, and the restoration of the battlement, and of the rampart wall behind it, technically the 'Allure,' so that the whole circuit of the walls may be open to the public.

"The division of the walls under consideration possesses a peculiar interest, seeing that it rests, generally, upon the line of so much of the wall of the Roman Eboracum as covered one quarter of the station, and contained its northern angle. At two points, near to Monk Bar and beyond it, the Roman foundations have actually been laid open; elsewhere, if, as is most probable, in existence, they are covered up by the later earth-bank, along the crest of which the still later wall has been constructed.

"Of the precise age of this wall nothing is certainly known, but the Conqueror attached great importance to the defence of York, and Norman work, though late in the style, may be detected in the central part or core of the Bars. Nothing, certainly, so old, has been observed in the walls, which are, I believe, attributed to the reign of Edward III., since which time they have been much *injured, almost as much by restoration as by destruction*.

"The curtain wall, from Bootham Bar to the northern angle, varies in height from 12 to 15 feet, and in thickness from 3 to 4 or 5 feet. It is reinforced by five bastions—that is to say, mural towers—not rising, or rising but a foot or two, above the crest of the wall. The two next to Bootham Bar are mere half-hexagonal bays; the other three are in plan, about a quarter of a circle. Besides, and between these, the curtain is stiffened by twenty-nine buttresses, placed at unequal distances upon its exterior face, of different widths and projections, but all dying into the wall at about the level of the base of the

parapet. These buttresses, though fatal to the defence of the curtain from the flanking bastions, are nevertheless old, and some perhaps original, and should they require removal, the stones should be replaced and reset.

"No doubt the whole upper part of the wall—that is, the parapet—will have to be renewed; but the old stones should be preserved, and their weathered faces placed in evidence. Part of the parapet towards Bootham Bar, though rotten, is old, and the embrasures have been walled up, and the whole capped by a later coping. In other parts the whole battlement has been replaced by a plain parapet. This must be rebuilt, and of course crenellated—that is, notched with embrasures, and care should be taken to give the embrasures the same depth, breadth, and distance apart, with those still remaining, though closed up.

"The bastions should be raised about 2 feet above the wall level, so as to give greater command for the flanking defence, and the lower tier of loops should be clean cut and restored to the old cruciform pattern, a plain cross, with short cross arms, and oilettes at the four extremities. Also, the merlons of the bastions—that is, the pieces of wall between the embrasures—should be pierced with smaller loops of the same pattern.

"The bastion capping the north angle is entirely gone, and its gorge, once open, is walled up; but the plan of 1756 shows this bastion as a segment of a circle, and, though by no means accurate, may so far be depended upon. This bastion should be built up from the ground as three-quarters of a circle, but so as not to destroy the two ends of the adjacent curtains, which are chamfered to meet it. Perhaps it would be well to raise this bastion 3 feet above the wall level. It should be quite plain with a chamfered plinth, but without machicolations, or "tournelles," or pepper-boxes, or any similar attempts at ornament.

"The curtain wall opposite Gillygate has at present only a fragment of the rampart walk. No doubt here, as at Lincoln Castle, the original intention, to save masonry, was either to construct a distinct arcade behind the wall, or to support the walk upon a scaffold or brétasche of timber. The arcade seems

to have been in favour at York, and is seen behind the wall near Walmgate, and about Monk Bar. Such an arcade is here proposed to be erected; if so, it should be of the pattern of the fragment remaining towards Bootham Bar.

"The arches should be covered over with large York landings, projecting about 12 inches over the inner face of the wall, and, if it be desired to maintain the privacy of the Cathedral Gardens, a real wall, 12 inches thick, may be raised upon the edge of the landings to a height of 5 feet. This would leave a free passage, conceal the gardens, but not obstruct the view of the Cathedral, which on this side is peculiarly fine, and from a much nearer point than elsewhere upon the walls.

"I observe that it is proposed to place the steps leading up to the new ramparts at Bootham and Monk Bars on the outside of the wall. This would be a great mistake. In all restorations, especially those of a military work, regard should be had to the original intention of the work to be restored. Steps in front of a wall would not only be of no use to the defenders, but would assist the attacking party. The steps should be inside the wall, as in other parts of the circuit, and if the space cannot at once be obtained, it would be in better keeping to construct the steps of timber, showing them to be of a temporary character.

"Should it be thought desirable to introduce any kind of ornament in the new work, such should, I think, be confined to the battlements of the bastions. Some of the merlons in the wall near Walmgate, opposite to the Cattle Market, are pierced with small cruciform loops, and the top of each loop rises under a little gable into the coping, with a trefoiled head of simple and elegant design. This might with propriety be introduced into the battlements of the bastions, but certainly nothing further in the way of ornament should be allowed."

Upon this a resolution was passed by City Council on 6th September, 1886: "That the report of the Estates Committee now read be received and adopted, and that the Committee be authorized to carry into effect the restoration of the portion of the City Walls between Bootham Bar and Monk Bar, in

accordance with the recommendation contained in such report, and the plans accompanying the same; and that notice be given to the several tenants of the inner ramparts and moats to give up possession of the same in order that the restoration of the walls may be carried into effect." Latterly an attempt has been made to postpone the work, but the Council have finally decided to proceed with it. We hope they will not spoil their good work by over-restoration.



The Folk-Lore of Guillim.

BY MRS. DAMANT.

THE *Display of Heraldrie*, by John Guillim, "late Pursuivant of Armes," is described on the title-page by its author as "Interlaced with much variety of History, suitable to the severall occasions or subjects." And to the reader who loves the curious by-paths of literature, it is not least among the many fascinations of the book that its pages give us so many pictures of the manners and customs which prevailed at the period when Speed's good friend, "worthy and well-deserving Master Guillim," was adorning with "elaborate hand" the art he held so dear.

In quaint and telling English, he describes the lavish modes of living which succeeded the days of Puritanic gloom, when "Peevish Precisenesse made no difference 'twixt Lord and Page, held that none were gentle-born, and that armorial bearings were but superstitious idleshewes." He devotes several pages to the proper terms used in "the Noble Recreations and Delights of Hunting and hawking, sith it is a usual thing for the most part of young men to pamper Horses or cherish Dogs, and it is not well-beseeming men of a generous race to have a superficial skill in professions that do besem the Dignity of a gentleman." And he tells how, here and there, over the now peaceful land "Ingenious Gentlemen, and singular Lovers and Cherishers of Antiquity" were busy collecting the relics of "forepassed Ages," and the manu-

scripts of the "Late dissolved Priors," whilst the extravagant youths of Restoration times were laying estates on a throw of the dice, and ruining themselves if they won by lavish gifts to bystanders, and to the "Butler's Box;" and the gay court ladies "hanging whole mannours at their sleeves."

We read of how "hedge-hogge holy ones" go about wounding their neighbours by sharp sayings and cruel censures, how "idle massmongers work for the destruction of the generall good;" we hear of poets busy with the "penner and inkhorn;" of worthy Captain George Withers, "well known and much celebrated for his poems," and of "witty Master Carew of Antony." We are told of "late-ennoblished men," and of "worthy personages, Ulster Baronets, not sufficiently careful in their blazonings;" and of "poore decayed gentlefolks, whom the heralds in their just discretion urge to lay aside certain armorial bearings of distinction which they also forbid to divers of the newly-risen families." We are told how, "in the recent factions," men were wont to wear crimson feathers or carnation ribbons in their hats, to show on which side they ranged themselves; and we hear of how "the English plantations abroad" are being encouraged by merchant adventurers.

We see the Irish peasantry attired in hairy mantles and hoods (like the unique specimen dug up some years since in an Ulster bog), and shod with the brogues, which are also found to this day in the peat, made of a single piece of leather. We see the Galway women wearing sleeves with a bag "at the bought of the arm," and Englishwomen "spinning as they goe, with the distaffe below the girdle, and the wharrow spindle."

We hear how "it is the custom to passe livery and seizin of inheritance by the delivery of a Turffe and sprigs taken off the ground, and delivering the same to the purchaser" (a relic of which custom was lately described by a contributor to *Notes and Queries*); and we learn that in Guillim's day people still hung up helmets in churches (but not to serve as epitaphs, as of old time); and that at Christmas-time they decked the church with boughs of holly—hence Guillim derives its name, meaning holy.

The new fashion of kissing of hands is

noted, as well as that of embracing with the arms, a fashion disliked by the author, who preferred "a handful of the ancient amity to an armful of the new, which consists in words, not deeds." His censures fall heavy on the "freshwater soldier," the cowardly gallant, who beareth arms, but hath no heart for the fight; and on the disdainful aristocrats, whom, in spite of his weakness for noble birth, he reproves for their pride, reminding them that between their boasted "generous blood," and that of the meanest man, no difference can be discerned, save that the poor man's may be found the most pure and healthful, while the great man's is corrupt and vitiated. He rebukes the great ladies, and the citizens' wives who ape them, for not nursing their infants; and he seldom refrains from showing his dislike for "Puritanicall persons, whose sharpe words pierce thorough all who hear them;" and his contempt for lawyers, "barrators, petti-foggers, and promooters, who are ever disturbing the quiet state of their civill and honest neighbours."

But our concern is not now with the manners of his period as portrayed by Guillim in the laborious work he proudly dedicateth "to none but gentlemen," but with the many scraps of folk-lore, the ancient sayings, and the popular errors which abound in its delightful pages.

That so ardent a student of heraldry should have but little time for other studies, and that, writing in the year 1660, he should display a plentiful lack of knowledge concerning natural history, is only to be expected; but still the gravity with which he relates the most marvellous stories of the habits of birds and of beasts cannot but amuse the latter-day reader.

Take, for instance, his account of the lion and the leopard. He tells us that the leopard, being the offspring of the lion and the pard, and wanting the courage, of which the lion's plentiful mane is the express token, is obliged to depend upon his wits to defend himself from his natural enemy, the king of beasts. Therefore, says Guillim, "he maketh his den spacious and wide at the entrance, and narrow in the midst, so as to passe himself, being slenderer than the Lyon. When he seeth him, he maketh to him as if he would give him battel, then betaketh him

to his heeles, and maketh toward his den, whom the Lyon eagerly persueth, dreaming of no danger by reason of the large entrance into the den. But at length he becometh straitened, and he, being thus distressed, his enemy passeth thorough his den, and gnaweth him to death."

Equally "subtill," according to our author, is the lobster, "for he watcheth the escallop, oyster, and other like fishes that are fenced by Nature with a stronger and more defensible coat than himself, to become a prey unto him by observing when they do open their shells, either to receive ayre or food, and in the mean time with his clawes he taketh a stone, and casteth it between the shells of the oyster so she can neither save herself nor annoy her foe; using his wit for a supply of his strength's deceit according to the old proverbe, 'Where the Lyon's skin is too scant it must be peece'd out with the Fox' case.'"

The lion was evidently an object of great interest to Guillim, who scatters here and there many curious notes as to his customs; we learn that "he sleepeth with his eyes open, that his whelps come dead into the world, that when hunted he carefully provideth for his safety, labouring to frustrate the hunters by sweeping out his footsteps with his tail as he goeth; and that he can exercise a kind of mesmerism by roaring till the astonished beasts do make a stand, whereon he maketh a circle with his tail in the sand which they dare not transgresse, and, this done, he maketh choice of his prey at his pleasure."

The legend that the bear brings forth deformed and shapeless cubs, which resemble raw flesh till she licks them into shape, lingered long after Guillim wrote, and is the origin of a proverb still in use; but we fancy that his legend of the changes undergone by the hare is still told, and the tale of how the music-loving dolphin can outspeed "a ship under sayle in her greatest ruffe and merriest winde" is still held to be true, but another which tells how it has oftentimes been known to fall in love with "faire youths, and wanting their company to die of grief," is now, like so many of the fables he quotes as current in his day, clean forgotten. It is probable that no one in these days would describe the escallop as a creature engendered

"of the Dew and Ayre" alone, or hold that, although bloodless itself, it turneth soonest into blood "of any other food eaten of man, and that to cure a surfeit its raw flesh is said to be a soverain remedy." And although the fishermen of the seventeenth century forbore to fish for crabs when the moon was in her wane, knowing that crabs had then little or no substance in them, their descendants of the present day, who do not believe that the moon is the cause of their being "full and plump, or else sheare and after a sort empty," pay no regard to whether the moon be old or new, waxing or waning, when they set their crab-pots.

We do not now believe that the hair of women under certain conditions will turn into "very venomous serpents," although there are still found educated persons who are ready to assert that to their own certain knowledge horse's hairs have become small eels when left in running water for a length of time. No one "now-a-daies" believes that "dragons, vivernes, cockatrices, harpeys, mermaids, montegres, griffons, and other exorbitant animals or monsters," ever existed, but it is strange to find the monk-fish and the rermouse figuring in Guillim's list of such creatures. The habits of the cockatrice are apparently as familiar to him as are those of the common bat, and he enlarges on the "pestiferous and poysonful aspect wherewith he poisoneth the aire and infecteth it," and compares him to "those devillish witches that do work the destruction of silly Infants, as also of the Catell of such their neighbours, whose prosperous estate is to them a most grievous eyesore." We know that in many parts of the kingdom women with the dreaded evil eye are still thought to have the power of harming cattle, but they are not generally supposed to injure children. In Guillim's day, however, Herrick in the "*Hesperides*" gives a charm which "the superstitious wife" may use to keep "hags away while children sleep," and the coral worn by babies was once regarded (as we learn from Brand) as "an amulet against fascination." With the ways of dragons and griffins our author is very conversant, telling us that "no amount of water can cool the dragon, who continually gapeth for the aire to refresh him, so hot is he, and that he keeps, or, according to our

English phrase, doth sit abroad upon riches and treasure, committed to his charge because of his admirable sharpnesse of sight, and for that he is supposed, of all other living things, to be the most vigilant."

Of the griffin he tells us that "he, having attained his full growth, will never be taken alive" (an observation in whose truth most naturalists will concur), and he compares him "to a valourous souldier, whose magnanimity is such that he exposeth himself to all dangers, even death itself, rather than become captive."

Of the eagle Guillim has much to record, how he makes proof of his young by exposing them to the beams of the sun, "and such as cannot steddily behold that brightnesse are cast forth as unworthy to be acknowledged his offspring;" and how when they are "fligge or flush (as we say), or ready for flight, she taketh them on her wings, and soareth with them through the Ayre, and so carryeth them aloft, freeing them from danger by bearing them on the wings rather than in the Tallons." Again he tells of how, "when in old age the eagle's beak grows extremely hooked, she flyeth to the rock and whetteth the same so long untill she maketh it proportionable to the nethermost, whereby she becometh no lesse capable of food than before, and so reneweth her strength." And yet, great as is the eagle's strength, we are told that "sometimes she is forced to use her wit to rend her prey as in breaking open all shell-fish, which she useth (as fortune doth many great men) to carry them up very high that they may fall and be broken up for her food. Whereas," says our author quaintly, "there is recorded one memorable but pitiful experiment on the Poet Aschylus who, sitting in deep meditation, an Eagle, thinking his bald head had been a stone, let fall a Tortois upon it, and so made a Tragically ende of that noble Tragedian." And even after her death the eagle is a power, for, as in her stormy life she makes prey "of other fowle," so her feathers, being mingled with those of any other feathered creature, are said to consume them all to dust.

Concerning the raven, the scriptural expression, "He feedeth the young ravens that call upon Him," is explained by the curious belief that from the time his young are

hatched, the parent entirely neglects to provide them with food till he sees that they are black and pen-feathered like himself; "therefore, in the mean space, it is thought that they are nourished with the heavenly dew."

In another note we are told that if the hen-raven overcomes the cock-bird in fight, "when eagerly assailing one another with their armours," she ever after holds him in subjection.

Among other bird-lore, Guillim tells us that the martin (called by him the martlet, or martinet), "is used as a difference in the coat-armour of younger brothers to remind them to trust to their own wings of merit and virtue to raise themselves, and not to their legs, having little land to put their feet on, sithence martlets cannot rise from their feet if they fall; hence their nests are built so high that in flying from them the aire may support them." The pretty, old poetic legend of the swan is quoted, but not as a fact, rather as a circumstance of which "divers doe write, saying that Death is so acceptable unto swans that, foreseeing the same, they sing with joy, a thing which they never do in their young days."

We are told that there is a saying that "the Eagle is the Queen of Birds, the swallow or wagtail the lady, and the cock the knight;" and some curious expressions about the bee would almost lead us to believe that its place in Nature was regarded as uncertain. "He is reputed," says our author, "to be of a doubtful kind, in regard that it is uncertain whether he may be fitly numbered among the Savage or Domesticall kind of animals, wherefore they are reckoned his that hath the possession of them, according to our vulgar speech, 'Catch that catch may.'" A few interesting remarks follow on the law of the subject, from which we learn that if bees swarm on a man's trees they are not reckoned as his, but that immediately he gathers them "into an Hive they cease to be publicke," and belong to the man who owns the hive, whether he own the land or not. And till they be hived any man may take the "honey combs if there be any;" but should your hived swarm escape from you, and you pursue them, they only belong to you so long as you can keep

them in sight, and "you may prosecute them no longer, for if they flie out of your sight, *Fiunt occupantes*." Their ruler, Guillim describes as their "king;" and so greatly does he admire their wit (which word he always uses in the old sense in which it is still used by the Ulster peasantry), that he exclaims, "The small and slender bodies of the bees are endued, if I may say it, with a perfect soul;" and again, quoting the wise man, he says, "The bee is the least of birds, but she is of much virtue;" and in another place, when telling us how parchment, "that silly instrument the pen," and the use of seals for deeds, "sway all men's states," Guillim quotes the old saying:

The calf, the goose, the bee,
The world is ruled by these three.

And we find yet another note on the bee, for he tells us that "if he sting a dead carkase, the bee loseth not his sting," and finds in this belief an explanation for the metaphor of St. Paul, who describes Death as losing not his sting when we were as dead flesh; but in touching Christ and those who are alive in Him the sting of Death was lost for ever.

Speaking of another insect, called by him the "Gad-bee," he gives us some other names in use for it in his day, which may be worth noting. "It is," he says, "called of some the Dunflye and the Brimsey;" and he uses for the mole a name which is probably now forgotten, speaking of it as the "Want."

Of the well-known fable of the hare and tortoise we find a new version in these pages, for "a snail" takes the place of the tortoise, and succeeds in distancing the hare—"too proud of his footmanship." And we have a quotation of the subject of how "the snail, by her constancy in her course, ascendeth the Highest Tower, as the worthy and learned gentleman, Master Carew of Antony, hath wittily moralized in his poem intituled the Herring's tail."

Of the ant Guillim always speaks as the emmet, and he refers to the kitchenbob, palmer-worm, and cheeselip as gathering themselves together into a ball when touched; and in speaking of spiders, "those poore dispised creatures," he tells us that no sooner are they hatched, "but forthwith they practise to make webs as if they had brought with them from the Eg, together with their

life, the Artificiall skill of webbing." And in describing the said web, in making which "she weaveth ginnes in form of a net, repairing diligently all rents and wracks of the same," Guillim compares thereto the execution of the laws, quoting the distich :

Lawes like spiders' webs are wrought,
Great flies escape, and small are caught.

The antipathy to this "painfull and industrious insect," which is not wholly extinct even now, was strong in the seventeenth century, for although Guillim tells us that "her web is reckoned an antidote against poyson, yet that she herself is not only poysonfull but even deadly."

Speaking of the tortoise, our author speaks of the origin of the harp, which, in his day, was made, he tells us, out of the "great shels of the Arcadian tortoise. Mercury, finding one left upon the rocks after the falling of the river Nilus, the flesh being consumed, and the sinews that remained dried up, he strake them with his hand, and they made a kind of musical sound, whereupon he framed it into a Harp, and caused others to imitate his practice unto this day."

The phrase in the *Shepherd's Calendar*, "the lording of frogges," is explained by Guillim by the power both toads and frogs possess of holding the head perfectly steady and motionless when they sit; and he explains the "Husbandman's prognostication of some great shower of Raine when he sayeth on hearing them croak that they doe cry for Raine." "Every like is delighted with his like," says Guillim, "and sithence that frogges are exceedingly delighted with Water, when they doe apprehend a fore-sence of Rayne they doe rejoyce and sing (after their manner)."

There is one piece of folk-lore quoted in these pages which is stigmatized as very ridiculous; that is, the belief that if "a man stricken of a scorpion shall sit upon an asse with his face to the taile of the asse, his pain shall passe out of him" into the patient beast, which shall be tormented for him. "In my opinion," says the satirist severely, "he that will believe this is the creature that must be ridden upon;" and yet he goes on to say that "it is an ancient observation that the oyle of scorpions is a chief cure against their stinging."

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Another cure, in which he evidently believes, is the "milke of the seale or sea-calf, which is very wholesome against the falling sicknesse;" but he gravely tells us that "she sucketh it out, and spitteth it lest it should profit any other."

A curious belief concerning the wolf is given, that "those who suddenly look at it do lose their voice;" and in explaining a coat armour "that standeth in a glasse window of the chancell of Thame Church in Oxfordshire," Guillim tells us how, in his day, "those who rob the Tiger of her young use a policy to detain the dam from following them, by casting sundry looking glasses in the way, whereat she useth long to gaze, whether it be to behold her own beauty, or because when she seeth her own shape in the glasse she thinketh she seeth one of her young ones, and so they escape the swiftness of her pursuit."

Turning from animated nature, we find a few scraps of folk-lore relating to plants and stones, which are worthy of recording. We learn, for instance, that the still existing Celtic belief that to sleep in a bean-field means never to waken again, was held in a less degree in Guillim's day, for he says, "the flower of the beane, though very pleasing to the smell, is hurtful to weake braines;" and he slyly adds, that the common saying that "at the time of their flowering there are more foolish than at other times," may refer to those who at that season "distil the Beane-flower to make themselves faire therewith."

Of pomegranates we are told that they "are holden to be of profitable use in Physick, for the qualifying and allaying of the scorching heat of burning ague, for which end the Juyce is reckoned to have a very soveraigne vertue;" and the columbine, we are told, is pleasing "not only for its seemly (and not vulgar) shape, but as being very medicinable for the dissolving of imposthumations or swellings in the throat."

Although he abuses "witlesse wizards and fortunetellers who deceive the world with their idle predictions," Guillim seems to regard several portents as worthy of attention, for he holds that the birth of a monster, a creature whose shapes and qualities bear a confused likeness to different animals, "foreshews some strange event;" and that a comet "which pro-

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tracts its light like a beard, hairy bush, or fox's tail, and contracts its substance from exhalation not from creation, not being numbered among things *naturall*, prognosticates dreadful and horrible events of things to come."

Concerning the heavenly bodies, our author rebukes the ignorance of those whose "weak eyes and weaker judgment do fancy a face of a man in the moon;" whereas the effect which we "have gotten the fashion of representing as a face," proceeds only from "the unequal surface of the moon, whose reflecting surface (as of a looking glasse) is in some parts thicker and in some thinner;" and he tells us that the moon is held to be "the misstresse by which all moist, mutable, and inconstant things are ruled, as a woman, the sea, rivers, and fountains." He relates how the old Germans used to shout and make a noise to waken the moon in an eclipse when they thought her in a trance, and how till she looked cheerfully upon them, under the belief that she was angry with them.

In his own days he tells us that out of "mere rustick ignorance men hold that the sun doth lose his light by the Eclipse as doth a candle being extinct, and that the Sonne loseth his light on going to bed every night; whereas it doth only remove it selfe from our Horizon to enlighten other countries."

"The Rainbow," he says, "appearing in the South betokeneth Rain, in the West it foresheweth Thunder, and in the East foretells faire weather."

Another little prophet of rain, the trefoil, "is accounted the Husbandman's Almanack" (even as in the Isle of Wight, at the present day, the rural name of the pimpernel is "Farmer Merryman's weatherglass"); and we are told that "the Mulberry tree is reputed the wisest of all trees," as it never buds or sprouts "till all extremity of cold winter be clearly past and gone." As to the best places for planting different trees, he quotes the following:

The Ash in woods makes fairest shew,
The Pine in orchards high,
By Rivers best is Poplar's hew,
The Firre on mountains high.

And he tells us that "the Pine is holden of some to be the fittest representation of

Death, forasmuch as, being once cut down, the root thereof never sprouteth any more."

Without any comment we find him copying a coat-of-arms, whose device is a pineapple-tree, from which the pineapples hang in neatly ordered rows; but as he speaks of "the unknown climate where the King of Spain's Indians do have their habitation," his ignorance is not, perhaps, much to be wondered at.

Of stones he tells us, that "as in all kinde of minerals it is judged that they have a vegetable life, even so have stones this life, for they have a passive capacity for Sickness, for Age, and also for Death." This belief is not yet extinct, for the West Indian negroes are said to believe that coral is always affected by its wearer's health, whilst educated persons in England are known to affirm that "Turkisses" and other stones grow dim if the wearer fall ill, or the giver's affections change. Guillim believed that the blood of a goat would "mollify the diamond," and that the sapphire stone "operateth much in according disagreements;" but we find little reference to precious stones or metals in his book, though he reproves the custom of "the wearing the ring upon every meckanicke hand, though of a right none should wear it but such as either Bloud, Wars, Learning, Office, or Dignity hath made capable thereof."

Among the proverbs so often quoted in these pleasant pages we find many which are forgotten, besides such familiar ones as "Fire and water are good servants but unruly Masters;" "Make Hay while the Sun doth shine;" "Let another man be thy Trumpeter and not thine owne mouth;" "Bread is the Staffe of Life;" and "The shorter the sweeter."

"To the clene all things are clene," is but a variation of a saying we all know; but several of those quoted as common sayings are now forgotten. We still talk, it is true, of "eating our words," unaware that the old version was "He that revoketh his Challenge eateth his word;" but we no longer describe a pliable person as "one rather drawn by the ears than by the Cloake," or a hypocrite as having "honey in the lips, gall in the heart, and guile in the actions." "Where is store of wit there needeth not a hard skin," is

another proverb found in Guillim; and among those that deal with arms we have, "Compel a Coward to fight, and he will kill the Devill;" "All the Armour in the Tower is not enough to arm a Dastard's heart;" and "The true ornaments of martial men are a shattered shield, a dented helmet, a blunted sword, and a wounded face, all received in Battell."

Of the "murtherous Culvering," we hear that the saying goes "that it must have been the Devill himself who invented this hellish instrument for the confusion of man-kind;" and yet another martial proverb tells us, that

No smaller praise is in it,
To hold a fort than win it.

Of the elements, we hear that the old saying bath it, that

Fire is Winter's treasure, Water Sommer's pleasure,
But the Earth and Aire, none can ever spare.

Another saw is, "There are more things in the world than there are names for them;" and the one that tells us, "If light eares incline to light lips Harme ensueth," is true for all time, though it has fallen out of use, as well as the saying, "A solitary man must be either Saint or Devill."

Besides these proverbs, there are to be found in this quaint old book many scraps of now-forgotten poetry, and quotations from ancient manuscripts. There are various references to historic characters, whom we now regard as myths, as when we are told of King Lucius, the "first Christian King in the world" (whose memory has recently been revived by the parochial authorities of the Premier Parish Church in England); of King Belinus of Britain, "who conquered Rome, France, Allmaine, and all Italy;" and we hear of the example of hospitality, "a thing in this age much commended but little practised," which was set by good King Lud, "whose tables were set from seven of the clock in the morning till seven in the evening, and whose Trumpeters summoned all manner of people to come and eat of his rare and delicate cates."

But for these, and many even more interesting examples of seventeenth-century lore, we must refer the reader to the book itself, which is compared, in one of the somewhat halting poems which preface the fourth

edition, to "a curious Lantschape," which "the well-willing Author" has drawn "with such spright," that he can never be forgotten so long as there are noble and gentle hearts (and for such alone he writes) to delight in his great work.



Old Storied Houses.

II.—COMPTON-WYNYATES.



THE nearest spot the "iron horse" can place us for the wondrous old mansion, Compton-Wynyates—or, as Camden calls it, Compton-in-the-Hole—is Banbury, from which town it is some nine miles distant, lying in a westerly direction, close upon the boundary between Warwickshire and Oxfordshire, in a most retired and secluded situation. Should we go this way it would not be much out of our route to visit Broughton Castle, or Wroxton Abbey, both of which are remarkably well preserved and picturesque examples of Tudor architecture. Broughton, which perhaps is the finer of the two, is still surrounded by a perfect moat, and presents, with its numerous gables and windows, a most pleasing outline. In a small retired room in the roof, still to be seen, Lord Saye and Sele received the leaders of the Parliamentary party (among whom were Lord Brooke and Hampden), who held meetings here to organize the resistance to the arbitrary measures of Charles I.

Wroxton would perhaps be more in our direct route, and is equally picturesque, being a fine example of an old English grange of the Elizabethan period. We have not space here to enter upon a detailed description of the interiors of these two old mansions; suffice it to say, that each is a storehouse for antiquarian study.

As, it will be remembered, Long Compton, in Warwickshire, was our starting-point for the old hall of Chastleton, we will again set out from this quaint, straggling old village. Connected with the history of the old gray time-worn church of Long Compton is the tradition that a miracle was once performed

here to prove the divine right of tithes—an instance of the stratagems employed by the priesthood to increase the profits of their craft.

Half an hour's good walking will bring us to the pretty, verdant village of Little Woolford. The manor-house here (which is now used as a school and cottages) was formerly the seat of the Ingrams, and is a fine specimen of early sixteenth-century domestic architecture. The spacious old hall, with its open timber roof and minstrels' gallery; the great windows, containing much of their original stained glass; the old panelled walls and many interesting old pictures, yet remain to remind us of its former grandeur. Many ghostly traditions cling to the old building: one of a "White Lady" frequenting one of the passages at midnight; and another of the Spirit of the last of the Ingrams, who, according to the story, arose from his deathbed, and mounting his favourite horse, dashed into the tempest that was raging, to meet his adversary, Death. Being found dead in the adjacent river Stone on the following morning, it is not to be wondered that his restless spirit is still supposed to haunt his old ancestral house. The most interesting portion of the building, to those who give credence to the story, is the one where it is alleged King Charles II. was concealed after the battle of Worcester. This one forms a rude projection on the left-hand side of the gateway, and opens at the back of a wide hearth, on which formerly, if a fire were kindled, the door was invisible.

Here the fugitive King is said to have narrowly escaped being baked alive, for Cromwell's soldiers, having traced him to the house, suspecting him to be hidden somewhere about the fireplace, lighted a tremendous fire to drive him out. This is indeed an addition to history, and puts all Charles's narrow escapes in the shade! Sufficient doubt exists as to the King's route after his leaving Long Marston to give some colour to the assertion. It is also reported that when repairs were made some years ago, there were found I O U's given by the merry monarch as security for money lost at play while in concealment there.

Perhaps some cavalier may have been hidden here; but it seems doubtful whether Charles II. was nearer to Little Woolford

than Chipping Camden, in Gloucestershire, save when, a boy, he saw the fight at Edgehill.

Close to Little Woolford is Barton-on-the-Heath Manor House, a very interesting Elizabethan building, not only on account of its antiquity and curiosities, but for its historical interest, having been the birthplace of the unfortunate Sir Thomas Overbury. Many fine monuments of the Overburys are to be found in the little church close by, which has a quaint "saddle-back" tower, and some good brasses.

At the commencement of the seventeenth century Robert Dorer resided at Barton-on-the-Heath, an attorney, celebrated for having instituted the annual festivities (so popular during the Stuart period) termed the Cotswold Games, immortalized by Ben Jonson, Michael Drayton, and other poets of the age.

The Four Shire Stone is near the village. Leland says: "Near Barton-on-the-Heath there is a large bigge stone, a three-mile stone from Rollerich Stones, which is a very mark or line of Gloucestershire, Whichester" (Worcestershire), "Warwickshire, and Oxfordshire."

On our way to Compton-Wynyates we pass through the beautifully diversified park of Weston, which extends over many miles. The old mansion-house has long disappeared, the site being now occupied by a handsome modern structure. Weston was formerly the property of the Sheldons, who occupied the manor for many generations.

The old house was full of grand tapestry and antique furniture. Here was a curious series of maps, consisting of three large pieces of tapestry, nearly eighty feet square, woven under the direction of William Sheldon, the founder of this seat, a warm patron of the Flemish tapestry manufacturers. On the sale here in 1781 (shortly before the old house was pulled down), this tapestry was purchased by Horace Walpole, who presented it to the Earl of Harcourt.

We cross the river Stour at Cherrington, pass the village of Sutton, and shortly arrive at that of Brailes, which, with the exception of the grand old church, has little to detain us.

Compton-Wynyates (which derives its name from the ancient Compton family, and Wynyates, a corruption of vineyard, as the

vine at an early period was cultivated there) is but two miles from Brailes ; but as there is no direct road to it, and the footpath across the fields in a very short time entirely fades away, it is no easy matter to find the old house, for it lies down in so solitary a valley that one unacquainted with the locality might pass within fifty yards of it over and over again without observing a trace of it ; we can therefore only push on in the most probable direction and trust to Providence, as there is no sign of habitation in sight where to inquire the way. At last our hopes are raised by espying among the trees a small wicket-gate, which looks promising ; and in a minute, as if by magic, we burst upon a full view of the quaint and beautiful old structure lying deep down in a secluded hollow, surrounded on all sides by thick clustering trees.

William Howitt thus describes the impression made by this wondrous old house :

" I know not how to describe the feeling which came over me at the sight of it. There was something so still—so dreamlike—so unlike any ancient hall which I had ever seen, that I stood and gazed on it in a sort of wondering reverie. It seemed as if I had suddenly come upon an enchanted region, or had got a peep at the Castle of Avalon, where King Arthur and Ogeir the Paladin are said still to abide with the fairy Morgana, awaiting the time when they shall return to the realms of France and England to restore them to their ancient chivalrous honour. The words of Bishop Percy's ballad of the Hermit of Warkworth came vividly into my mind :

" ' Behind yon hill so steep and high
Down in the lowly glen,
There stands a castle fair and strong
Far from the abode of men.'

" There stood in its perfect calm that dark-red old mansion, with all its gables, towers, and twisted chimneys ; with its one solitary smoke ascending above its roof, and around it neither other habitation nor any visible object or sound of life. Its hills and woods seemed to shut it in to a perpetual loneliness, and the gleam of still waters came dimly here and there through the openings amongst overhanging boughs.

" I hastened down into the valley and plunged into the woody shades. I passed

the head of those nearly hidden ponds, and as I approached the house, its utter solitude became more and more sensibly felt. It was now the moated grange of Tennyson's poetry. You might quite expect to see Mariana watching at one of the windows. The moat was not as most old moats now are, dry and become a green hollow, but full of water, as if necessary for defence. As you drew near a little church revealed itself under the trees on your right hand, while a garden on your left, leading down to the house, retained the style in which it had been first laid out some centuries ago."

Part of the moat has now disappeared, but in every other detail the house remains the same. We are particularly struck with the wonderful colour which pervades this poetically venerable structure ; its countless chimney-clusters richly ornamented in every conceivable form, and curious gables of quaintly carved timber, dark with age, give it a wonderfully fascinating appearance.

A solemn avenue leads to the principal entrance (an old projecting gateway leading into the inner court), over which are the Royal Arms of England supported by a griffin and a dog ; the spandrels of the porch are ornamented with many strange animals.

Passing through the bullet-battered door, we find ourselves in a quadrangular courtyard round which the house is built. Here again the harmony of colour is very perceptible—the purple-gray roof striking the eye with its tints of extreme beauty. We now enter the lofty great hall with its roof of black oak, music-gallery, and screen beneath, elaborately carved with leaf-tracery, grotesque figures of mounted knights, and an escutcheon of the Compton Arms. Above the gallery we notice the huge oak beams which form the " half-timber " portion of one of the principal gables ; and we cannot help comparing these tremendous oak trunks with the deal laths plastered in front of our houses nowadays, a feeble attempt to imitate this favourite style of architecture, and not even aiming at its object, viz., strength. In the hall is preserved a large bullet, which was used when the house was beleaguered by Sir Samuel Luke in 1644.*

* A view of the part of the house and of the Great Hall will be found in Nash's *Mansions*.

A modern staircase (occupying the same place as the original) leads to a legion of panelled and tapestried rooms, some of which have very elegant ceilings and fireplaces.

Unfortunately the original furniture of the mansion was sold by auction during the life of the late Earl of Northampton. Among the articles was a carved oak bedstead, on which it is alleged Henry VIII. reposed, when on a visit to his loyal companion, Sir William Compton.

This representative of the ancient family was the first who attained great distinction in State affairs. He was placed, when quite a boy, as page to the Duke of York, afterwards Henry VIII., who conferred on him the honour of knighthood, and afterwards made him Chancellor of Ireland. The present house was built by him. In Dugdale's *Warwickshire* is the following: "This Sir William erected a fair Mannour House at Compton, most of the brick used in that structure being brought from Fulbrooke, where a ruinous castle was, whereof he had the custody by the King's Grant, and keepership of the parke; which Castle he pulled down, making use of the Materials of that building. The parke likewise, which is very large, was begun by the same Sir William about the xi. year of Henry VIII."

His grandson was created Baron Compton in 1572, and his son William was created Earl of Northampton in 1618. A romantic episode in the life of this earl was his elopement with Elizabeth Spencer, of Canonbury House, Islington, in 1593.*

This lady was greatly sought after on account of the large fortune amassed by her father, Sir John Spencer, whose only daughter she was, and the richest heiress of her time. Notwithstanding her strict seclusion at Canonbury, Lord William Compton, of whom she was enamoured, succeeded in the absence of her father in gaining admission to the house in the disguise of a baker, and carried her off in his basket. About a year later, a reconciliation between father and daughter was effected by Queen Elizabeth, at Greenwich Palace.

Throughout the troubles of the Civil War, the Comptons took the side of the King.

* Some of the carvings in the drawing-room and elsewhere have been brought from Canonbury House.

Spencer Compton distinguished himself greatly in the royal cause. This zealous adherent of Charles I. fell at the battle of Hopton Heath, near Stafford, in 1643. His youngest son was Bishop of London from 1675 to 1712, and was active in effecting the revolution, and settling the Government of King William, at whose coronation he officiated.

One of the rooms in the old mansion is still called Henry VIII.'s room, and has the royal arms emblazoned in stained glass on the windows. A room is also shown where King Charles I. slept, the night prior to the fatal battle of Edgehill. There are two chapels in the house, and one of these, known as the Popish Chapel, is up in the roof, having various ways of escape therefrom by means of numerous staircases and passages leading to remote parts of the building; for even in this secluded and lonely spot ready means of escape were absolutely necessary in the troublous times, when Popery had become illegal and had to be practised in the profoundest secrecy. Should the poor persecuted priest not have time to descend one of these staircases, there are secret closets constructed between the timber of the roof and the wainscot into which he could creep and evade pursuit.

There is such a complication of intricate passages, hiding-holes, and trap-doors in various parts of the house that the whole presents a weird picture of insecurity and suspicion. Curious rooms run along each side of the quadrangle in the roof, called the "Barracks," into which a whole regiment of soldiers could be packed in case of need; and in one part, known as the "False Floors," leading to a gloomy sort of corridor in the roof (formerly only to be reached by means of a ladder), should the enemy have tracked the fugitive priest or cavalier thus far, ten feet or so of the floor being removed, reveals an awful and ghastly gap into which the enemy would run headlong. In the officers' quarters of the "Barracks" blood-stains are pointed out, the scene of a great massacre when Royalist or Roundhead (for each party alternately held the house at the time of the Civil Wars) gained admission by means of a secret staircase and cruelly slaughtered their adversaries.

The Protestant Chapel is on the ground-floor, and has an open screen upon which are many grotesque carvings of saintly processions—a combat between monks and his Satanic Majesty—stags with colossal horns, etc.; but these, unfortunately, are much disfigured by white paint with which they were covered by "Tidy John," a bygone Earl of Northampton. There is a small isolated room called "The Devil's Chamber," reached by a steep spiral staircase, and another little room whose window is always found open in the morning, although closed invariably on the previous night. Altogether there are upwards of ninety rooms, and to describe all would be impossible.

We now reluctantly leave the wooded valley, ascend the steep slope once more, and are soon high above the dreamy old house with its myriad of fantastic chimneys; and we cannot help thinking how aptly it has been called Compton-in-the-Hole.

A. FEA.



Roman Baths at Bath.

SOME atrocious work has been committed at Bath, in spite of the vigilance of the Society of Antiquaries. In July, 1886, Professor Middleton, on behalf of this society, reported upon what then existed of the original Roman work. The chief feature is a room nearly square, with a series of pilasters along the walls. Merely the bases of these pilasters remain, and the rubble wall, covered with fine hard "opus signinum" behind them, was then only about 4 feet high. *New walls and pilasters* carrying arches were being built on this Roman work; and the whole will be roofed in.

Major Davis's scheme includes building new rooms *over* the hypocaust, the walls of which would cut through and practically destroy it. A drawing made by Mr. Irvine some time ago shows this hypocaust to have been one of very exceptional interest, being constructed as it is with a partially hollow floor, apparently with the object of forming a lighter floor than usual. Some of the

arches are also formed of hollow bricks shaped like true voussoirs. In fact, the whole place is full of very exceptional interest, and deserves very different treatment to that which it has received. About two years ago the lead plates, which wholly lined one of the rectangular tanks, were stripped off and sold for old lead by the Corporation. These plates were 10 × 5 feet, and weighed more than 30 lb. to the foot.

Mr. W. H. St. John Hope in the following August went to Bath, and Mr. Davis produced a tracing showing what had been discovered in the area west of the circular bath, and how he proposed to build his walls *on* the Roman ones. In answer to a question as to the respective levels of the Roman floor and that proposed to be laid down; he replied that the two levels would be identical.

Since Mr. Middleton's visit the site had been cleared, and Roman walls laid bare in various directions of a height varying from 1 or 2 to 5 or 6 feet. They in parts retained their original plastering, and appeared in good preservation. Owing to their unequal heights these walls were being levelled up by the workmen with Roman masonry from the debris, and then slate slabs were laid as a damp course and the work carried up in brick.

In the large apartment next to the circular bath there is a piece of the hypocaust, some 8 or 12 feet square, apparently in fair preservation, which when Mr. Hope was there was covered up with planks to keep it from injury. This large piece is in the south-east corner. In the north-west corner of the same room is a door leading into a corridor running due west. Immediately to the south of this door is another piece of the hypocaust, perhaps 3 feet or so square, but unprotected, while the whole of the corridor nearly as far as the street retains its hypocaust, which is there partly covered with planks for protection. Mr. Davis pointed out a portion of a newly discovered bath on the north of this corridor.

In the circular bath the works reported on by Mr. Middleton had been carried up to the original height by "restoring" the Roman piers and pilasters, and building on them an arcade all round the bath. Apart from the "restoration" no harm seems to have been

done, and the difference between the old and the new work is shown by setting back the latter about an inch everywhere, so that the faces of the two works are not in the same plane.

On the site of the new works, one of the workmen, in digging a hole for a foundation of a short length of wall to be built against the south wall* of the large room already described, came to the original floor on which the hypocaust stands, and although Mr. Davis had stated that with the exception of portions described, the whole of the hypocaust had perished, it now became clear from what the workman laid bare that the *pila* at any rate remained more or less perfect over the whole area of the room. A few feet farther west the workmen were clearing away the superficial debris, in order to lay the foundation of a cross wall, and here, too, a crowbar showed that the lower floor remained perfect.

According to Mr. Davis's *present* plans, the site of the large room will be almost entirely filled with a staircase down to the basement. This will open into a corridor running north and south, taken out of the area of the large room, of which the west wall will be built *upon* and partly consist of Roman work, and the east wall is that to be carried on the piers and girders mentioned above. The floor of this corridor is to be laid at the level of the floor above the hypocaust. The Roman corridor with its hypocaust is to be made use of as a corridor opening out of the north end of the new corridor, and its floor will be lain *upon* that supported by *pila*. The south end of the new corridor will rise by steps to clear the Roman wall there, at the top of which steps a trapdoor will be constructed to permit access to a small square Roman chamber beneath, which Mr. Davis calls the *labrum*. A similar trap-door is to be made to show the remains of the hypocaust in the south-east angle of the large room.

In conclusion, Mr. Hope was of opinion—

- (1) That there was no necessity to utilize the old Roman walls in the manner described, as the new basement floor could have been just as easily carried on piers and girders at such

a height above the old work as to allow of its being accessible to students in the condition in which it was found ;

- (2) That the new work has been commenced for some reason without a proper examination of the site having first been made ;
- (3) That though, in accordance with Mr. Davis's pledged word to the Society of Antiquaries, the Roman work will not *actually* be destroyed, yet a strong personal feeling that has unfortunately been aroused, through the persistent opposition to the proposed plans on account of their destructive character by some of the Roman antiquaries in Bath, will most certainly end in the whole of the ancient work being effectually concealed beneath plaster and concrete, and the few trap-doors to be provided will be of no use whatever, and only a concession made to those who desire that the Roman work should be made accessible for examination.

Finally, in November of last year Mr. Hope and Mr. Micklethwaite visited the spot on behalf of the Society of Antiquaries. They found the intersecting walls described in the previous report as encumbering the chambers west of the circular bath, and which Mr. Middleton speaks of in his report, have been carried up and very seriously obscure the arrangements of the Roman work. The wall mentioned as that Mr. Davis ordered to be carried on piers is built instead with a continuous foundation right across the area, on concrete thrown in, over and around the *pila* which stood in its line. Parallel with it, at a distance of a few feet, is another brick wall also on a continuous concrete foundation, and in addition there is a projecting pier of some size which supports one side of an arch thrown over the east end of the large chamber.

These walls therefore divide this apartment into three sections, and they abut against the Roman masonry at their south ends and conceal it. Their concrete foundations also practically destroy, and certainly conceal, the portions of the hypocaust em-

* This wall has two doorways in it which were blocked in Roman times.

bedded in them. The lower portions of Mr. Davis's cross walls are, most unfortunately, in several places constructed of rough stone masonry. This, in the cellar-like state of the place now, is very difficult to distinguish from the old Roman walls, and Mr. Hope had to recall to mind the state of things three months ago to remember which walls were actually Roman. It is also now very difficult to distinguish the modern masonry used to level up the old work from the Roman masonry, despite its black mortar. Further research has brought to light some more interesting Roman work on the north and south sides of the new works.

After some discussion it was explicitly promised, both by Mr. Davis and Mr. Wilkinson, that the new basement floor should be placed at such a height above the hypocaust floor as to allow of easy access to the Roman work—except over the eastern portion of the hypocaust, which Mr. Davis proposes to put under a glass floor. It was also promised that the two objectionable brick walls should be so pierced as to allow of uninterrupted access from one end of the large chamber to the other end.

The promised alteration of the levels is, of course, satisfactory; but the intersecting brickwork will still be a concealment of old work, which even piercing will not undo. Its presence is the more to be regretted since it was quite unnecessary; for the superincumbent works could have been carried on piers and arches of brickwork.

In support of Major Davis's plans Mr. Waterhouse has been called in for an opinion. Although Mr. Waterhouse does not speak as an antiquary, it is fair to give the gist of his report. He says: "I have read the letters of Professor Middleton, Mr. St. John Hope, Mr. Micklethwaite, Mr. Penrose, and others, on the preservation of the Roman remains. They evince the great importance attached by the Society of Antiquaries to the conservation of these remains, and demand that nothing may be done in the works now in progress which should in any way injure them or prevent their being displayed in the way most favourable to their intelligent study. Major Davis has, however, had not only to consider the question as an antiquary, but he has had to arrange for the increased bathing accom-

modation required by the reputation of the baths, and to reconcile the ideal mode of treating the relics of the past with the necessities of the present and future. This, as is admitted by some of his critics, has been a difficult problem to solve. For the general way in which Major Davis has arranged for the due exhibition of the Roman remains in the basement, while not sacrificing his space for bathing purposes, I have nothing but praise. Almost everything of interest he is leaving uncovered, or at any rate accessible. There now only remains to be considered the treatment to be adopted for the exhibition and study of the hypocaust or hypocausts, and the small chamber called by Major Davis a '*labrum*.' I have come to the conclusion that if advantage be taken of every accidental circumstance to render access easy to what remains of Roman work below the modern pavement of these rooms, the preservation and the display of these relics will be best secured, the modern pavement being kept level with the Roman pavement, or a few inches above it. Thus nothing should prevent the good lighting of, and ready access to, that part of the hypocaust under the staircase where the *pila* can be seen, and the use, as at Cirencester, of a part of the shaft of a column in place of the ordinary brickwork. The architect intends to glaze the whole area of the well of the staircase. Farther to the south the hypocaust (flue-heated) has been destroyed in great measure, but, I understand, before the present contract was commenced, and so there is not much, if anything, to render access desirable to the space below the floor at this spot. Towards the west front the cement floor over the hypocaust is unbroken, and nothing can be seen there of its construction; therefore nothing of great interest can be hidden by superimposing the ceramic pavement which Major Davis proposes. I understand that he hopes to get a sectional view of the *pila* outside the building to the west of this room. The *labrum* is a most interesting piece, but of very fragile plaster, most likely to be preserved intact by being kept to itself and covered with a trap-door, through the opening of which it can be looked down upon. The corridor pavement here has been raised by a flight of steps, so as not to interfere with the *labrum*. This

and the portions of the Roman walls which rise above Major Davis's floor-level are instances of the great advantage likely to result from keeping his floor at the level determined upon. They can be well seen by the light coming through windows 11 feet in height."

The records of these three visits are not pleasant reading to antiquaries, and show once more that local authorities ought not to be trusted with national treasures.



Extravagance in Dress in the Days of Queen Bess.



THE tendency to extravagance on the part of ladies has always been a subject for satirists in all ages; and seldom or never is the satire directed to the real offenders. It is the vocation of woman to charm, and charm she will, if she is good for anything, just as a man will carry out his work, and do his duty according to circumstances, if he is good for anything. So long as men love to see women decorated, so long as the resources of art and dress serve to increase men's homage, the ladies will not hesitate to employ these borrowed plumes, and their admirers must pay the bills. It is very unfair to satirize the ladies; they only fulfil their purpose of existence. The fault, if any, lies with the charmed rather than the charmers; and the preference for nature *plus* art, over nature pure and simple, would really appear to be, say, an error of judgment, if we consider how absurd the fashions of one age appear to another age. A fashion that was ravishing to one generation appears hideous disfigurement to a succeeding generation. Mr. Tuer's recent book on *The Follies and Fashions of our Grandfathers and Grandmothers*, aroused only amused incredulity or downright disgust in the minds of its numerous fair readers and their devoted admirers. And yet those good people at the beginning of our century appeared very picturesque and interesting to each other.

The incipient Puritanism of Elizabeth's time expended much splenetic abuse upon the

extravagant dress of the period—those extraordinary, nay, as we have heard them termed, hideous habiliments, in which ladies disguised fair nature and received the adoration of mankind. Instance the following lines from Marston's *Scourge of Villanie* (1599):

Peace, Cynick; see, what yonder doth approach!
A cart? a tumbrell? No a badg'd coach.
What's in't? Some man? No, nor yet woman kinde,
But a celestiall angell, faire, refine.
The divell as soone! Her *maske* so hinders me,
I cannot see her beauties deitie,
Now that is off, she is so vizarded,
So steep in lemons juyce, so surphuled,
I cannot see her face. Under one hoode
Two faces: but I never understood
Or saw one face under two hoods till now:
'Tis the right semblance of old Junus brow.
Her *maske*, her *vizard*, her loose-hanging gowne
(For her loose-lying body), her bright spangled crowne,
Her long slit sleeves, stiffe buske, puffle verdingall,
Is all that makes her thus angelicall.
Alas! her soule struts round about her neck;
Her seate of sense is her rebato set;
Her intellectuall is a fained nicenesse,
Nothing but clothes and simpring precisenesse.

Out on these puppets, painted images,
Haberdashers shops, torch-light maskeries,
Perfuming pans, Dutch ancients, glowe-worms bright
That soyle our soules, and dampe our reasons light!
Away! away! hence! coach-man, goe inshrine
Thy new-glas'd puppet in port Esqueline!

The ladies, and the gallants, too, felt the constant necessity of consulting a mirror to reassure themselves into a pleasing sense of self-satisfaction. In Jonson's *Cynthia's Revels* (1600), Amorphus says, "Where is your page? Call for your casting-bottle, and place your mirror in your hat, as I told you: so!" The men wore them as brooches or ornaments in their hats; the women at their girdles, or on their breasts, or in the centre of their fans.

Ornaments of jewellery, too, were much affected. In the *Taming of the Shrew* we read:

And now, my honey love,
Will we return unto thy father's house
And revel it as bravely as the best,
With silken coats, and caps, and golden *rings*,
With ruffs and cuffs, and fardingales and things;
With scarfs and fans, and double change of bravery,
With amber *bracelets*, beads, and all this knavery.

Languorous perfumes were largely in vogue. In *A Speciall Remedie against lawlesse Love* (1579), we have:

Their odorous smelles of Muske so sweete,
Their waters made of seemely sent,
Are lures of Luste, and farre unmeet,
Except where needes they must be spent.

And in *The Three Ladies of London* (1584):

Mercatore.—[I do] lack some pretty fine toy, or some fantastic new knack ;
For da gentlewomans in England buy much tings for fantasy . .

Gerontus . . As musk, amber, sweet-powders, fine odours, pleasant perfumes, and many such toys, Wherein I perceive consisteth that country[s] gentlewomen's joys.

Besides, I have diamonds, rubies, emeralds, sapphires, smaradines, opals, onacles, jacinths, agates, turquoise, and almost of all kind of precious stones, And many mo fit things to suck away money from such green-headed wantons.

Nay, high-heeled shoes, or some attempt in that direction, were among the artifices of Elizabethan toilet :

These worsted stockes of bravest die,
And silken garters fring'd with gold ;
These corked shooes to beare them hie,
Makes them to trip it on the molde :
They mince it with a pace so strange,
Like untam'd heifers, when they range.
To carrie all this pelfe and trash,
Because their bodies are unfit,
Our wantons now in coaches dash,
From house to house, from street to street.

(1595-6.—St. Gosson, *Pleasant Quippes for Vpstart Newfangled Gentlewomen*, Hazlitt, 1866, p. 258.)

Hamlet, although the scene is laid in Denmark, is full of allusions to the England of Shakespeare's time ; and Hamlet's criticism of the ladies had a contemporary application :

I have heard of your paintings, too, well enough ;
God has given you one face, and you make yourselves another : you jig, you amble, and you lisp, and nickname God's creatures, and make your wantonness your ignorance. Go to, I'll no more on't."

A curious book was published in 1584 which entered a vigorous protest against the luxury of the age, and indeed is in entire agreement with the spirit of Hamlet's reproaches to Ophelia. The moral of this tract is pointed in a story entitled "A notable and excellent example of God's iudgement in his most seure punishment of the rare and straunge pride of a Captaine's wife of Constantinople."

This creature eschewed water and bathed in dew ; relinquished the obvious method of feeding, viz. by her fingers, and took her delicate morsels "from off a golden fleshe hooke, with her two foreteeth." "Her bed-chamber was garnished with such diuersitie of sweete hearbes, such varietie of fragrant flowers, such chaunge of odoriferous smelles, so perfumed with sweete odours, so stored

with sweete waters, so beautified with tapestry, and decked so artificially, that I want memorie to rehearse it, and cunning to expresse it, so that it seemed her Chamber was rather some terresstriall Paradise, then a mansion for such a matelesse mystresse ; rather a tabernacle for some Goddesse, then a lodging for such a lothsome carcase."

The author thus apostrophizes the ladies of his time : "Draw neare you wanton woorms, that leane your lofty heades, upon the dainty pyllowes of pride ; you that haue periwigs to curl your heaire, colours to paint your face, art to square your shoulders, holsters to fashiō your waste, inuentions to chaunge nature, and deuises to alter kinde. . . . Your washing in sweet waters, your anyoynting with sweete odours, your muske, your ciuite, your baulme, and a number of deuises, to make the body sweete, when your pride and whordome, with the rest of pride's companions, do make your soules to stincke, as the Poet Martial sayth—They smell not well that alwayes smell well. Beholde how the Lord punished the pride of this woman, which had solde herselfe to unshamefastnesse in his sight, for with the shyning sword of his diuine iudgement, he rotted euery parte of this her pampered body, so that no member, no ioint, nor part thereof was free from the mouldred plague of putrefaction."

ANDREW HIBBERT.



Shoreham Castle, Kent.

"I do love these ancient ruins,—
We never tread upon them, but we set
Our foot upon some reverend history."



IR WILLIAM DUGDALE, in his *History of Warwickshire*, says, "In those days (pre-Norman) were very few such defensible places as we now call castles, that being a French name, so that though the English were a bold and warlike people, yet for want of the like strongholds they were much the less able to resist their enemies." So, too, Grose, in his *Antiquities*, quotes Agard, who says, "I read in the *Historye of Normandy*, wrytten in Frenche, that when Sweyne, King of Denmark, entered

the realm against King Alred, or Alured, to avenge the night slaughter of the Danes, done by the Saxons in Englande, he subdued all before hym, because there were no fortes or castles to withstand or stop him; and the reason yielded is because the fortes of Englande for the most part were built after the Normans possessed it." Other early writers make the same assertion, so that, though undoubtedly the Romans had erected strong castles of stone, like the great fortresses at Rutupiæ and Gariannonum, they had, by reason of the frequent internal wars among the Saxons, and by the general occupation of the masons during the periods of peace, in erecting minsters and religious houses, been permitted to fall into decay, if not utter ruin; therefore William of Normandy, like Sweyne of Denmark, found, after the battle at Senlac, but little effective resistance. The defenders of Dover Castle, panic-stricken at the result of that battle, made little opposition, and opening their gates, surrendered that fortress, without the possession of which King Philip of France, some years later, swore by the sacred arm of St. James, that his son, the Dauphin Lewis, though holding a large tract of country, had not gained a foot of land in England. In consequence of this surrender, the men of Kent, for lack of fortifications, were compelled to depend upon the intricacies of Swanscombe wood, as related by Sprot, when they so manfully, though perhaps without due regard to the general welfare of the kingdom, opposed William on his march from London in 1067, and obtained for themselves the confirmation of their peculiar rights and privileges; the rescue of something from the general wreck—the retention of time-honoured principles, by an act of heroism of which the men of Kent may be justly proud, and in which those living on the traditional site may well glory. This circumstance would naturally not be overlooked by so good a soldier as the Duke William, who immediately began to erect castles all over the country to guard against invasion from without; and when the land was parcelled out among his followers, they, to protect themselves from the resentment of the despoiled Saxons, were compelled to build such strongholds on their newly acquired estates. As

the feudal system gained strength these castles became the heads of baronies, of which the owner, or governor, was the lord; and he soon arrogated to himself royal power, not only within the walls of his castle, but likewise over the surrounding country, arbitrarily seizing forage and provision for the subsistence of its garrison, composed of hired mercenaries from over the sea, in sufficient number to command the services, however unwillingly rendered, of the enslaved natives, who, despite the promise made by the new King to be their "loving lord," were now reduced to so degraded a condition that it was accounted shame to be called an Englishman; and the oppression of a bygone day, when the blue-eyed Saxon meeting a Dane on a bridge was obliged to stand aside till the Dane had passed over, or if he failed to make a low reverence when he passed a Dane, was liable to be severely beaten, had too surely returned; and the insolence of these lords grew to such a pitch that it was commonly said "there were in England as many kings, or rather tyrants, as lords of castles," the great number of which is attested by the existence on the bank of the river Darent of the ruins of yet another—the fourth. Built soon after the Conquest, and known as Shoreham, *alias* Lullingstone Castle, Leland tells us that it was a ruin in his time (the reign of Henry VIII.) We are told by the county historian that to this castle there was a manor appendant, called the Manor of Lullingstone Castle, of which Hugo de Poyntz died possessed in the first year of Edward I., and that Sir Roger de Chaudois paid aid for it as one knight's fee, which Hugo de Poyntz before held of the Archbishop. In the reign of Edward IV. John de Newburgh brought a plea against Robert Poyntz for this manor before the King's justices, the Archbishop having remitted for that occasion only the right of trying the same in his own court. John de Newburgh appears to have gained his suit, and to have established himself and his descendants in possession of the place, Roger Newburgh, in the third and fourth years of Philip and Mary, having possession granted to him of the manor and castle, with its appurtenances, holding *in capite*, as of the honour of Otford by knight's service. His son, John

Newburgh, in the seventeenth year of Queen Elizabeth, sold the castle and estate to Thomas Polhill, of Preston, in the parish of Shoreham. The name Lullingstone Castle is now borne by the comparatively modern seat of Sir William Hart Dyke, M.P., in the parish of Lullingstone, near Dartford.

J. A. SPARVEL BAYLY, F.S.A.



Roman Lead Coffin and other Remains at Plumstead, Kent.

IN proportion to the great pleasure which all must feel on hearing of the discovery of ancient remains, so is the disappointment the more intensified when, owing to carelessness, or the whim or caprice of some individual not at all interested in matters antiquarian or archæological, those very things, which are "all the world" to the enthusiastic antiquary, become ruthlessly destroyed or disposed of in a manner which leaves them no longer available as a "study of the past."

Either by want of thought or knowledge on the part of the owner of the land at Plumstead, on which Roman remains have recently been found, or by a questionable assumption of power on the part of the vicar of the parish, the County Museum at Maidstone has lost (at least for the time being, let us hope) a valuable acquisition. On Friday morning, January 21, as some excavations were being made for sand on land situated in the "King's Highway," Plumstead, a small thoroughfare leading to "The Common" from Wickham Lane, which latter leads from Plumstead to Bexley Heath, the workmen came upon a leaden coffin, at about 3 feet from the surface, containing a most perfect skeleton, apparently that of a female of about twenty-five to thirty years of age.

Side by side with these remains another skeleton was exhumed, without any trace of a coffin, but with a Roman urn in a very well-preserved condition placed at the head. In

each case the remains were lying north and south. The coffin was 6 feet in length, about 12 inches in depth, with a uniform width of 14½ inches inside.

The thickness of the lead, with but very little variation, was about three-eighths of an inch, and the weight may be put approximately at 3 cwt., including the lid, which was not soldered, but kept in position by a flange or rim of an inch and a half wide. Round the lid and near to the edge ran a raised border or moulding composed of two rings or beads alternating with a longer bead of an oval form. In the centre of the lid, at the head, there existed a cross formed of the same moulding, the two lines forming the cross being about 1 foot in length. A similar cross-shaped ornament appeared on the end of the coffin, at the head.

No scallop-shells, which so often form part of the ornamentation of Roman coffins, were to be seen. The non-existence, however, of the scallop-shell as an ornament on Roman coffins, as yet found in Kent, has always been singularly noticeable. From the existence of the cross-shaped ornaments on this coffin, it has been suggested that here had been buried a Roman Christian lady.

Pieces of wood, much decayed, lay beneath the coffin, showing evidently that it had been buried in an outer wooden coffin.

Within the coffin nothing was found but the skeleton—no coins, pottery, etc., except two locks of dark auburn hair, which lay at the base of the skull.

Altogether the skeleton was singularly well preserved, even to the tiny bones of the little fingers.

The urn was very similar to some found about thirty years ago, in making excavations in Woolwich Arsenal, which is not far distant. Mr. Dawson, the owner of the land, has the urn in his possession, and little dreaming that it would be possible for anyone else to lay claim to the lead coffin, the latter he had taken to the mortuary at the churchyard of St. Nicholas, Plumstead, with the skeleton enclosed.

The skeleton found in conjunction with the urn seems to have broken to pieces, but from the bones of the pelvis it was evidently that of a man.

The coffin was viewed by many antiquaries, among the number being Mr. F. C. J. Spurrell, F.S.A., Local Secretary of the Kent Archæological Society. To him Mr. Dawson promised the coffin for the museum at Maidstone.

But to this consummation an unusual difficulty presented itself. The Vicar of St. Nicholas refused to give up the relics, and informed Mr. Dawson that he should inter them in the churchyard.

Rumour hath it that the vicar, the Rev. J. McAlister, and other "local authorities" (?), believe the remains to have been stolen, from the church, when it was in ruins. In the middle of the seventeenth century it was in ruins, and again in the early part of the present century.

On a gravestone in the church there is an inscription to the effect that "Mr. John Gossage caused this church to be repaired after above twenty years lying waste and ruinous." He died April 24, 1672.

How those can account for their opinions who incline to the view that the coffin was stolen from the church and placed where it was discovered until a favourable opportunity presented itself for selling the lead, is not easy to say, especially when the Roman urn and the other skeleton were in such close proximity as to be side by side with the said coffin.

In vain did Mr. Dawson and the antiquaries protest against the vicar's determination to re-inter the relics in the churchyard. The coroner was communicated with, and his order went forth for the burial. On the coroner's officer proceeding to deliver his instructions, it was found that by the vicar's order the sexton had buried the skeleton and coffin on the previous evening.

On my making inquiries as to whereabouts in the churchyard the remains were buried, I was informed by the sexton that his orders were to tell no one.

It is to be hoped that if any more relics should come to light, the owner of the land will not allow them to fall into such hands.

Even if the skeleton had received "decent interment," about which so much was said, surely the ecclesiastical obligation, if any existed on the part of the vicar, would have been satisfied without the burial of the leaden

coffin, which is of considerable value in relation to the history of the neighbourhood.

H. W. SMITH.

Belvedere, Kent.



A Note on the Dialect and Literature of Venice.

BY W. CAREW HAZLITT.



THE Venetian dialect, in which Mr. Theodore Bent, in his able paper on the Estradiots, finds many proofs of Hellenic influence and descent, was remarkable for its habit of eliding or rejecting the terminal syllable in proper names. As a national speech grew up in the room of the middle Latin, such forms as Marinus, Baduarius, Corriarius were softened into Marin, Badoer, Correr, where the ordinary Italian law would have given Marino, Badoario, Corrario. A name mournfully famous passed through the stages of Faletrus, Faledro, Faliero, Falier. But in other cases, as in *tafora*, a metaphor, from the Greek *μυσταφορα*, the first syllable, in lieu of the concluding one, was sacrificed to the exigencies of pronunciation. Carico and Eliaco (the *Solarium* of Roman architecture and speech) became Cargo and Liago. In popular parlance, at least, Mon-signore il Doge was *Messer lo Dose*. Shakespear's *Iago* is Venetian patois for the Jacopo of the *terra-firma*.

During the mediæval time, while the men of culture were developing by selection and adaptation a language which was to become the Italian tongue, and while at Venice this was being adopted, subject to local influences and colouring, among the better classes, those to whom education was unknown probably expressed themselves in a jargon which must have puzzled even Petrarch and his friend Boccaccio on their occasional visits to Venice, and which stood at as great a distance from modern Italian as it did from the idiom which Cicero employed. The language of the Republic, in common with that of the rest of Italy, was strengthened and

enriched by her intercourse with the Goths and the Franks. The invader blighted with one hand, and fertilized with the other. Of the freedom and property of the Italians he took as much as they had to lose of either; while he communicated to them his speech, his arts, his institutions, and his sentiments.

The makers of Italian borrowed from the right and the left, and imported into their work material from all available sources, as the Greeks and Romans had done before, and as the English have done since. Of the composite structure which thus grew up into what the revivers of learning found it, the Venetian was a provincial dialect, more Hellenic in its phraseology, more quaintly attractive perhaps to the ear, but more Teutonic in some of its inflexions, and to the grammarian less acceptable than the purer and softer forms heard on the Arno and the Tiber.

Perhaps sufficient stress has not been usually laid on the historical value of the archaic forms of the names of places and persons, and in yielding a preference for what is most familiar, we are apt to lose sight of the nomenclature which was employed by the very people themselves whom we have made it our business to describe, and which carries on the surface its origin and its meaning. The locality, which the Italians call Chioggia and the Venetians Chioza, was known in the Middle Ages as Clugia. Caput Aggeris is lost to us superficially (as it were) in Cavarzero. Nor do we at once recognise in Malipiero the transition from Magister Petrus and Mastropiero. A Venetian boatman called his son his *fiol*, and he would have referred to the Doge Pietro Polani as Ser Pier Boldu. But with this philological argument an historian can only deal in an incidental way; some uniform standard is essential in a homogeneous narrative; and those forms which are generally intelligible are to be preferred on the whole to such as are less corrupt, yet more obscure.

To the Englishman, who happens to engage in Venetian studies, there is one point in relation to the material coming to his hand which is likely to prove a surprise. With one or two exceptions of a wholly unimportant character, the historical literature of the Republic is in its origin secular. To the monkish chroniclers of Western Europe we meet with no counterparts; there is nothing

correspondent to the Scandinavian saga, the Saxon minstrel, or the Norman trouvère. No country can perhaps show such an unbroken series of historians or writers of an historical cast as England. It is traceable back to the commencement of the heptarchial era. But the names which constitute it are the names of ecclesiastics.

Venice cannot be said to have produced any narrative pretending to elucidate or describe the sources of her existence and her power till the second half of the tenth century. The earliest native essayist upon her Fasti was an intelligent ironmaster, Johannes Sagorinus, who fortunately contented himself, for the most part, with telling us what he knew and saw, rather than what he had heard, or what he thought. His account comes to a close in 1008; but he was the pioneer of other laymen, of whom some, such as Martino da Canale and Lorenzo de Monacis, followed the same narrow lines as himself, while others, like Dandolo and Sanudo, not content to put into writing their own impressions of contemporary events, planned their labours on a broader and more ambitious scale, and not only resorted to available records and evidences of antecedent times, that indispensable helpmate Tradition inclusive, but even brought to their work a certain share of critical discrimination.

But the Venetians had no Beowulf or Wace, no William of Malmesbury or Henry of Huntingdon, no Domesday Survey or Great Charter. That the Republic possessed chronicles of a date anterior to any now known, it is exceedingly probable; nor is it much less so that those chroniclers were churchmen, of whose productions their immediate successors in the same literary field might have had the use. The frequent fires which desolated the city, and the fragile material of which its public buildings were long composed, keep us here within the limits of conjecture; for the citations which occur in the pages of such civilians as Dandolo, Sanudo, and Navagiero of historical manuscripts preserved in the monasteries—such, for instance, as the Chronicle of San Salvador—do not refer, as a rule, to compilations long anterior to their own epochs, and are not explicitly described as of local origin. But, if the admission is made that the most ancient writers belonged to holy orders, it

does not rob of much of its force the view just now propounded that in her historical literature Venice enjoyed a singular and wholesome exemption from clerical influence, and whatever the piece of guesswork about primeval annalists, of whom no vestige seems to survive, may be worth, it does not in the least degree militate against the fact that the Venetian temper and taste, from the moment when the Republic might be said to have a definite constitution and a distinct national life, were in this, as in all other things, emphatically lay. In forming an estimate of other countries the student is referred to compositions which emanated from the cloister; but he finds that at Venice, from the very commencement of any sort of culture in the ranks of the laity, men of the world, often personages of the highest position, undertook to communicate to the ages to come what they thought to be interesting and important in past or current transactions; and where, as at the outset, local authorities fail him, there come to his succour layfolk beyond the verge of the Islands, Cassiodorus, Eginard, one or two Lombards, and certain Byzantines, with whom he may spend his hours more profitably than with the harvest of the monastic *scriptorium*. Moreover, whether or not the Republic once possessed certain annals from the pens of ecclesiastics, there is no doubt that the earlier secular authors had recourse to a large assortment of original papers, which have since in large measure perished, and have transmitted their substance, and frequently their very text, like John Fox in his *Book of Martyrs*, to us with a fidelity far from commensurate perhaps with modern literary canons.



Discovery of the Ancient Water Gate of Southampton Castle.


THE western wall of the castle at Southampton, which also forms a part of the town wall in this direction, has long been an object of much antiquarian interest. The castle enclosure extended eastward in shape like a horse-shoe, from this part of the town wall, and a

shell keep was built on its highest position, formed by a large artificial mound. This western wall rises from the beach, washed by the tide to a height of about 30 feet. Within the last forty years a roadway has been made at the foot of the wall, about 8 feet above the level of the beach; but the elevated platform which formed the castle court is still about 20 feet above this roadway, or nearly 30 feet above the beach. The outward thrust of the loose material forming the platform and artificial mound appears to have been counteracted by large tunnel-shaped arched chambers of very thick walls, beneath the edge of the platform, and just inside the outer wall and parallel to it. These long chambers remain, in part at least, and appear to be of Norman date. They were probably also found of great use as places of storage; and it has been long inferred that there must have been a water-gate giving access to them from the sea, and to the platform of the castle above. Leland speaks of having seen eight gates connected with the fortifications of the town and castle of Southampton; but it has hitherto only been possible with certainty to identify the sites of seven, four of these gates still remaining in excellent preservation. The water-gate of the castle recently brought to light completes the number mentioned by Leland. A wide buttress of masonry arising from the beach on the western castle wall recently fell, through the percolation of water from a drain above, and in clearing away the loose material the remains of a very fine gateway were disclosed. The original appears to have been about 9 feet high and 4 feet wide. The character of its mouldings is that of Early Perpendicular date, and it has on both sides a perfect semicircular groove for a portcullis. This buttress has now been rebuilt so as to leave the water-gate visible, as discovered, protected by an iron grating.

This gate was reached by steps from the beach, and clearly gave access to the storage chambers on both sides, and by additional steps to the platform or court of the castle above. It has probably been hidden for about three hundred years, for Southampton Castle was disused as a fortress at the end of the sixteenth century, and being in a ruinous condition, was sold by James I.

T. W. SHORE.

The Birthplace of Bede.

N a paper entitled "An Enquiry into the Origin of Sunderland, and as to the Birthplace of the Venerable Bede," by Mr. Robert Brown, of Sunderland, solicitor, read before the Society of Antiquaries of Newcastle-upon-Tyne in the year 1855, and published by request, the author advocates the claim of Sunderland to the honour of having given birth to this great historian.

We have it upon record that Bede was placed at the age of seven years under the care of Abbot Benedict in the Abbey of Weremouth. On the building of the Jarrow monastery, twenty-two brethren, including among their number Bede, then a mere youth, were told off to form the new society.

Benedict, on his return from his last journey to Rome, obtained a further grant of three hides of land near the mouth, and on the south side, of the river Wear. This piece of land, now forming part of the borough of Sunderland, was probably intended for the habitation of monastic dependents and their families.

Bede, in his *Ecclesiastical History*, states that he was born "in territorio ejusdem monasterii." In King Alfred's translation this passage is rendered by the phrase, "in sōnderlande of this monastery."

The word "sōnderlande" is said by Anglo-Saxon lexicographers to mean land sundered from the adjoining land for privileged occupation. The Sunderland of a monastery may therefore be defined to be land sundered and outlying, but within its territorial jurisdiction.

In the diocese of Durham there are two other Sunderlands, in each of which there is the like severance from a neighbouring monastic estate, combined with the like submission to monastic control. The one is North Sunderland, divided from Holy Island, the seat of the monastery of Lindisfarne. The other is Sunderland Bridge, which is the extreme southern and outlying portion of the lands of St. Oswald, being sundered from the bulk of these lands by the Brun on the one side, and the Wear on the other.

In the East Riding of Yorkshire, Sunderland.

landwick is within a short distance of Watton, where, in the year 686, there existed a priory called by Bede "Wetadun," or Wettown, because a considerable portion of the neighbourhood was a complete morass. This morass lay between the village Sunderland-wick and the Priory.

In Macclesfield there is a street called Sunderland Street. In answer to a letter of inquiry, the town clerk writes: "Our street of that name does lead to the old castle and monastery now in ruins. I do not know of any other reason for the name." This letter is further strengthened by a correspondent in the *Newcastle Daily Chronicle*, who writes: "The street in question is a very ancient one. It leads unquestionably to lands cut off or separated from the 'Old Church,' and cut off mainly by water; and although that water has now for many years been diverted, the space is still known as 'The Waters.'"

It seems a fair inference from the foregoing premises that Sunderland derives its name from the fact of its being the "sōnderlande" of the Wearmouth monastery. The monastic land on the south side would probably be known in common parlance as "the Sunderland;" and with the increase of population, and the subsequent destruction of the monastery, the name would spread to the whole of the occupied land on the south bank lying opposite the monastic domains.

ROBERT U. BROWN.



The Antiquary's Note-Book.

MS. Collection of Dialect. — "He [Mr. Richard Waugh, a Gateshead merchant who died in 1808] left behind him a manuscript collection of local words and phrases, with respect to which I find Hodgson making anxious inquiries in 1813, after he had taken up his residence at Heworth. The result of these inquiries was that the book was, on Nov. 22, in the possession of Mrs. Emerson, of Hillgate, in Gateshead. 'She sought for it,' says he, 'yesterday, but did not find it; but she knows she has it, and will send for

me when she has found it.' It does not appear that the book was ever found. A collection of Durham words, formed now almost a century ago, would be peculiarly valuable at the present time; and I have placed the above memoranda upon record to the intent that they may be of use in any search which may be made for its recovery."—Rev. James Raine: *Memoir of Rev. John Hodgson, Author of the History of Northumberland*, 1857, vol. i., p. 27.

Burmah.—The Province of Upper Burmah has an area larger than that of France, and contains a population which has been roughly computed at 4,000,000. A considerable portion of this vast expanse is impenetrable jungle, and even in the more thickly populated districts there are no proper roads or bridges. During the rainy season the difficulties of communication are very much increased by the sudden rise of the rivers and numerous streams which intersect the country in all directions, and often for weeks at a time large tracts remain under water. The population, though it cannot be described as warlike in the ordinary sense of the term, has a traditional and deep-rooted love of desultory fighting, raiding, gang-robbery, and similar kinds of excitement. Villages have long-standing feuds with villages, and many young peasants, otherwise respectable, spend a season or two as dacoits without losing their reputation in the eyes of their fellow-villagers. If there were any under the old régime who had scruples about engaging in dacoity pure and simple, they always had plenty of opportunity for leading a very similar mode of life as partisans of one of the numerous pretenders to the throne, one or more of whom were generally in open revolt against the *de facto* sovereign. As the monarchy was hereditary only in the sense of being confined to the members of a particular family—the descendants of the famous Alompra—each scion of the royal line considered himself justified in raising the banner of insurrection if he imagined that he had a fair chance of success, and he could generally plead in justification of his conduct that his successful rival on the throne had endeavoured to put him and all his near male relations to death. These various elements of anarchy no king of Burmah was ever able

to suppress.—*Further Correspondence relating to Burmah*, No. 1 (1887), p. 103.

Curious Words from Curious Dictionaries.—The following are taken from the *first English Dictionary*, John Bullokar's *An English Expositor*, 1616:

- APOCYNON : a little bone in the left side of a frog, of great vertue as some thinke.
- BADGER : he that buyeth corne or victuall in one place to carry into another. [See Brockett's *North Country Words*.]
- BARGARET : a kind of dance.
- BAUBEE : a small coin—a farthing.
- BEAME : the maine horne of a hart or stagge.
- BICE : a fine blew colour used by painters.
- BROCHES : the first head or hornes of a hart or stagge.
- BRUMALL : of, or belonging to, winter.
- BURLED : it sometimes signifieth armed.
- BURNET : a hood or attire for the head.
- CAMOYSE : crooked vpward, as commonly the noses of blacke moores bee.
- CAROL : a song ; sometime a dance.
- CHEEKE VARNISH : painting used by some women.
- CLOSHE : an unlawful game called by some nine pinnes, cules, or kittles.
- CLUM : a note of silence.
- CONNEX : to knit or tye together.
- DICKER : ten hides of lether.
- EXPLODE : to drive out with clapping of the hands.
- EXPRESSION : a wringing or squeasing out.
- FAGE : a fable.
- FINANCE : an end.
- FREMD : strange.
- GAB : to prate or lie.
- GAWRE : to stare.
- GLINNE : a little village or part of a village.
- GNARRE : a hard knot in wood, sometimes a short thicke fellowe—a chub.
- GRAME : sorrow, mishap, anger.
- GRITH : agreement.
- GUERRING : brawling.
- HAGUE : a hard gunne of about three-quarters of a yard long.
- HAMKIN : a pudding made vpon the bones of a shoulder of mutton, all the flesh being taken off.
- HEISUGGE : a bird which hatcheth the cuckooes egges.
- HURTELEN : to thrust, to provoke.
- INTERFEERE : to knock the legs together in going.

Custom of Tribal Warfare, Sierra Leone.—The native chiefs of Sierra Leone, in a memorandum addressed to the English Governor, make the following interesting statement : " It might be asked why are these wars so frequent, and why do we not make efforts to prevent their recurrence ? We beg to explain that they are the effects of an ancient custom in our country, namely, that any person of one country feeling himself seriously aggrieved by any other person of

another country, he, the aggrieved, could go to any influential chief of any country 'and curse war'; that is, invite that chief to bring war and assist him to avenge himself upon his enemies."—*Parliamentary Papers* (c. 4905 of 1886).

Roadways in England.—The paving of the central parts of London did not begin till after the eleventh century, and having got so far as Holborn at the beginning of the fifteenth century, it spread into some of the suburbs during the sixteenth century. In Henry VIII.'s reign a way, when too deep and miry to be passable, was merely abandoned and a new track selected. Up to 1750 the Great North road from London was a turnpike for the first hundred miles; and north of that point there was only a narrow causeway fit for pack-horses, flanked with clay sloughs on either side. At the same time in Mid-England and North-England the roads were still for the most part entirely unclosed.—Spencer's *Principles of Sociology*, i., p. 528.

Witchcraft among the Matabililand Zulus.—A great deal of the king's time is engaged in obtaining guidance from powers of witchcraft by means of stewed potions and mystic bones. By these means, during his spare time, he also protects his person against the machinations of those of his subjects who are evilly disposed towards him. After the return of the defeated army from Lake Ngami the King spent over a fortnight in his medicine kraal trying to "smell out" the individual who is responsible for that reverse. It is a delicate case, as the fault seems to lie between the general in command and the head doctor who doctored the army before their departure, who made them proof against bullets and assegais. The belief in witchcraft has proved a very potent factor in preventing outside influences from affecting the national organization. The missionaries and Jesuits own that they have been completely checkmated by it. During the long years that they have lived in the country they cannot point to a single case of conversion, or it appears to any impression on anyone. Their only chance has been with the King, who can converse with them freely without being liable to be marked

down by the witch doctors, and "smelt out" on some future occasion for witchcraft.—*Parliamentary Papers* (c. 4643 of 1886).

Early Silk Manufacture in Bengal.—The date of the introduction of the silkworm in India is still an open question. Indeed, the very name (*desi*, or indigenous), applied to the oldest species, shows that even the tradition of a foreign origin for the insect has died out. But the distribution of the worm, both within the continent of India, where it first occupied the valley of the Brahmaputra and a portion of the tract lying between that river and the Ganges, and in the regions beyond the eastern frontier, points with tolerable certainty to a primary introduction by land from the eastward. This was the opinion of Mr. Atkinson, Commercial Resident at Jungypur, at the end of the last century. The value of silk as an article of trade was appreciated by the East India Company at an early period of its existence. The Calendar of State Papers, for the years 1617-1621, teems with extracts on the subject. But Chinese, Japanese, Siamese, Cochin Chinese, and above all Persian silk, seem to have been at first held in more estimation than the silk of Bengal. There is a long and interesting account of negotiations carried on in 1617 and the following year between Sir Thomas Roe and the "Sophy" of Persia, with a view to secure to the English Company the monopoly of Persian silk. The export was estimated at from 2,000 to 3,000 bales, and in 1619 Persian silk sold in London for 26s. 10d. per lb. The only specific notice of Bengal silk, on the other hand, in these earlier years, is an order of 1621 countermanding the buying of the commodity. But the treaty with the Shah fell through, and as the settlements in Bengal spread, Indian silk seems to have attracted more attention. The earliest of the Madras records, "a letter to our Agent and Council in Fort St. George," dated November 9, 1670, notifies the despatch of four factors on £25, and seven writers on £10 per annum, of whom one factor and one writer, "well skilled in silk," were destined for Cossimbazar. Again, in September, 1679, we find Mr. Vincent taken to task in regard to two Englishmen who had caused trouble and probable loss by trading in silk at Cossim-

bazar; and in the same year the Chief of the Factory at Fort St. George made a tour through the Bengal settlements, in the course of which he paid special attention to the subject of silk. Thus, under date 18th and 19th November, 1679, he writes: "White silk bought at Serpore and tannee (thání?) silk examined: to be packed with coarse silk ropes, which may be sold in England at good profit, without paying freight or customs in the country."

A Curious Bill-head.—Recently, in turning over a bundle of London tradesmen's accounts of nearly a couple of centuries ago, I came across the enclosed, which is certainly curious, and seems to me to be a sort of cross between a bill-head and a book-plate. The plate-mark has a margin of half an inch all round, the full size of the sheet itself being $6\frac{1}{2}$ by $4\frac{1}{4}$ inches.

WILLIAM GARDNER at the Sign of the one
Cane-Chair, on the South Side of St Pauls-
Church, London, maketh and selleth Cane-
Chairs, Couches, and Cane-Sashes at reason-
able Rates. Of dry Wood.

At the back of this is Mr. Gardner's account, as follows:

Mr. Douglas bill for cheres Nov. ye 8, 1709.			
8 wallnutt Cheres, fine mollding, the finest	£	s.	d.
Caine of all, at 12s. ...	...	4	16 0.
2 Elbow Cheres sittable at 15s. ...	...	1	10 0.
		in all	£6 6 0.

Reced Nov. ye 8, 1709, of Mr. Douglas the full contents of this bill and all demands, I say Reced by me
WM: GARDNER.

Gardner must have been a celebrated chair-maker, from the fact of the goods having been sent all the way to Newcastle-on-Tyne, where the Mr. Douglas referred to in his bill resided.—GEO. NEASHAM.



Antiquarian News.

We understand that Mr. J. Frederick Hodgetts, late Professor at Moscow, is about to deliver another series of lectures at the British Museum. His former lectures bore reference to the past, and these to the probable future of the Anglian race. As those treated of "Older England," so these will have the "Greater

England" of the whole English-speaking population of the globe for their subject. True to his text, as a champion for the Scandinavian elements in our blood, mode of thought, language and principles, he will commence with a popular account of the discoveries made by the Scandinavians in the tenth and eleventh centuries, and will show how the struggle between these Scandinavian elements and the influence of Rome has continued from the time of Marius to the present day. The unusual and unexpected success of "Older England" in book-form, and the very high praise bestowed upon the author by competent judges, may justify him in soaring a little higher at this time; and surely no time could be better chosen for promulgating a view which we hope is a true prophecy of the ultimate confederation of the Anglians into one nation politically, as they form one brotherhood in blood, speech, and love of freedom now.

The annual volume of the *Anastatic Society*, the issue of which has been delayed by the death of Mr. Llewellyn Jewitt, F.S.A., will shortly be published by Mr. S. H. Cowell, Ipswich. Its preparation has been entrusted to Mr. W. G. Fretton, F.S.A., Coventry.

The Rev. W. F. Greeny, M.A., has kindly accepted the presidency of the Cambridge University Association of Brass Collectors, and a number of corresponding members have been lately added to the list. Promises of assistance have been received in the much-needed work of revising the list of the late Rev. Herbert Haines, which embraces the whole of this country. At a meeting held on February 4, the vice-president in the chair, it was resolved that non-university men should be admitted to the association as honorary members. A rubbing was exhibited of a small brass, now in private possession, which was bought at a marine-store in the Minorities, East London. H. Nunn, of St. John's, then gave an interesting discourse on "Heraldry in connection with Brasses," illustrated from a selection of rubbings. The association has determined to collect materials for an exhaustive work on *The Brasses of Cambridge-shire*; S. H. K. St. J. Sanderson, B.A., and S. Brown, B.A., vice-president, both of Trinity College, have been elected joint-editors. Every church in the county will, if possible, be visited, even where no brasses are recorded. It is hoped that the work will be finished in June this year. Any who may wish to become members of the association, honorary or otherwise, are requested to communicate with the hon. sec., H. W. Macklin, St. John's College, Cambridge.

Lovers of history and the picturesque, not less than those fond of boating and sailing, as well as the

ratepayers at whose expense the project will be executed, should notice that the scheme, which has been often rejected, has been again brought forward, largely in the interest of local builders, for embanking the Thames for about three-quarters of a mile between Hammersmith Bridge and the Oil Mills. The Upper Mall, already much damaged, yet still picturesque, would be ruined. The Mall is famous for its noble elms, planted for Catharine of Braganza, which have already suffered by the low-level sewer being constructed below and near their roots. As it is proposed to take in from sixty to a hundred feet of the river-bed at this point, and thus remove the water to a distance from the trees, which now stand at the river wall, they will surely perish. Nor is this all; the historic character of the Mall will vanish, although, except the already much-altered Chiswick Mall, it is the best existing example of the ancient walks which were formerly so charming.

Interesting discoveries have recently been made in the San Domingo mines of Spain, showing the methods of mining adopted by the ancients. In some of the mines the Romans dug draining galleries nearly three miles in length, but in others the water was raised by wheels to carry it over the rocks that crossed the drift. Eight of these wheels have recently been discovered by the miners, who are now working in the same old mines. The wheels are made of wood, the arms and felloes of pine, and the axle and its support of oak—the fabric being remarkable for the lightness of its construction. It is supposed that these wheels cannot be less than fifteen hundred years old, and the wood is in a perfect state of preservation, owing to its immersion in water charged with the salts of copper and iron. From this position and construction, the wheels are supposed to have been worked as treadmills by men standing with naked feet upon one side. The water was raised by one wheel into the basin, from which it was raised to another stage by the second wheel, and so on for eight stages.

An interesting typographical find has recently been made at the Town Library of Treves. It consists of a book printed in 1539, and describing the war between the "Holy Roman Empire of the German Nation" and the Turks in 1532. The letter-press on the cover of the binding is printed with the so-called "Durandus type," being one of the first types coming from the press of Peter Schöffer.

While some workmen employed by Mr. W. T. Jefferson, solicitor, of Northallerton, were levelling and sodding the Friarage Field, in which the Carmelite Convent formerly stood, they came across a large slab of freestone about four feet below the surface, measuring about six feet long, two feet nine

inches wide, and six inches deep, and upon this being removed there were found two perfect skeletons laid side by side in one grave, supposed to have been buried upwards of five hundred years ago. It is supposed that the spot where the skeletons have been found was the burial-ground in connection with the convent.

In the course of the excavations now being made in the Old Vicarage gardens, Wrexham, in connection with the Wrexham, Mold, and Connah's Quay Railway, at a depth of eight feet, and in a drift deposit, were found some very beautiful specimens of encrinital stems (limestone), which were probably brought during the drift period from the Mineral Limestone Ridge.

A relic of Dick Whittington is, the *Graphic* says, now being cleared away through the advance of City alterations and improvements. It is a shabby, rustic, red-tiled building, inscribed "Gresham House, once the residence of Richard Whittington, Lord Mayor, 1314. Rebuilt 1805," and stands in a byway between Milton Street and Moor Lane, which was formerly called Sweedon's Passage, but now forms part of a thoroughfare cut through the old courts and christened Butler Street. Originally a fine old house stood here, where, according to tradition, Whittington lived in the days of Henry IV., and, later on, in the reign of Elizabeth, Sir Thomas Gresham, who gave his name to the building.

Human remains, which apparently belong to the age of the mammoth and rhinoceros, have been discovered in a Belgian cave. The discovery has been made by MM. Marcel de Puydt and Schest in the grotto of Biche-aux-Roches, near Spy, in the province of Namur. The floor of the cave consists of a layer of brown clay, which contained a skull of comparatively recent age. Under this was a bone bed of calcareous tufa containing remains of the elephant and a species of deer, and flint weapons, showing traces of use. Under this bed was a second layer of ossiferous earth, containing remains of rhinoceri and deer, and rich in flints, bone implements, ivory plates of the mammoth tusk carved with rude figures, and fragments of pottery, including the bottom of a vase of regular form and baked. Beneath this bed was another layer of brown clay with numerous bony fragments. Here, at from five to six metres from the entrance to the cave, two human skeletons were found in a natural position, and probably entombed there. Along with the skeletons were found other objects, such as have been mentioned above. Under this bed was the barren carboniferous limestone rock. The skulls are of the type of the Neanderthal cranium, the bones being very thick (9 mm.); one, that of a woman, is dolicocephalous. The frontal sinus is very

marked, and the brow low. In short, the characteristics of the skulls approach, for the most part, those of inferior races, and the other bones found seem to indicate a race of short men. The conclusion drawn from the discovery by M. Nadaillac is that the Neanderthal race of men, which M. Quatrefages has shown to be persistent through the ages, even to the present day, without being incompatible with a very marked intellectual development, once lived on the banks of the Meuse in most remote times, working the flint, utilizing the bones of animals and the tusks of the mammoth, making and firing vases of clay, burying their dead, and, in fine, possessing the rudiments of civilization.

In his address at the dedication of the new Brooks Library Building at Brattleboro', Vt., the Hon. Mellen Chamberlain, of the Boston Public Library, said that "before 1700 there was not in Massachusetts, so far as is known, a copy of Shakespeare's or of Milton's poems; and as late as 1723, whatever may have been in private hands, Harvard College Library lacked Addison, Atterbury, Bolingbroke, Dryden, Gay, Locke, Pope, Prior, Steele, Swift, and Young."

Some interesting discoveries were recently made by the workmen engaged in pulling down some old cottages in St. Andrew's Hill, London. In the course of their excavations they came across a subterranean tunnel, together with a portion of the staircase leading down to it. It is believed that they formed part of a monastery, which years ago occupied the site behind the *Times* Office.

A society has been formed in connection with the Somerset Archæological and Natural History Society, entitled the Somerset Record Society, the object of which is to seek out, edit, and print such records as bear upon the history of Somerset, and will aid the historian of the future. Prospectuses may be obtained of the Rev. J. A. Bennett, South Cadbury Rectory, Bath.

A piece of ancient pottery has just been dredged up from the river Thames, below Erith. The specimen in question is seven inches high, fifteen inches in circumference at the bulge, with a handle extending from the upper part of the bulge to the under part of the lip or neck, which latter is an inch and a half in diameter. With the exception of a small portion of the lip being broken away, the specimen is perfect. It appears to be a piece of the ordinary Roman brown ware, glazed, but with little of the glazing remaining, doubtless owing to the action of the water. The neck of a much larger piece of ancient pottery of similar manufacture was recently brought up from the Thames at nearly the same spot. The above are in the possession of Mr. H. W. Smith, Belvedere.

It is remarkable that where the above were found there exists the remains of a vast submerged forest. From this forest there are frequently dredged up splendid antlers of deer, in fine preservation. Immense boles of trees, principally of yew, may be seen at low water. In severe winters, when the frost has caused the mud to bear, it is possible to get to these trees, some of which measure three and four feet thick. In some portions dredging cannot be done at all, owing to the roots of trees and the submerged timber.

The Restoration Committee of Stratford-on-Avon parish church have decided to enter upon another stage of their restoration work. The work completed up to the present time includes the thorough repair of the exterior of the structure, the removal of the galleries on the north and south sides of the nave, the seating of a portion of the south transept, and the rearrangement of the pews so as to obtain a centre aisle leading direct from the west door to the choir. The committee now propose to remove the great organ, which entirely blocks the north transept, and to place the instrument over the western arch of the tower. The committee have also decided to strengthen the tower, as suggested by the architect, and to put in the two upper bells of the octave.

At the sale of the library of the late Baron de Seillière the chief interest centred in the disposal of *Graduale et Sacramentarium*, a manuscript upon vellum, of the twelfth century, written on 246 leaves, and richly illuminated with borders, ornamental letters, etc., in a fifteenth-century binding of oak, covered with stamped hogskin, with clasps. This superb manuscript was executed in the twelfth century, at the Abbey of Ottenbeuren, in Suabia, in the diocese of Augsburg. The first thirty leaves contain hymns and canticles, with a calendar. Following this are paintings representing the Saviour on the Cross, the Nativity, the Holy Women at the Sepulchre, and the Descent of the Holy Spirit. Twenty-four are painted alternately in purple, blue, and gold, with the text in letters of burnished gold and silver within rich borders. The preservation is excellent, and the colours retain their early freshness after a period of 700 years. It was put up at £250, and finally knocked down to Mr. Ellis for the sum of £910.

The workmen engaged in clearing the ground on the south side of the hill of Montmartre, with a view to the construction of a new reservoir, have discovered some ruins which are believed to date from the twelfth century. About nine feet below the surface two enormous passages have been found side by side, each about ten feet broad and fifteen feet in height, and leading in the direction of the old Church of St. Pierre. Nothing seems to have been known respecting the existence of these ruins.

Mr. Lewis Morris will publish at Easter, through Messrs. Kegan Paul, Trench and Co., a volume of lyrics, under the title of *Songs of Britain*. The book will comprise, besides lyrics proper, three narrative poems of importance, derived from Welsh folk-lore, and resembling in style the author's popular *Epic of Hades*.

An important and highly interesting exhibition of various valuable, and in some instances unique, *objets d'art* was opened, by kind permission of Earl Spencer, at Spencer House, St. James's, on March 16th. The exhibition, to which a small entrance fee is charged, is in aid of the East London Branch of the Girls' Friendly Society, and is held under the presidency of the Duchess of Leeds. It fills three large *salons*, includes paintings, drawings, miniatures, jewellery, plate, porcelain, lace, embroidery, and fans, and comprises many choice examples never before exhibited to the public. Among the most notable exhibits were a very fine silver-mounted snuff-box, with medallion portrait of Mary Queen of Scots, made from a beam of Holyrood Palace, the property of the Queen, and a large case of very valuable curios lent by the Prince of Wales, who also sends the palette and brushes used by Gustave Doré. The best examples of art are to be found among the plate and the miniatures. The collection of salt-cellers and cups lent by Sir George Dasent are particularly fine, and the fine specimens of Benvenuto Cellini's work, belonging to Lord de Mauley, are well worthy a visit. The miniatures are exceedingly numerous, and include many well-known examples. The finest collection is undoubtedly that owned by the Earl of Dartrey, comprising 118 exceedingly fine enamels. Among other curios in this collection is one representing the Coalition, showing a head, one half representing the features of Lord North, and the other those of Charles Fox.

The celebration of the 500th anniversary of the founding of Winchester College fell upon March 26th. Dr. Fearon, in a letter published some weeks ago, called attention to the ceremonies of commemoration which were to take place at Winchester on that day.



Meetings of Antiquarian Societies.

Society of Antiquaries.—Feb. 17.—The President in the chair.—A paper by Mr. A. Hudd was read, giving an account of a Romano-British interment discovered last October by a man ploughing at Farmborough, Somerset. The coffins, which lay north and south, were of stone, perfectly plain, with no inscription; and inside, a lead shell, apparently made of cast plates.—Another paper read by the Rev.

Ch. Wordsworth, on a Calendar or Directory of the Lincoln Use. A Calendar of the Seventeenth Century included such names as St. Thomas Becket, which had been expunged at the Reformation, and omitted the Transfiguration and the name of Jesus, which had been introduced in the fifteenth century.—Sir J. Savile Lumley exhibited some terracotta heads and *ex votos*, bronze statuettes and coins, and photographs of busts discovered on the site of the Artemesium near Lake Nemi, which has been already described by Mr. Pullan.—Major Cooper exhibited a small alabaster vase and a Norse chessman of bone discovered in a sandpit in Bedfordshire.—Mr. W. Ransome exhibited the stem and foot of a pewter chalice, found on the site of the preceptory at Hitchin; a papal bulla of John XXII., and a small ivory panel of considerable antiquity representing the Crucifixion, with the Manus Dei and two angels above, and Mary and John below the Cross.

Feb. 24.—The President in the chair.—Prof. Middleton read a paper on the methods of construction used in ancient Rome. After mentioning the *opus quadratum*, the ancient method of building with square blocks of stone, and the unburnt bricks, of which no specimens remain, he stated that the ordinary brick walls in ancient Rome, none of which are older than 150 B.C., are really concrete walls faced with brick. The materials used for composing the concrete are, in chronological order—stone, tufa, peperino, marble, porphyry. Two timber walls were set up, and the brick facing and concrete core built up between them. The print of these timber walls still remains impressed on the concrete in some cases. The facing was originally of small tufa stones, like mosaic, *opus antiquum*. Then about the first century B.C. diamond-shaped blocks were used, called *opus reticulatum*, with ashlar work of square blocks, which, however, were only skin deep. Thirdly, bricks were employed, at first of a triangular shape. At regular intervals courses of large square tiles, about two feet square, were inserted. These seem to mark the end of a day's work. The concrete used was so strong that floors of twenty feet square had been found with no support except at the edges. The brick relieving arches were only about four inches deep, and of no constructional value. Prof. Middleton then described the manner in which the walls were covered with stucco and marble linings, illustrating his meaning by careful drawings.—Among the articles exhibited were a Norse chessman found in Leicestershire, representing a man being put into a pit; and a carved wood reliquary of the fourteenth century, being an effigy of the Virgin and Child.

Clifton Shakspeare Society.—Feb. 26.—Mr. John Taylor, president, in the chair.—Mr. Taylor read a paper on "The Two Falstaffs," pointing out that in the first folio of "Henry VI." the name of the undoubted companion-at-arms with Talbot in France, Sir John Fastolfe, of Caistor Castle, is spelt "Falstaffe." But as it is quite clear that the Falstaff of 1 and 2 "Henry IV." is identical with the Sir John Oldcastle of the "Famous Victories" on which Shakspeare founded his own work, we have only to re-change the name to its original form to disunite the Fastolfe of "Henry VI." from Oldcastle or the humorous Sir John, who, however, is said by Master

Shallow to have been page to Thomas Mowbray, Duke of Norfolk, a post actually held by Fastolfe.—“A consideration of a few words in 2 ‘Henry IV.’” was read by Dr. J. N. Langley, who thought that the following words were invented by the writer of the play: “presurmise” (I. i. 168); “juvenal” (I. ii. 22); “sorcance” (IV. i. 11); “forgetive” (IV. iii. 107); “considerance” (V. ii. 98).

British Archaeological Association.—Feb. 16.—Mr. C. H. Compton in the chair.—Mr. Roach Smith referred to various Roman interments found in Kent, in relation to the leaden sarcophagus which has recently been found at Plumstead.—The Rev. M. Lewis read a description of some curious fourteenth-century glass in the Church of St. Edmund, Kingsdown, Kent, a building which is found to possess a Saxon tower, while the cores of the walls of the church most probably also belong to the same early period.—Mr. E. Way produced several fictile fragments found in Southwark; and Mr. Loftus Brock some samples of Castor ware found in the Eastern Counties.—The Rev. S. Surtees exhibited some flint-flakes found on Clifton Common, Conisborough, close to a number of pit-dwellings. He also described the little-known frithstool in Sprotborough Church, Yorkshire, and referred to the boundary-crosses in the locality which marked the extent of the ancient sanctuary; the bases of several of these he had discovered. They appear to be of Saxon date, the same early period being claimed for the stool, which is of stone, carved with figures.—A paper was then read “On the Communion Plate in Peterborough Cathedral,” by Mr. J. T. Irvine.—A second paper was read, prepared by the Rev. L. H. Loyd, on some parochial records preserved at Wing Church, Bucks.

March 3.—Mr. T. Morgan in the chair.—The Rev. S. M. Mayhew exhibited a variety of antiquities recently found in various parts of the City, the most remarkable being a sculptured bust in marble of a young Roman lady found at Walbrook. Some burnt Samian ware was found at the same time, while at a lower level, and at no great distance, a flint implement was discovered, one of the few prehistoric relics which have been met with in London.—Mr. C. Brent exhibited some curious Merovingian bronze personal ornaments, similar in general character to some of early Saxon date found in England.—Mr. Round exhibited a unique impression of the seal of Warwick, the King-Maker, which, with the warrant to which it is attached, the latter bearing Warwick’s autograph, was recently found in a loft over a stable at the seat of a relative of Mr. Round’s in Essex.—Mr. E. Way produced some Roman pottery found in Southwark, and Mr. Loftus Brock described a very early vase found at Cyprus.—The first paper was on the Roman villa at Yatton, Somerset, by the chairman. The villa stood on very low-lying ground, below the level of the present bed of the river Yeo, only about fifty feet distant.—The second paper was by M. Roessler, on recent discoveries at Fécamp. Several discoveries of Roman pottery have been made, many of the objects being of great beauty. The tomb of a young Roman lady has also been found, the date being about A.D. 400. The epitaph of William, third abbot of Fécamp, was described. It is a curious example of the use of Roman numerals, the date being 1107.—

The Rev. Dr. Hooppell described a curious Roman balance, in perfect condition, of bronze, which has recently been found at Catterick, Yorkshire.

Hellenic Society.—Feb. 24.—Mr. Sidney Colvin, vice-president, in the chair.—Mr. Cecil Smith read a paper by Mr. A. S. Murray, on a vase in the British Museum in the form of a Sphinx. Certain figures painted on this vase had hitherto been described as “Triton, Nikè and other figures.” Mr. Murray showed that they represented the Athenian legend of the birth of Erechthonios. He further pointed out that in the same tomb with this vase (found at Capri in 1872) had been found other vases, ornamented with Attic subjects, so that it seemed probable that they had all been imported from Athens. He fixed the date of the vase in question at about 440 B.C. Mr. Smith mentioned that a somewhat similar vase, though of inferior workmanship, and probably of later date, was in the museum at St. Petersburg, and had been described by M. Stephani.—After discussion, in which Prof. Middleton, Mr. Head, and the chairman took part, the hon. sec. read a paper by Prof. Ridgway, on the origin and value of the Homeric talent. His main contention, supported by quotations from Homer and other Greek writers, and from the Old Testament, was that the Homeric talent represented the value of the ox, which was thus the earliest unit of value, not only in Greece, but over all the Eastern world. This theory, if sound, not only afforded the means of estimating Homeric commodities, but also gave a natural unit on which to base the various systems of coinage.—Mr. Head admitted the ingenuity of the theory, but thought that Prof. Ridgway had attempted to give it far too wide an application. So far as the Homeric talent was concerned, his case had been fairly made out; but it was impossible to suppose that the ox had had the same value in all parts of the ancient world for so long a period. Indeed, great fluctuations in its value were on record in historical times. Among other facts which affected points in Prof. Ridgway’s argument was this, that the earliest Greek coinage was not gold but silver. Gold coins were only introduced in Macedonian times.

Asiatic.—February 21.—Mr. E. L. Brandreth in the chair.—At the request of the Chairman and other members of the Council, Captain R. C. Temple gave a short account of his several publications, notably *Indian Notes and Queries* and the *Indian Antiquary*, and received the acknowledgments of the Society for the services he had rendered in these and other respects to the cause of Oriental research and folk-lore.

Numismatic.—February 17.—Dr. J. Evans, President, in the chair.—Mr. Evans exhibited a large brass coin of Domitian of his eleventh consulship.—Mr. Montagu exhibited a large bronze coin of Rhodes.—Mr. Hall exhibited a series of Roman imperial aurei.—Mr. B. V. Head read the first portion of a paper by Canon Greenwell on the electrum coinage of Cyzicus.

Midland Institute, Birmingham.—December 29, 1886.—Mr. J. A. Cossins (hon. secretary) in the chair.—With reference to Mr. Fretton’s paper on the Hospital of St. John Baptist, at Coventry, reported *ante*, p. 127, we have been favoured with a fuller account. Mr. Fretton, in the course of his address, observed that the St. John’s Hospital, like many other

kindred institutions of the country, originated in the absolute necessity for making provision for the relief of the sick, infirm, and permanent poor. There was, of course, no national organized system to provide for these emergencies, and the dispensing of charity became one of the most important duties of religious fraternities, while every person of any means was called upon to share this responsibility. Had it not been for these voluntary efforts, a widely spread distress must have existed. The office of distributing relief to the wandering poor, either at the baron's castle or at the monastic gate, was no sinecure; but for the permanently afflicted and the aged special provision had to be provided, and where possible suitable buildings erected and maintained. Edmund, the archdeacon of Coventry from 1160 to 1176, felt the want of this accommodation in Coventry, and, being a man of a determined spirit and liberal means, he took steps to carry out his object. A grant of land, part of the possessions of the Priory, was made, and, with the consent and approval of the Archbishop of Canterbury, a building was erected by Edmund, and dedicated to St. John the Baptist. Mr. Fretton traced the early struggles of the institution so far as is known of them, detailing the many disputes that arose between the master, and the prior and convent, the Vicar of Trinity, and others, principally as to certain rights and privileges. The disputes in most cases were settled by arbitrators, whose decisions, viewed in the light of the present day, were of a curious, and in some instances amusing, character. The religious observances enforced upon the brothers and sisters by the arbitration of 1425 were very numerous and rigid, and the dress of the master, brethren, and sisters was fully described in the decision, as well as the rules to be observed in burying the bodies of the various officials as they died off. The fortunes of the hospital were not seriously affected in its struggles, and benefactors still sprung up, adding to the wealth of the institution; and a number of interesting records of grants to the hospital, and conditions attached thereto, with singular tenures, and local place-names, were given, one of them being a translation of the Bull of Pope Honorius, 1221, and another the endowment of one bed in the Hospital Church by a John Blakeman, in 1444. Some remarkable disputes were narrated as having occurred between the master and a Lawrence Saunders, which lasted from 1474 for about twenty years. The circumstances attending the suppression of this hospital in 1544 were fully given, together with its purchase by John Hales, and re-establishment as a Free Grammar School, by which it appeared that at the dissolution its clear yearly value was over £67, a large sum in those days. A full translation of the deed of surrender, with a copy of the signature of William Wall, the last master, was given as a sample of such documents. Mr. Fretton described, as far as possible, the mediæval arrangements of the hospital and its enclosure, and its subsequent alterations to adapt it for the purpose of a school. He also gave an architectural description of the fabric as it now stands, and the mutilations to which it was subjected in 1794, and referred to the recent purchase of the building by the churchwardens of Holy Trinity as a mission-room.

Lancashire and Cheshire Antiquarian Society.

—Feb. — A paper was read in which some singular facts were stated respecting the sites of some ancient camps in Rome. The object of the reader of the paper was to institute a comparison between these and the well-known cities and towns in Britain which are acknowledged to have had either their origin in, or development from, Roman camps in the first century of the Christian era. The ideas of Hyginus, the well-understood but little known author of the *Tertiata Camp.* (edited by Schelius, and the edition by Munckerus, Amsterdam, 1681), had been transferred to many diagrams, and the camps of Rome were shown to have the main features of correspondence with the camp areas in Britain. The *Castra Peregrina* and the *Castra Equites Singularis* were demonstrated to coincide in length and breadth with the camp of Hyginus, and to have the "limits" of the "Regions," also co-extensive as boundaries. The *Castra Prætoria* was also shown to be of the same breadth, although its length has been curtailed; but the space sufficient for it is seen (outside the *Agger* of *Servius Tullius*). This discovery cannot fail to entirely alter the generally accepted ideas as to the *Castrametation* of the Romans in the first century.

Penzance Natural History and Antiquarian Society. — December 3rd, 1886. — The annual meeting. The President (Mr. W. Bolitho, jun., J.P.) in the chair. The President, in the course of an able address, said that a period of great activity and of valuable work, as recorded in the *Transactions*, was followed by several years of torpor, so that its very existence was well-nigh forgotten; but, Phoenix-like, it had arisen from its ashes, and was as vigorous and as valuable as of yore. So far as he knew, the owners of the soil on which their prehistoric and mediæval monuments stood desired to do all in their power to protect them, but the spoiler's hand was difficult to stay. An attempt had been made to carry away the stones of Kenidjack Castle, but the indefatigable Secretary of that society was prompt to inquire into the circumstances, and on verifying the fact, communicated with Mr. Borlase's steward. Chun Castle was also suffering from the same cause; and Mr. T. S. Bolitho was greatly concerned at the wilful damage done to what was commonly known as Madron Well. The President said that members of the society could render no more valuable service than in endeavouring to protect those chapters of their history which were recorded in stone. He urged upon them, then, the necessity for preserving the old songs, the old sayings, the old tales, and the old traditions of their county, believing as he did that those who came after them would be grateful for their labours. Mr. Bolitho concluded by expressing his thanks to the Rev. W. S. Lach-Szyrma for having acted for him in his enforced absence during a portion of the year, and by expressing the hope that the society had a long, a prosperous, and a useful career before it. Mr. G. B. Millett read the annual report, which referred to the resuscitation of the society seven years ago, and the progress made since that date. Nearly every branch of Cornish zoology and botany in one or other of its divisions had received the minute and attentive consideration of those members who were specialists on each respective subject; and it was

impossible to over-estimate the value of the papers and systematic lists which had been recorded in the *Transactions*, for they would go far towards supplying the necessary materials for an exhaustive work on the fauna and flora of Cornwall, whenever the time should arrive for such to be written. New fields of study had been opened up in the archaeological section, and had been assiduously followed out with rich results. The subject of the ancient folk-lore of this Western district had received a large measure of well-bestowed attention. Yet a large field of labour lay open and unworked, in both sections. Mr. Tregelles read a paper entitled "Some Facts about the Reproduction of Seaweeds," by Dr. D. H. Scott. The writer alluded to the small amount that was known about the fructification of seaweeds as compared with the knowledge possessed of the same process in flowering plants. His paper dealt more especially with the red seaweeds, and he described in detail the reproductive organs and the mode of fertilization in four genera. Mr. E. D. Marquand gave a paper on "The Royal Forest of Dartmoor." He said that the large tract of country which claimed this title offered a rare field of study and exploration. It was the mountain district of southern England—a vast sweep of uncultivated moorland, seamed and scarred with granite ridges and castellated crags—a rude relic of primeval Britain still existing in the midst of the most fertile and beautiful of English counties. This extensive tableland of heath, morasses, and rock stretched unbroken over some 30 miles of country, intersected by swift-flowing streams and foaming torrents, and studded with lofty peaks and colossal piles of stone. It contained all the features of a rude prehistoric age, and might well serve to link our own era with the remote past. By botanists, Dartmoor had always been regarded as the southern representative of the Lake District or the Scottish Highlands. One of the best starting-points on the borders of Dartmoor was Horrabridge, a small low-lying village between Plymouth and Tavistock. A good road led up through the quaint hamlet of Sampford Spinney to Pew Tor and Vixen Tor, both of them very good stations for mosses, hepaticæ, and lichens. On Staple Tor, overlooking Vixen Tor, Mr. Marquand found scarcely anything worth collecting. Some excellent mosses and hepaticæ were to be found in the copses, and among the rocks that fringed the river Walkham, and a day might be well employed in following up the river from Horrabridge to Merivale Bridge. The mossist would find it best to make his way down to Meavy, then up the long hillpath over the top, and down to the village of Sheepstor, at the back of which rises the singular-shaped rocky promontory. Everyone who had read anything about Dartmoor would be familiar with the name of Wistman's Wood—a curious collection of dwarf oak-trees, not above 10 or 12 feet in height, although evidently of great antiquity, and supposed to be a relic of a sacred grove in which the Druids performed their mysterious rites. One of the finest tors on Dartmoor, taken merely as a mass of rock, was Hound Tor, some 5 miles or so from Moreton. Lydford should be visited, if only on account of its famous waterfall, and the splendid scenery of the adjacent valley. At Ivybridge would be seen some

of the most beautiful scenery in South Devon. At Bridestowe the railway skirted the moor, and this was the nearest station to Tavy Chase, one of the wildest scenes in the whole district, exceedingly like many such among the mountains of Cumberland and Westmoreland. Every village and every hamlet in the stony heart of Mid-Devon was worth a visit, either for its own merits or on account of some other place which it rendered more easily accessible; and the artist, the botanist, and the antiquary would find no other area of the same extent in the South of England which, for interest, variety, and beauty, could equal the old Forest of Dartmoor.—Mr. J. B. Cornish stated that an ancient cross had recently been found in the chimney of a house which was being demolished at Towedack Churchtown. It was now in the possession of Mr. W. K. Baker, who had had it placed in his garden. The cross was of granite, and was about 3 feet high. It was of ordinary construction, but hitherto there had been no means of ascertaining the original use to which it was put.

December 10th.—Mr. G. B. Millett, the President, in the chair.—Mr. G. F. Tregelles read a paper from Mr. Marquand on a rare submarine insect, the *Æpophiulus Bonnairei*, a specimen of which he recently found at Mousehole. This insect Mr. Marquand wrote, greatly resembled in size, form, and colour, a flat, brown, nocturnal insect, said to abound in crowded towns, and dignified by a pleasing variety of euphonious epithets, and which was, he believed, unknown in West Cornwall. It would, indeed, be a proud boast if Penzance could say, in very truth, that while it possesses one of the only two known British habitats of the insect *Æpophiulus Bonnairei*, yet *Acanthia lechlaria* (the common bug) was absolutely unknown.—Mr. Cornish gave some particulars with regard to an ancient mill which had been found by some workmen who were engaged in making an excavation at the back of the Wesleyan Chapel. The mill was at a depth of 36 feet below the surface, and how it came there no one knew. Mr. James Caldwell had found it, and presented it to Mr. Cornish. Other specimens of mills of this kind, and also portions of mill machinery, had been found in various parts of the town, and especially in Causewayhead. Mr. Oliver Caldwell said that since presenting the stone to Mr. Cornish, the contractor had given him some further information about the find. The stones were discovered in a pit, at the bottom of which were about six gallons of black wheat, which had been unfortunately thrown away. The excavation where the stones were found was about 50 feet behind the chapel. The Rev. S. Rundle read four short papers, the first of which referred to midsummer fires in Cornwall. These fires, Mr. Rundle said, were usually quoted as convincing evidence of the Celtic origin of the Cornish. This, however, was a mistake, as clear proof could be given that these fires were common to various parts of England until the time of the great Rebellion, when the Civil Wars ended them everywhere save in Cornwall, where the Parliamentary forces were not in the ascendant. Old customs, therefore—amongst them the midsummer fires—survived in all their wonted vigour. In East Cornwall, however, where many battles took place, the custom had completely vanished. An old chronicle was said to have run thus:

Then doth the joyful feast of John
The Baptist take his turne,
When bonfires great, with loftie flame
In every towne doe burne.

These lines represented the true state of affairs. The custom prevailed throughout England until the Civil Wars, when the Puritans stopped them everywhere except in West Cornwall. These fires then could be no longer regarded as an indubitable proof of the Celtic origin of the Cornish race. Mr. Rundle then read a paper on a Post-Reformation Guild at Helston, known as the "Guild of Cord-Wainers." The document containing the rules and regulations of this Guild was a very remarkable one, and by its means he had been able to assign a Post-Reformation date to the Guild. The date in the document was obliterated as to the first two figures; the last two were clearly 59. It was naturally supposed that as the Reformation was in full force in 1559 it must refer to 1459, and this date was accordingly fixed upon. Upon further examination of the document, however, he had been led to the belief that a later date must be fixed upon. The Guild was clearly a Catholic one, as the rules referred to contained directions for certain celebrations peculiar to that Church. Cornwall long remained attached to the old faith, and these rules and regulations were most probably only an outward and visible sign of this attachment. Mr. Rundle then read a paper on "Parishes in Cornwall with the prefix Saint in 1602." Whilst differing from Mr. Lach-Szyrma's theories as to the history of Cornish saints, he yet could not accede to the position that no parishes rightly called themselves by the name of saints. Hals told them that at the time of the *Domesday Book* survey there was only one parish (St. Ivenn) to which the name of Saint was given. This proved nothing, as the Normans recognised no saints but their own. Mr. Cornish, in commenting on Mr. Lach-Szyrma's lecture on "Cornish Saints," stated that he believed that the name of "Saints," as applied to Cornish parishes, was an invention of the last thirty years, and especially mentioned the cases of Sennen, Madron, and Burian. In this Mr. Cornish was incorrect. No doubt the term "Saint" had dropped out of use, but in this course the Cornish only pursued the custom prevalent throughout England, where even well-known Saints had been deprived of the affix. That the adoption of "Saint" was not an invention of the last twenty years might be discovered by turning to the edition of Carew, published in 1602, in which the title of "Saints" was to be found. He subjoined the following list of Cornish parishes which, if antiquity went for anything, were certainly entitled to the prefix "Saint." The list was extracted from the various subsidies, etc., found in Carew: Just (both), Crowan, Gerrans, Goran, Michael, Penkevil, Illogan, Ludgvan, Sancreed, Ives, Zennor, Hilary, Sennen, Madron, Towednack, Paul, Martyn, Gluvias, Phillack, Gwinear, Mullion, Grade, Manrian, Stythians, Landewednack, Mawgan, Ruans (both), Anthony (all), Keverne, Gunwalloe, Sithney, Wendron, Austell, Cuby, Samsons, Stephens (three), Dennis, Erne, Allen, Ewe, Creed, Probus, Perran (all), Crantock, Withiel, Columb (both), Weern, Enoder, Breock, Breage, Colan, Endellion, Warbstow, Cleer, Martins, Germans, Mullions, Ive, Dominick, Davidstow,

Gennys, John Veep, Pinnock, Veryan, Constantine, and Newlyn. This list contained two that Mr. Cornish thought were the invention of the last thirty years. As to the third St. Burian, if they turned to Lord de Dunstanville's edition of Carew they would find a document containing a list of the Cornish parishes, in which a subsidy was levied in the reign of Edward III. In it was this entry: "Perwyth Hund. . . . Poch (parish) sce (sancte) Biriane." After much deliberation he could come to no conclusion as to the exact status of these saints. Undoubtedly many of the churches were dedicated in their names. It was possible that in some cases the name was taken for that of a saint when no such saint existed. At all events, he could not allow for a moment that it was at all a scientific or logical mode of investigation to seize haphazard on some Breton, Irish, or Welsh saint, because the names have some faint resemblance to one found in Cornwall, and immediately give him a Cornish local habitation and name. He thought that they must dismiss the legends of Cornish saints as being devoid of historic accuracy in nearly every instance.

Leeds Practical Naturalists.—Nov. 9, 1886.—Mr. Henry Clarke read a paper on "Insect Architecture." The paper opened with remarks on the wonderful manner in which insects protect their eggs from the many dangers with which they are surrounded; these means of protection being adapted to the particular dangers to which they are subject. Further, some insects seem to look forward, not only to the protection of the egg, but to the well-being of the larva which emerges from it. An example was taken in the mason bee. The nests of mason bees are constructed of various materials, some of sand, some of earth mixed with chalk, and some with a mixture of earthy substances and wood. They are usually built on walls, and externally look like a cake of dried mud. The nest contains two or more cells, about one inch deep, of the form and size of a lady's thimble. The cells are often constructed of the mortar from the wall to which the nest is attached, the bee taking particles of the mortar and glueing them together with saliva, and then glueing the cell to the side of the nest. The essayist then went on to describe the habits of the mason wasps, which make burrows in sandbanks, in which to rear their larvæ. The curious habits of the carpenter bees were next touched on. These insects make a tubular gallery in wood, each cell being filled with pollen and honey sufficient to rear the larvæ within. The wonderful ingenuity of other insects was described by the essayist in an interesting manner, the architecture of types of the social hymenoptera being well characterized.

Royal Society of Literature.—Feb. 24.—Sir P. Colquhoun, President, in the chair.—A paper was read by Mr. F. Palmer upon the drama of *Richard III.* as exhibiting the adolescence of Shakespeare's genius. The reader commenced with a short summary of the metrical tests and other literary evidence which, he said, point to *Richard III.* as being one of the earliest of Shakespeare's complete plays. The psychological aspect of the play leads to the same conclusion, for it presents all the hyperbolic intensity characteristic of a youthful writer, besides showing signs of mental growth, of an increasing independence of thought, and a throwing off of earlier surrounding influences.

Correspondence.

THE NAME "COLLINS."

Can you, or some of your subscribers, in a future number of the *Antiquary* state how so many places—parishes, villages, and townlands—in Ireland are called "Collinstown"? This name for places occurs in the counties Dublin, Cork, Kildare, Meath, and Westmeath.

Is not "Collins" a Saxon name?

Yours, etc.,
SUBSCRIBER.

February 22, 1887.

NOTES OF DISCOVERY OF PART OF A SHRINE AT PETERBOROUGH CATHEDRAL.

[*Ante*, p. 8.]

A subscriber to your journal having shown me the above notes, which though generally correct yet present certain inaccuracies, induces me to send to you the following corrections:

1. The fragments found some two years ago did *not* come from below the floor of the south aisle of the choir in front of the arch covering the original site of the shrine, *but* from under the same floor *in front of the western choir arch*, from whence probably more of it will come to light.

2. As mentioned in your account, the shrine appears on the plan given in J. Bridges's *History*. A question arises as to the date of this place. In the preface to the ordinary and last edition, it is stated that Bridges began to collect matter for his history late in life, in 1719; his death taking place in 1724. The engraved plate bears the name, "Tho. Eayre Kettering delin.," and as engraver "I. Harris Sculp." Existing slabs shown on it prove a date so late as 1693. But the information from the work itself suggests a period between 1719 and 1724. Strange enough, under the payments of chapter (year) 1720, appears this entry "Pd Valentine Deeping for a ground plat of y^e church £0: 10: 6." This Deeping is possibly the same as Valentine Depup, or Deepup, a carpenter much employed about that period by the Chapter of Peterborough.

3. Correctly or incorrectly, St. Tibba's name is at present popularly connected with it.

Of what is plastered up against the apse wall beyond the old end of north choir aisle, the quatrefoil base work probably belongs to the monument of Abbot (or Bishop) Chambers. Its cresting to a chapel or something else possibly connected with Abbot Ramsay. That belonging to the shrine formed part of its solid mid-wall. From the evidence obtainable from the fragments last found, the shrine must have been of the period of Abbot Kirkton; its ornamental carvings having been executed by the same carvers who executed the beautiful ornaments on his gateway to the Prior's residence, now the present Deanery.

For the connection of St. Tibba's name, or that of any other saint, with it, not the slightest historical

authority exists. So early as Gunton's time, all knowledge on the subject was lost, as evidenced by his account (p. 97 of his work), when he says: "Towards the upper end of the Quire, on the south side, a little above the monument of Abbot John (that is, John Chambers, afterwards Bishop), there is a comely structure of white chalk-stone (*church*), being alike on both sides; but it is not known what it was raised for, unless conjecture may pass it for a monument of one Reginald Lolworth, who lieth buried by it in the south isle," etc. Nor was Dean Patrick (who published Gunton's work in 1696, with additions) seemingly able to further elucidate the matter.

Entries in the Chapter payments for 1692, relating to the erection of *three* walls in the open spaces of arches adjoining the apse, seem to recognise its then existence.

4. It is not improbable that the removal of this shrine may have taken place in 1734, when the alterations of the services into the choir *alone* took place, and the old Benedictine arrangements were extinguished. During those *good-intentioned* but fearfully destructive changes by Dean Lockier, the interior of the Cathedral with the old arrangements suffered terribly, worse than any treatment it had undergone during the Civil Wars.

Those remains of a shrine as stated at the close of your brief notice, used to form the present east window of the room over the great gateway from Market Place to the Close, were undoubtedly part of one of the front open arcades of this very shrine; certain minutes of the Chapter in 1792 suggesting a probability of such utilization being perhaps the work of that year.

Yours, etc.,
JAS. THOS. IRVINE.

VENICE AS A FORTIFIED CITY.

[*Ante*, p. 19.]

In reading Mr. W. Carew Hazlitt's remarks in the *Antiquary* for March, I was particularly struck with the following reference, in a foot-note, p. 19, to Braun's view of St. Mark's Place, Venice, in his *Civitates*, a work of gigantic undertaking and industry. Mr. Hazlitt says:

"The engraving of St. Mark's Place in Braun's *Civitates*, showing the great fire there in 1599, actually raging, is very unsatisfactory, and has every appearance of having been executed at second-hand or from report. Its delineations are strangely unreal. The Piazza had probably undergone very slight change between 1496 and the date of the fire, a century later."

If Mr. Hazlitt's view is a correct one, the fact detracts much from the supposed value of Braun's great work. It hardly seems credible that a man of his high credit and ability could have been guilty of so daring a fraud, especially in those days when it was the business of gentlemen and scholars who did the continental tour to see the "bride of the sea."

I admit that I have suspected that some of his more remote views, such as those on the Upper Nile and in Russia, may have been obtained by means other than a personal visit, for it seems to me impossible that so much work could have been accomplished by

one man in the space of an ordinary lifetime. Braun's sketch of the Pyramids could hardly have been that of an eye-witness; and his views of Moscow and of Siberia must admit of some doubt. As a rule, however, so far as I have been able to test them, his pictures of the world's great capitals and fortified towns of the sixteenth century appear to have been taken on the spot, and to be fairly accurate in detail. The three great folio volumes which these extraordinary prints occupy must contain an agreeable surprise for anyone on first opening them. Much of the work is artistically fine, and does credit to the artistic skill of that age. I have recently given some considerable attention to Braun's work, and I feel well rewarded for my pains.

A. LEIGH HUNT.

23, Trong Street, Norwich.



Reviews.

Third and Final Series of Bibliographical Collections and Notes on Early English Literature, 1474-1700. By W. CAREW HAZLITT. (London: Quaritch, 1887.) 8vo., pp. xii. 313.

Mr. Hazlitt has done much work during the last thirty years, and some of it has been bitterly attacked; but we venture to think that the debt of gratitude which all students of Old English literature owe to him for his bibliographical collections must remain the most enduring opinion of his labours. We would bid all readers who care for the books of the past to read the practical, manly, and comprehensive introduction prefixed to this volume. It forms one of the best pleas for the study of English literature which we know; and, coming close upon the important speech of Mr. John Morley, it takes up a phase of the subject not yet adequately recognised. The academic side has been put by Mr. Morley; the practical by Mr. Hazlitt: "The England in which we dwell is one with the England which lies behind us. So far as the period which I comprehend goes, it is one country and one race; and I do not think that we should precipitately and unkindly spurn the literature, which our foregoers left to us and to our descendants for ever, because it may at first sight strike us as irrelevant to our present wants and feelings. . . . The considerer of modern opinions and customs is too little addicted to retrospection. He seems to me to be too shy of profiting on the one hand by the counsels or suggestions, on the other by the mistakes of the men who have crossed the unrepassable line; who have dealt with the topics and problems with which we have to deal. . . ." These are stirring and sensible words, and we should much like to see them more widely distributed than the limited issue of this volume will allow.

It is impossible in a short notice, such as we can only give, to do justice to the contents of this work. The titles of every book or tract are given in full,

having been transcribed by Mr. Hazlitt himself; and there is often appended to the entry interesting information about the condition, history, and, above all things, the present *locale* of the book. Such work as this requires labour, and skill, and knowledge of no ordinary kind. Now that Mr. Bradshaw is dead, there are few indeed who possess these qualities, and apparently only one who puts them at the service of his fellows. It has been often said of late that the bibliographer and indexer are more needed than the book-writer; and if this is true, as we are inclined to think it, Mr. Hazlitt's work must, in relation to the age in which it is produced, be awarded a very high place. It enables us to ascertain what has been done in English literature, and, therefore, ought to enable us to do our work so much the better. Almost all departments of study are now occupied as much with a reconsideration of old facts as with the discovery of new, and for this purpose such books as Mr. Hazlitt's are indispensable. We are happy to say that a competent Cambridge student has undertaken to compile an index to the four volumes of bibliography issued by Mr. Hazlitt, and that this will be published by Mr. Quaritch as soon as it is ready.

A Road Guide to the Scottish Counties: Being a Description of the Chief Roads in Dumfries, Kirkcudbright, Wigtown, Roxburgh, and Selkirk Shires. By JAMES LENNOX, F.S.A., Scotland. (Dumfries: J. Anderson and Son, High Street. Edinburgh: J. Menzies and Co., 1885.) 8vo.

There are few pursuits so mutually helpful as "cycling" and the study of antiquities. This book—compressed, brief, clear; an admirable book, too, in its shape and dimensions as a pocket-book—occupies the position of the delightful companion who is informed enough to point out objects of historical interest during a journey. A few leading facts in the antiquities of each locality or building are briefly given, with references where further information may be found. This is a practical and commendable piece of work, drawn up from personal observation along the route described, and it avoids the commonplaceness of guide-books.

A New English Dictionary, on Historical Principles: founded mainly on the materials collected by the Philological Society. Edited by JAMES A. H. MURRAY. (Oxford: Clarendon Press. London: Henry Frowde.) 4to.

The third part of this monumental undertaking brings us down to the end of Bo-. It deals, in all, with 8,765 words, and the articles which it contains will be found to be replete with interest and instruction to every reader. It is a characteristic of the letter B (shared only by some letters of less compass toward the end of the alphabet), that a very small proportion of the words beginning with it are derived from or through Latin, the great majority being Teutonic, either of the native Old English stock, or of the accessions which this received from the kindred speech of the Norsemen. Hence the present part deals with many of the oldest and most interesting words of the language, which are also among its most important living ele-

ments in everyday use. In the course of their long-continued service, many of these have branched out into a vast network of senses (see BE, BEAR, BEAT, BOARD, BOX), which it puzzles the lexicographer to disentangle, and even more to display in an orderly arrangement helpful to the reader.

It is impossible for anyone to look at this volume without being struck by the enormous amount of labour which is imported into it. Dr. Murray and his assistants search everywhere for the history of their words, and the development in meaning which almost every English word undergoes. Few even of ordinary readers can fail to find amusement and instruction in this remarkable work, and we cannot help urging that out of the countless readers in every home in England, there must be many who would still gladly offer their assistance in the search for words.

Of the special points of interest in this part there are: 1. Words in which special difficulties have been dealt with, in working out the history and development of senses, or in arranging and exhibiting the mass of facts. 2. Words in which new etymological facts or details are given, or old errors are discarded. 3. Words of interesting origin and history. 4. Words of interesting sense-development, or showing curious change of sense. 5. Words in which the number of homographs, or their distinction, deserves notice.

We cannot speak too highly of this national work. Every department seems to be alike in the thoroughness in which the work is done, and we congratulate all alike upon the result. There are one or two words by which we have tested the work, and these are special words, conveying senses which must be known only to specialists, and nowhere do we find any failure. From the earliest literature to the letters of Mr. Sala in the modern newspaper, from the oldest to the latest words—for instance, "boycot"—material has been obtained to complete this work as it should be done. More assistance is required, and we hope our readers will join in the good work.

Was John Bunyan a Gipsy? An Address to the British Press. By JAMES SIMPSON. (New York: Thomas R. Knox and Co. Edinburgh: Maclachan and Stewart. London: Baillière, Tyndall and Cox, 1886.)

The history of the gipsies is altogether a curious, albeit an important, chapter of human history. Into the controversial question, as to whether Bunyan was a gipsy, we cannot go; but the discussion will be of interest to those who are acquainted with Mr. Simpson's *History of the Gipsies*, and we are pleased to be able to direct those interested where this pamphlet may be obtained.

Introduction à l'Histoire générale des Religions, résumé du cours public donné à l'Université du Bruxelles en 1884-1885. Par le COMTE GOBLET D'ALVIELLA. (Bruxelles et Paris: E. Leroux, 1887.) 8vo., pp. viii, 176.

Our Continental neighbours are before us in their appreciation of the objects which ought mostly to interest the present age. We say ought to interest

advisedly, because it is to be feared that succeeding ages will not have the chances which we possess of observing the facts which now come to the front. Facts are stubborn things, but they can be destroyed; and chiefly so those that relate to the past beliefs of nations and people in matters of religion. M. d'Alviella has done good and excellent service in putting this admirable *résumé* before the world. It is well arranged, succinct, and, above all things, scientific. With some of it, of course, we do not quite agree; but then the subject is so vast, that we suppose no two students do exactly think alike. The book is divided into sections which will enable our folk-lore readers to estimate its importance as a guide to a portion of their own studies, and we can so recommend it.

Syrian Stone-Lore; or, The Monumental History of Palestine. By CLAUDE REIGNIER CONDER. Published for the Committee of the Palestine Exploration Fund. (London: Bentley, 1886.) 8vo., pp. xiv, 472.

This is a remarkable piece of work in more ways than one. The country about which it treats—the Holy Land of the Jew, the Christian, and the Moslem alike—the mass of information gathered together in its pages, the vast interest which it must possess to a wider circle than archaeology or history can generally command, combine in giving it an interest which is not generally attained. Lieutenant Conder does not come to his work unqualified or untrained. Years of work among the monuments he here describes are sufficient to assure him that he has little reason to fear that his pages may be thought to "contain only a new enumeration of well-known facts, and a repetition of what may be found at length in standard works." The system alone which is adopted in this work is quite enough to ensure it a ready recognition as an original and valuable contribution to monumental archaeology. Lieutenant Conder inquires into the social condition of the inhabitants of the country, and gathers up what there is to be said concerning their race-origins, languages, religions, social customs, government, art, literature, and trade, and the basis of his knowledge is the architectural remains, the inscriptions and sculptures, the art objects, and religious emblems which are to be found in the country. In this way Lieutenant Conder deals with the Canaanites, the Phœnicians, the Hebrews, Jews and Samaritans, the Greek Age, the Herodian Age, the Roman Age, the Byzantine Age, the Arab Conquest, and the Crusades.

Much of Lieutenant Conder's studies throws light on the tribal condition of the several peoples who have occupied Palestine at different epochs; and without saying that this portion of the work is the most important, we will go as far as to say that it is at present the least known, and has far-reaching effects which are not quite understood. For instance, the tribal nature of the Arab conquest of Jerusalem is shown by the existence of tribal names for certain districts round Jerusalem which are those of the Arab tribes accompanying Omar. Again, the tribal condition of the early Hebrews is shown by the remains of the tribal sanctuaries which existed before the building of

the national sanctuary by Solomon, and are remarkable for one common peculiarity—namely, the extensive view commanded from the sacred spot. A group of dolmens marks one of these sites, and it is impossible to study the magnificent position allotted to them without understanding how the Syrians came to say, "Their God is a God of the hills." Lieutenant Conder has studied, too, the tribal marks on the monuments, and he declares against Mr. Robertson Smith's theory, that in early Arabia there were totem kinships and polyandrous unions. Probably the last word has not been said on this subject, and certainly Lieutenant Conder is not correct in saying that the existence of different totem names within one tribe is an argument against totem-formed tribes. On the contrary, it is an argument in favour of such tribes.

One other subject we must just glance at, and that is the all-important question of the origin of the alphabet. Dr. Taylor's monumental work meets with Lieutenant Conder's approval, tested by his own researches; and he gives a plate showing some pictograph characters of the Egyptians and Hamathites compared with the Hebrew letters. This certainly affords a remarkable insight into the origin of syllabic signs.

There is not space to deal properly with all that is to be found in this remarkable book. Its interest is far-reaching enough, and, so far as we can judge, the method and results of the learned author's researches are alike admirable and well worthy of the subject.

The Register of Perlethorpe, in the County of Nottingham. Edited by Dr. G. W. MARSHALL. (Workshop: R. White, 1887.) Fol., pp. vi, 66.

Our readers know full well the value of parish registers, and that before us appears to be more than usually interesting. It is one of the three oldest in the kingdom, dating from 1528. Dr. Marshall gives us an exact copy of the three small volumes, and in his competent hands all the most salient features are preserved and brought into prominent notice, while the index at the end of the volume is as complete and well arranged as anyone could desire.

Dr. Marshall observes that "the early date at which these registers begin constitutes their only claim upon the attention of the antiquary." We think this a little too sweeping in its judgment upon the contents of the registers themselves, as, for instance, the use to which the Rev. Stebbing Shaw put them in his account of the pedigree of Stanley connected with that of Wolferstan.

Dr. Marshall has a word of much-needed condemnation to say as to the practice of galling the entries; for, as he justly says, "however carefully the faded ink may be for the time restored, sooner or later it blots out the record for ever." The ink of the older registers is, it is well known, much better than the later and modern registers, and there cannot surely be any need to introduce a practice which involves de-

struction of these extraordinary records of early family history.

The appearance of this acceptable addition to our printed parish registers is a model which might well be copied by all workers in this branch of genealogical labour.

Book Prices Current. No. 1. (London: Elliot Stock, 1887.) 8vo., pp. 64.

This is an excellent idea, and the surprise is that it has not been carried out before. It consists of a selected list of the most valuable books sold during the month, giving the names of the firms who sold them and the prices which they fetched. To booksellers this will be invaluable, we should think. But for book-lovers, and those who delight to read catalogues and such-like records of book-history, it will, if we mistake not, prove to be a source of unfailing interest.

Palaeolithic Man in N.W. Middlesex: the Evidence of his Existence, and the Physical Conditions under which he lived in Ealing and its Neighbourhood, illustrated by the Condition and Culture presented by certain existing Savages. By J. ALLEN BROWN. (London: Macmillan, 1887.) 8vo., pp. 237.

The title of this book exactly describes its contents. Mr. Brown has been a digger for some years, and those of us who have heard his papers at the various societies before whom he has described his discoveries will gladly welcome this very excellent and handy collection of his studies. Mr. Brown does not hold with Professor Dawkins that the descendants of palaeolithic man are extinct. He compares the culture and implements of the Esquimaux, Labrador and Newfoundland natives, Fuegians, Hottentots, Bushmen, and Australians with the finds in the gravel-beds at Ealing and Acton, and he suggests that the result of this comparison shows that in those backward races are the last remnants of palaeolithic culture and life. On the whole, we think he is justified in such a conclusion.

All Mr. Brown's researches are very carefully noted, and, when necessary, illustrated. It will be new to Middlesex men to find that in the oldest days of human life the aspect of this part of our island may be fairly described. The subject is a fascinating and important one. The various stages into which stone implements may be grouped, showing a development in the art of producing them, are carefully considered by Mr. Brown, and we think this is one of the most important branches of his work. His theory to account for the absence of human remains of the palaeolithic period is ingenious, and is supported by evidence from savage custom. As a record of palaeolithic man in Britain the book is exceedingly valuable; but as a specimen of good, sound local work it surpasses, we think, many efforts of the present day, and we should like to see it made a model for similar work elsewhere. All Middlesex antiquaries will certainly welcome it.



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The New Directory of Second-hand Booksellers; large paper copy; interleaved; bound in Roxburgh; 4s. 6d.—102, care of Manager.

Sub-Mundanes; or, the Elementaries of the Cabala, being the History of Spirits, reprinted from the Text of the Abbot de Villars, Physio-Astro-Mystic, wherein is asserted that there are in existence on earth natural creatures besides man. With an appendix from the work "Demoniality," or "Incubi and Succubi." By the Rev. Father Sinistrari, of Ameno. Paper covers; 136 pp.; privately printed, 1886; 10s. 6d.—103, care of Manager.

The Hermetic Works; vol. 2. The Virgin of the World; or, Hermes Mercurius Trismegistus, now first rendered into English by Dr. Anna Kingsford and Edward Maitland, 1885; 134 pp.; cloth boards; 10s. 6d.—104, care of Manager.

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Ancient Carved Wood Mantelpiece—Queen Anne—from old mansion at Exeter. Photo on application.—Address "Executors," care of Harry Hems, Fair Park, Exeter.

Beesley's History of Banbury, *uncut* copy, 16s. Moss's Antiquities of St. Saviour's Church, Southwark, 1818, 15s. Old Furniture: Cabinet-Makers' London Book of Prices and Designs, above 200 designs by Shearer, Elbon, Hepplewhite; rather soiled, 30s. Pedigree of the Earls of Pembroke; illuminated manuscript, dated 1628. The Inn Play, or Cornish-Hugg Wrestler, 1727, *uncut*, woodcuts, not bound, 9s. Other quaint old books and tracts for disposal.—D. G. G., Buildwas, Ironbridge, Salop.

Antique Hall Clock (Grandfather's) with richly carved tall oak case and brass face, very handsome, and perfect timekeeper, price 7 guineas; also a few good old Chippendale Chairs, in perfect condition, for sale.—Address Morton House, Morton-on-Swale, near Northallerton, Yorkshire.

Several Old Swords, Pistols, Halberds, Shield, Chain Armour, and a few other articles.—S., 34, Carolgate, Retford.

Old Oak Chest, carved; Old Oak Stool; Eight-legged Table. Sketches and prices from Dick, Carolgate, Retford.

A Mortar (ornamented) made of bell-metal, dated 1732, weighing about 2 cwt. Splendid tone; suitable for gong. What offers?—May be seen at Donald and Co., Chemists, Cross, Chester.

Collection of Greek, Roman, and English Coins.—W. H. Taylor, Erdington, Warwickshire.

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The Antiquary.



MAY, 1887.

The Keys of the Old Bastille of Paris.

BY H. S. HOWELL.

ABOUT seven years ago—I think it was in October, 1879—I noticed an editorial paragraph in the *Toronto Mail*, stating that the keys of the celebrated Bastille of Paris were in the possession of a St. Louis locksmith, he having purchased them of a young emigrant named Lechastel. It appears that when the great prison-fortress fell, in 1789, the Governor—the old Marquis de Launay—was dragged out into the street and there despatched; while the mob surged into the building to put an end to the Swiss Guard and the Invalides (had they not surrendered), and to search for trophies. Among the first who entered the courtyard of the Bastille was one Carwin Lechastel by name, and when the draw-bridge fell he secured a bunch of keys from one of the fleeing gaolers. These he stuck on the end of his pike and carried through the streets. Those who took part in this event were considered heroes by the Parisians at that time, and Lechastel kept the keys in his possession as a great trophy of the Revolution; and they remained in the family until 1859, when a descendant of his emigrated to America, taking the old keys with him. Not long afterwards he found himself in very reduced circumstances in the city of St. Louis, Mo., and having gone through what little money he had he resolved to sell the old heirloom. At first he was unsuccessful; few believed his story, and he could speak but little English. But one day his attention was directed by the sign of a

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“great golden key,” hanging outside the locksmith’s shop belonging to Mr. John Hamilton on Morgan Street, and he went in and made him understand what he had for sale. I do not know what he asked for the old relics, but Mr. Hamilton bought them and placed them on exhibition in his shop, at the theatre, in newspaper offices, and various places during the last twenty-five years. After fruitless endeavours to communicate with the “Keeper of the Keys,” I went to St. Louis in September, 1886, for the express purpose of tracing up these antiquities, and after a great deal of trouble I found them. The owner would not part with the curiosities at first, as he had kept them so long, and had refused many offers for them; but eventually I arranged to purchase the keys, and brought them home with me to Canada. Here they are, five in number, the largest looking old enough to have been used by Hugues Aubriot, the Provost of Paris, who built the Bastille in 1369. It is nearly twelve inches long and very heavy. The smallest is of fine workmanship; it is made of steel, and the socket is shaped like the clover-leaf or *fleur de lis*. This key is supposed to have belonged to the treasure-room—for Henry IV. of France kept his valuables in the Bastille. One of the keys has a heavy bevelled head, and is six inches in length; and the other two are about ten inches long, and seem to have been at one time plated with brass—traces of which are still to be seen.

It is said that Aubriot was not only the first Governor, but was also the first man to be imprisoned in the stronghold! The place was besieged very often. When Charles VII. re-took Paris, the English and their allies shut themselves up in the Bastille, but capitulated in 1436; and when the Duc de Guise took it he confined the whole Parliament there in 1588.

That notable subject of controversy and mystery of the Court of Paris, “The man in the iron mask,” was incarcerated here after his imprisonment at the Ile Ste. Marguerite, in the Mediterranean. Many writers have endeavoured to solve the problem of his identity. Some assert that he was the Duke of Monmouth, nephew of James II., others maintain that he was Count Matthioly; but the majority are of the opinion that he was

the "twin-brother of Louis XIV., born two hours after the royal infant had received the homage and acclamations of the courtiers." An heir to the throne of France was hailed with the greatest joy. It had been predicted by two astrologers several months before that France would be torn by dissensions and by civil war, caused by the rivalry of two claimants to the throne. When the birth of the second twin-brother, therefore, was announced to Richelieu and to the King, the prediction seemed fulfilled. The law of France recognises the *last-born* twin-child as the *heir*. "One of the twin-children had already been publicly proclaimed as the Dauphin, the heir to the French throne. Gloom and dismay seized upon the King's mind, which Richelieu sought to dispel by arranging that the last-born son could be sent away and brought up far from the precincts of the Court." He was placed in the hands of some faithful person, and when he grew up Captain St. Mars took him to the Fort of Pignerol. The "iron mask" was fastened on his face, and he was condemned to wear it day and night, waking or sleeping, *for the space of upwards of forty years!* It is affirmed that his likeness to his mother—Anne of Austria—and to his twin-brother, was so manifest that he would at once have been recognised.

The old Marshal Richelieu himself was an inmate of the Bastille at one time.

Louis XI., fiend incarnate, made use of the dungeons of the Bastille for some of his most horrible deeds of cruelty; and when the place was torn down, his *oubliettes*—iron cages—and "monstrous stone-blocks with padlock chains" were unearthed by the workmen, and skeletons found walled up were brought to light. State secrets and correspondence were discovered in the archives and given to the winds; and many a letter reached the outside world for the first time. Here is one dated at the Bastille, October 7th, 1752:

"If for my consolation Monseigneur would grant me, for the sake of God and the Most Blessed Trinity, that I could have news of my dear wife; were it only her name on a card, to show that she was alive, it were the greatest consolation I could receive, and I should forever bless the greatness of Monseigneur."

In one history of the Bastille, the author says, in speaking of it when the infamous L'Hermit was Governor:

"Human ingenuity, aided by fiends, never invented more terrible places for the torment of human beings. . . . He caused the victims sent him by the King to be placed on a trap-door, through which they fell, striking on wheels armed with sharp points and cutting edges; others he stifled by closing up all air to their dungeons, or tied stones about their necks and made walk into a deep and filthy pool he had provided for the purpose. . . . There were five ranks of chambers, only differing one from the other in its horrors. The most dreadful were those known as the 'iron cages,' six feet by eight, composed of strong wood and lined with iron plates. These were invented by Louis XI., who had two built at Loches, in which Ludovico, Duke of Milan, was confined, and in which he ended his days. Louis XII., while Duke of Orleans, was also confined in one of these iron cages. The second rank of chambers for cruelty were in the top of the towers; in these rooms a man could not stand upright, and the windows admitting light and air were pierced through the ten feet walls, and were obstructed by several rows of grates. In many cases the outer window-grates were covered with cloth and also darkened by window-shutters, fixed in such a manner that all view was intercepted from the prisoner. These in summer were insufferably hot, and in winter piercing cold. The dungeons under the towers were filled with mud, from which exhaled the most offensive odours, and which were overrun with toads, newts, rats, and spiders."

It was in these dark and loathsome places that the tyrant, Louis XI., imprisoned those whom he was desirous of destroying by protracted sufferings. Here, in dungeons the bottoms of which were covered with sharp cones, that their feet might have no resting-place nor their bodies any repose, were placed the Princes of Armagnac, who were taken out twice a week and scourged in the presence of the Governor of the Bastille. The eldest of the Princes went mad under this treatment, and the younger was released by the death of Louis. "It was from the petition of the Princes, published in 1483,

that these dreadful truths were obtained, and could not have been believed or imagined with a less convincing proof."

On the 14th July, 1789, a Parisian mob, numbering about one hundred thousand, and aided by the soldiers of the guard, stormed the Bastille. For four hours the conflict raged, till at length the garrison, exhausted, surrendered. Then followed a scene of butchery, many of the defenders being put to the sword or hanged; among whom were the Governor and Lieutenant.

The historian tells us that—"De Launay, discovered in gray frock with poppy-coloured riband, is for killing himself with the sword of his cane. He shall to the Hôtel-de-ville, . . . through roarings and cursings, hustlings, clutchings, and at last through strokes! Your escort is hustled aside, felled down.—Miserable De Launay! He shall never enter the Hôtel-de-ville: only his bloody 'hair-queue.' The bleeding trunk lies on the steps there; the head is off through the streets; ghastly, aloft on a pike. Rigorous De Launay has died; crying out, 'O friends, kill me fast!' Merciful De Losme must die. . . . One other officer is massacred; one other Invalide is hanged on the lamp-iron. Provost Flesselles, stricken long since with the paleness of death, must descend from his seat, 'to be judged at the Palais Royal':—alas, to be shot dead, by an unknown hand, at the turning of the first street. . . . Along the streets of Paris circulate seven Bastille prisoners, borne shoulder high; seven heads on pikes; the Keys of the Bastille and much else. . . . O evening sun of July, how, at this hour, thy beams fall slant on reapers amid peaceful woody fields; on old women spinning in cottages; on ships far out on the silent main; on balls at the Orangerie of Versailles, where high-rouged Dames of the Palace are even now dancing with double-jacketed Hussar-officers;—and also on this roaring hell-porch of a Hôtel-de-ville!"

That gallant regiment, the Swiss Guard, bore the brunt of the Revolution, and was finally completely annihilated in 1792. These noble soldiers defended the King and the royal family in the Palace of the Tuileries, against hordes of the maddened furies of Paris—"of the basest and most degrading wretches a great capital hides from the eyes

of the better inhabitants, but nourishes in the darkness till some great convulsion exposes the hideous brood to the light of day." History records no more striking example of loyalty, valour, and self-sacrifice! In the town of Lucerne, in Switzerland, the most interesting attraction is the "Lion Monument;" an immense sculpture carved out of the solid rock, 28 feet long and 18 feet high. It represents a dying lion—pierced by a spear—protecting the shield of the Bourbons; and commemorates the heroism of the illustrious Swiss Guard.

"A thousand glorious Actions, that might claim
Triumphant laurels and immortal Fame."

Nothing remains of the Bastille, the great towers and bastions have all disappeared; the "ashlar stones" being built into bridges, or broken up into paving-stones. In the centre of the *Place de la Bastille* stands the *Colonne de Juillet*, a bronze column, 154 feet high, erected in honour of the "heroes" of the Revolution of July, 1830. But the artisan, passing along the Rue St. Antoine to and fro from his work, seldom thinks of the grim battlements that once looked down in place of this gilded monument—*à la gloire des citoyens*.

La Fayette secured the key of the main entrance—Porte St. Antoine—and sent it to General Washington, and it is now to be seen at Mount Vernon.

As the Bastille was an immense building, with innumerable cells, corridors and dungeons, there must have been a great number of keys in use; and very likely there are many in existence at the present time, though scattered and perhaps unknown.

The authorities at Paris have already collected together twenty-seven of the keys of the Bastille, deposited in the "Archives Nationales."

After my letter appeared in the *Toronto Mail* (October 9th, 1886), I received many communications from historical and antiquarian societies, and from private individuals. Amongst the latter were letters from Mrs. E. B. Washington, a lady well known in literary circles, and a great-grand-niece of General Washington. This lady is a member of the Mount Vernon Association of the United States, representing the State of West Virginia. The tomb and home of Washington are

owned by this Association, which has for its Executive Directors one chosen from each State; and they meet annually to supervise and direct the affairs of the Association, and see personally that the superintendent and employes at Mount Vernon properly carry out their trust. From her acquaintance with the key which La Fayette had sent over to "his friend and comrade," Mrs. Washington expressed a wish to see the keys which I had succeeded in obtaining. So I went up to London, Ont.—where her son is the U.S. Consul—and took my old treasures with me. Mrs. Washington was very much interested in them, and said that from the strong likeness between my keys and that at Mount Vernon, there could be no doubt of their genuineness; time has stamped them alike with the hallmark of age, and the exercise of their employment is only too evident in the bent and twisted handles.



Old Storied Houses.

III.—BADDESLEY-CLINTON.

FROM Compton-Wynyates, a walk of some ten miles will bring us to a railway, by which we can reach the ancient moated hall of Baddesley-Clinton. Should we go this way we must call at the village of Tredington (about five miles west of Compton-Wynyates), and its hamlet Armscot. Tredington Church is a fine old structure of various styles of architecture, and we are happy to say it is as yet "unrestored," and remarkably picturesque. The quaint rood-screen, carved pulpit, and pews tumbling and leaning in every direction boldly prop one another up, and seem to defy restoration.

The hamlet of Armscot has some very interesting old stone houses, the Manor House being a fine Elizabethan building, with all its characteristics unimpaired. George Fox held his first "precious meetings" in a barn near the Manor House, and to this day a meeting of the Society of Friends annually takes place at the chapel in the village on the first Sunday in August.

In the hall of the Manor House, which still retains its ancient fireplace and solid oak table and settles—so we were informed by an old inhabitant—was formerly preserved a portrait of their founder "Guy Fawkes, the first Quaker"! but this valuable relic has now disappeared. In a passage at the top of the house is the entrance to a secret chamber, which receives light from a small window in one of the gables, and in this room George Fox is said to have been concealed at the time he was persecuted by the County Magistrates.

This old house appears to be very little known, and we have been unable to find even mention of it in the local histories.

But we must not linger longer in this pretty, quiet corner of Worcestershire, but hasten along the old Roman fessway, through the villages of Halford and Upper Eington, to a necessary exit—the railway—which, by way of Stratford and Hatton, will bring us in a very short time to Kingswood Station, only a mile from Baddesley Hall.

The house lies in a thickly-wooded country, on a high table-land, in the very heart of England, bounded on the west by the Broadway, Breedon, and Malvern Hills, being locally situate some six miles north-west of the grand old town of Warwick. Directly we leave the station we plunge into delightfully shady lanes and woods, and by the time we reach the object of our search we have almost entirely forgotten the existence of that enemy of picturesque scenery—the iron horse.

Few houses so thoroughly retain their ancient appearance as Baddesley, the ancient inheritance of the Ferrers family. It dates from the latter part of the fifteenth century, and is a singularly well-preserved specimen of a moated and fortified manor-house of that period. The park in which it stands is thickly timbered, and its situation among the trees very secluded, lying a considerable distance from the high-road. The old house forms an enchanting picture, its gray walls reflected in the calm waters of the broad clear moat by which it is entirely surrounded. Formerly the house was surrounded by a double moat, but the outer one was filled up long ago. Three sides of the building, which originally joined a quadrangle, remain.

A stone bridge across the moat leads to a projecting embattled tower, with a wide depressed archway, showing provision for a portcullis, with a large mullioned window over it.

The general appearance of the front greatly resembles the well-known old moat-house at Ightham, in Kent; and it is, no doubt, coeval with it.

Passing under the archway, and noticing the huge door with its primitive fastenings, we enter the courtyard, where many curious half-timbered gables meet our view.

On entering the old house, we find the interior has escaped the vandalism of modern improvement as well as the exterior. Everywhere are quaint old panelled rooms (not the ordinary square panels, but of the elegant "linen pattern"), richly-carved chimney-pieces, windows retaining their original stained heraldic glass, old furniture, tapestry, and numerous rare and beautiful paintings by the most cultivated of the old masters.

Passing through an anteroom, the hall is entered, containing a handsome and imposing Jacobean chimney-piece, executed in white free-stone, enclosing in its principal compartment a quartered shield with helm and mantling. A deep-recessed window by the fireplace looks a most invitingly cosy corner for a cold winter's day.

On the first floor, over the archway, is the principal room of the house—"the banqueting-room"—with a high-coved ceiling, large six-light window, and walls covered with antique tapestry.

Threading our way through numerous quaint passages and corridors we reach "Lord Charles's room," said to be haunted by the figure of a handsome young man, with raven-black hair, who, according to tradition, shot a girl from jealousy in this room. In the dead of night a pistol-shot is sometimes heard in this "haunted bedroom," and the apparition has been distinctly seen on some occasions! The last time it is said to have appeared was when the late Mr. Ferrers' two aunts were children, when they both saw the shadowy figure of a man issue from one part of the room and disappear as mysteriously, but giving time for his face to be clearly seen and remembered!

This is not the only instance of ghostly

visitors at the old mansion, for a lady in rich black brocade is occasionally encountered, sometimes in broad daylight, gliding along the sombre corridors. The ancient chapel, which was set up by Sir Edward Ferrers when the little parish church was taken from the family at the Reformation, is still preserved to its original use, and is beautifully decorated; much of the painting here and elsewhere being the work of the present Mrs. Ferrers.

The dining and drawing rooms are panelled in black oak, with carved Jacobean fireplaces, antique furniture, and

Storied windows richly dight,
Casting a dim religious light;

in fact, there is something of antiquarian interest to arrest our attention in every nook and corner of the ancient edifice.

Adjoining the chapel, in the most secluded part of the house, is a stone well or shaft, where a winding staircase formerly led down to a secret passage, built in the thickness of the wall, partly under water, and running round nearly two sides of the house to a small water-gate above the surface of the moat, from which one could escape by boat in the troublous times when such arrangements were necessary. Another sign of the insecurity prevailing during the penal laws of Elizabeth and James is a hiding-hole in the roof. This is on the east side of the house, adjoining the "banqueting-room," but is now inaccessible. It is about six feet square, having a narrow bench all round it, and though there is no visible staircase leading to it now, there are rumours of one running up behind the wainscotings, where mysterious footsteps have sometimes been heard to ascend, possibly those of the aforesaid ghostly youth and the "lady in black brocade"!

In the little church of Baddesley sleep twelve generations of the Ferrers, who have held the Hall up to the present day from the year 1517, when it came to them by the death of Nicholas Brome, whose daughter Constance was married to Sir Edward Ferrers. The father of this Nicholas was John Brome, to whom the Manor descended from the Catesbys in the reign of Henry IV.

Dugdale thus writes concerning him: "I find him in Commission for Conservation of

the Peace in this centre, and in 38 Henry VI. one of the Commissioners of Array; howbeit, after the beginning of Edward IV.'s reign, he was set aside as to any publique employment, and at length had the bad fate to be slain by John Herthill, steward to Richard Nevill, the great Earl of Warwick, who, sending for him out of the White Friars Church, in London, where he was then at Mass, upon some words which hapned betwixt them, killed him in the Porch, the occasion of their quarrell being (in short) this: Herthill, having mortgaged the Mannour of Woodlow to this John,

the before-mentioned John Herthill in Longbridgfield, in his passage towards Barford to keep the Earl of Warwick's Court, and there, after a short encounter, slew him."

Henry Ferrers, great-grandson to Sir Edward Ferrers, was an eminent antiquary and poet. The following curious verse, tracing the descent of their old family seat, was written by him in the reign of Elizabeth:

This seat and soyle from Saxon Bade, a man of honest fame,
Who held it i' the Saxon's time, of Baddeley took the name;



Baddeley Clinton Hall.

would have reduced it again for the money borrowed; but Brome, lying upon advantage, resolved to keep the land, whereupon, growing into height of Words in disputing the business, Herthill mortally wounded him. Before he departed the world, having time to make his will, he used therein this expression: That he forgave his son Thomas, who smiled when he saw him run through by Herthill in the White Friars Church porch, in which church he was buried. This Nicholas, resenting the death of his father very much about three years after, waylaid

When Edward the Confessor did wear the English crown,

The same was then possessed by* —, a man of some renown;

And England being conquered, in lot it did alyghte,
To Giffry Wirce, of noble birth, an andegarian knight;
A member Hamlet all this while, of Hampton here at hand.

With Hampton's so to Moulbray went as all the Wirce's land.

Now Moulbray lord of all doth part these two, and grants this one

To Bisege, in that name it runs awhile, and then is gone

* Blank in original MS.

To Clynton as his heyre, who leaves it to a younger son ;
 And in that time the name of Baddesley Clinton was begun.
 From there again by wedding of their heyre, at first came
 To Conisby, and after him to Foukes, who weds the same.
 From Foukes to Dudley by a sale, and so to Burdet past ;
 To Mitley next, by Mitley's will it came to Brome at last.
 Brome honours much the place, and after some descents of Bromes
 To Ferrers, for a daughter's parte of theyr's in match it comes.
 In this last name it lasteth still, and so longer shall.
 As God shall please, who is the Lord and King and God of all.

Of the late Marmion Edward Ferrers, who died quite recently beloved and lamented by all who knew him, head of a family that has been noble for nearly a thousand years, enough cannot be said in his praise. He has truly been described as a perfect, beautiful type of what the English squire properly ought to be, his gentle nobility endearing him to all hearts. He was learned in history and heraldry, and had a great knowledge of trees and forestry.

There is no flower about the little hall
 That doth not miss him now. There is no sound,
 Of bird's low piping in the woods around,
 That is not now an ever anxious call ;
 He had such gentle, noble pride in all.
 Go where he would, 'twould seem he never found,
 The simplest weed upon his ancient ground,
 But he rejoiced to see it grown so tall.
 He loved the trees, and would as soon have cast
 The little things he prized into his moat,
 As done them wrong. His charity was fast,
 His honour as a rock no force could float.
 When all his woods are growing green o'erhead
 How shall we tell the swallows he is dead ?

A. FEA.



**Colonel Robert Tichborne, Lord
 Mayor of London, 1656-7.**



F the three score and odd gentlemen summoned by Oliver Cromwell, in 1657, to take their seats in his House of Lords, or, as the Protector called it, "the other House," few, if any, of their number could boast of more ancient lineage, or blood more blue, than the

Lord Tichborne. Notwithstanding the high posts he filled under the Parliament, and his notable services to the two Protectors, he has left fewer memoirs behind him than many of those ephemeral peers, who, had they applied to the College of Arms for armorial bearings, might justly have had this simple coat, with variations for difference, granted to them, *Vert, a mushroom proper*, with the speaking motto : "What were you yesterday ?"

Robert Tichborne, eldest son of Robert Tichborne, of the "Skinners' Company," by Joanna Banks, his wife, was born in London about 1615. His grandfather was John Tichborne, of Cowden, Kent, who had a direct descent from that doughty knight Sir Roger Tichborne, of Tichborne, Hants, who flourished in the reign of Henry II. Among the Harleian MSS. (5800, folio 49) is an elaborate pedigree, written in 1658, beginning with the above Sir Roger, and ending with "the Lord Robert Tichborne."

The father of the subject of this biography had been left guardian of his wife's niece, Anne Banks, who was married at an early age, on July 5, 1631, to Edmund Waller, the poet. As is well known, Waller's mother was sister of John Hampden, the patriot, and it is not unnatural to suppose that the younger Robert Tichborne became acquainted, at an impressionable age, with his cousin's new uncle, and imbibed some of that great reformer's ideas and views on the subject of freedom.

Brought up to his father's business, which in those early times was a very lucrative one, the Hudson Bay Company not being in existence, young Tichborne ranked high among the City merchants at the outbreak of the Civil War. It was not, however, until after the passing of Cromwell's "Self-Denying Ordinance," in April, 1645, when the Parliamentary Army was remodelled, that Tichborne applied for and obtained a captain's commission in that army. His name does not figure in any of the Civil War army lists still extant, but from a satirical tract entitled *Good Ale Monopolized*, printed in 1654, it appears he served in "the army of the west," and that he distinguished himself is abundantly proved by his speedy promotion to a colonelcy. When Fairfax

marched upon London and took possession of the Tower, August 9, 1647, he, by virtue of his appointment as Constable of that important fortress, was empowered to nominate an officer to the Lieutenancy of the Tower. In the presence of his Life Guards, and Colonel Pride's Regiment, Fairfax appointed Colonel Tichborne to this responsible post. This selection appears to have been displeasing to the Lord Mayor and Aldermen, who had petitioned the General in favour of Colonel West, the late Lieutenant; but the all-powerful Constable informed these civic dignitaries that "he had appointed a gentleman of approved worth and fidelity dwelling among them." Destined for still higher appointments, Colonel Tichborne did not retain his new post for many months; but during his command at the Tower he had several notable prisoners under his care. One of the most important was Thomas Wentworth, Earl of Cleveland, a very zealous supporter of the Royal cause, who suffered a long imprisonment, but, more fortunate than his cousin, the Earl of Strafford, lived to see happier days. Tichborne may be said to have risen with Cromwell, who seems to have held the *protégé* of Fairfax in high regard. Indeed, he was one of Cromwell's "saints," and Whitelocke records in his official journal, under date of December 24, 1647, that at a council of war "Cromwell, Ireton, and Tichborne prayed, and from Scripture exhorted to Unity and Obedience to commands."

The active part which Tichborne took in his Sovereign's trial is well known. "He was," says Noble, in his short notice of Tichborne's career, "one of the greatest advocates for the destruction of Charles I., presenting a petition from the Council of London for his trial; was a Commissioner of the High Court of Justice, gave judgment, and signed the warrant for execution." It was in this red-letter year, 1649, that Colonel Tichborne published two religious works, which were widely read. One was called *A Cluster of Canaan Grapes*, dedicated to Lord Fairfax, the other, *The Rest of Faith*; both were of that enthusiastic and mystical style which characterise the religious works of that period, of which Sir Harry Vane's book, *The Retired Man's Meditation*, which

was too deep for even the mighty intellect of the great Lord Clarendon, is a good example.

Notwithstanding the press of public business, which now began to weigh heavily on Robert Tichborne's shoulders, he found time to attend to his City trade, and thereby largely increased his fortune. Civic honours were heaped upon him. He had not long held the "preferment" of Alderman, before he was elected, in 1650, Sheriff of the City of London. These peaceful duties did not lessen the *ci-devant* Colonel's military ardour, for we find him, in this year (1650), raising a regiment of "London Volunteers," and in 1651 the three newly raised regiments, commanded by Harrison, Skippon, and Tichborne, duly armed and equipped from the Tower armoury, formed part of the City garrison. Among some of Tichborne's multifarious appointments at this time, we may mention the following: Councillor of State; Commissioner of Militia for the City of London; Commissioner of Trade; Commissioner of Customs; Commissioner for securing peace in the City of London and in the County of Surrey. In October, 1651, the Council of State sent St. John, Lambert, Deane, Monk, and Tichborne as Commissioners to Scotland. They were sent there to treat with the people for establishing peace in the country. The Commissioners went to Dalkeith, and a committee of the Edinburgh citizens visited them, and requested the restoration of their magistracy. This request was acceded to, and a new charter granted. It appears from a document in the State Paper Office, that during his residence in Scotland, Tichborne's headquarters were at Dalkeith Palace. When the furniture and effects in that sumptuous building were ordered to be sold, in the autumn of 1653, an order was issued by the Council of State respiting from sale the contents of "Colonel Tichborne's room." As a proof of Tichborne's influence with the "ruling powers," it may be mentioned that on his return from Scotland, in the spring of 1652, he obtained for his brother-in-law, George Smith, of Gray's Inn, the post of Judge in Scotland, which post Judge Smith held until his death on circuit in Inverness-shire, September, 1658.

When the Long Parliament was summarily "turned out of doors," in 1653, by the dictator of the three kingdoms, Colonel Alderman Tichborne was one of the members of the committee then appointed. He was elected one of the members for London of that Parliament which gave Cromwell the Protectorship. On December 15, 1655, Tichborne was knighted by the Protector. In the autumn of the following year he was elected Lord Mayor of London, and took the oaths of office, at Westminster, on October 29, 1656. The Lord Mayor's "show" on this occasion, which was "graced" by the presence of his Highness the Protector, excelled in pageantry and quaint conceits many shows in the days of royalty, both before and since. In the British Museum Library is a scarce tract entitled *London's Triumph, or the Solemn and Magnificent Reception of that Honourable Gentleman, Robert Tichborn, Lord Maior, after his return from taking his Oath at Westminster, October 29, 1656*. The following extract is worth reproducing :

"When he was come right against the Old Change a Pageant seem'd to meet him. On the Pageant stood 2 leopards, bestrid by 2 Moors, attir'd in the habit of their country; at the 4 corners satt 4 Virgins, arraid in cloth of silver, with their hair dishevelled, and coronets on their heads. This seem'd to be the Emblem of a City, pensive and forlorn for want of a zealous governor; the Moors and leopards, like evil customs, tyrannizing over the weak Virginitie of undefended Virtue. In the forefront of the Pageant an aged man, in black garb, with dolorous face, seem'd to bewail the condition of his Native City." It is needless to say that at the approach of the Lord Mayor the aged mourner cast aside his weeds and hailed him, in verses more flattering than poetic, as the "zealous governor," whose strong right arm the City needed to defend her rights. In 1657, the Lord Mayor was appointed one of the "General Council of Officers;" and on 9th of December, this year, was summoned by writ to take his seat in Cromwell's "Other House," on the meeting of Parliament in the following January. "The Lord Tichborne" obeyed his writ of summons, and took his seat in *Domum Superiorem*. We are told by Mr.

Noble that the Lord Tichborne was so attached to the Cromwell interest, that "he proposed restoring Richard to the sovereign power." This, however, was not to be. Richard was hoisted out of his insecure seat by the giants Lambert and Desborough, and "the single Person," as Richard was styled, quietly retired from the political arena. The Long Parliament, or what remained of it, was restored. But Lambert and the "military sovereigns" of his faction could not brook the curb put on their actions by the "Rump" Parliament. On October 23rd, Parliament was expelled by Lambert and his officers. A committee of twenty-three persons, of whom Robert Tichborne was a prominent figure, seized the reins of Government, under the reassuring designation of a "Committee of Safety." Tichborne had now, as one of the principal dictators of the three kingdoms, reached a giddy height, which few of his friends could ever have foreseen. But the tide of his fortune suddenly turned, and he shared the fate of his ambitious compeer—General Lambert.

Monk's "Council of State" sent Robert Tichborne and John Ireton—who were considered dangerous from their firm adherence to the "Good Old Cause"—to the Tower, on 21st April, 1660. After the Restoration, the late King's judges, who had been excluded from the Act of Indemnity, were attainted of high treason, and all their property confiscated. When put on his trial, Tichborne acknowledged his activity in the King's death, and that he signed the warrant for his execution. "But," said he, "had I known then what I do now, I would have chosen a red-hot oven to have gone into as soon as that meeting. I was led into the fact for want of years, and I beg that your lordships will be instrumental to the King and Parliament on my behalf." Mr. Noble says this contrition saved his life; but from the following passage in a letter from Stephen Charlton to Sir R. Leveson, dated 13th November, 1660, it appears that Tichborne owed his life to the exertions of the Lieutenant of the Tower and a London vintner, whose lives the ex-Lord Mayor had once saved :

"Yesterday it was expected Martin, Roe, Titchborn, and Lilburn would have been

executed, but it seems the Lieutenant of the Tower [Sir John Robinson] and the Vintner of the *Castle*, in Cornhill, have procured of his Majesty to have the execution deferred for some time, for Titchborne's sake, for Titchborne absolutely saved the Vintner from the gallows, and likewise the Lieutenant of the Tower, as they say."*

Lady Capel and the relatives of those royalist martyrs, whose death-warrants had been signed by the regicides, were importunate petitioners to Charles II. for the immediate execution of these regicides. In Tichborne's case, however, they were not successful. His property, which consisted of the "Old Court Manor House," at Greenwich, the "Hobby Stables" of Greenwich Palace, a house in Noble Street, London, and a house at Mortlake, Surrey, were all confiscated. In March, 1661, a grant was made to Sir Henry Littleton, Bart., of the moneys and East India stock invested in the name of Robert Tichborne. Nor did the ex-Lord Mayor's misfortunes end here. He was sent from one prison to another. The cynicism of fate decreed that he should be a prisoner in that fortress of which he had once been deputy-governor. Satirical lampoons and tracts were published in the Metropolis, to do him dishonour, by men who better deserved imprisonment than the caged lion they pelted with mud. Of these "broadsides" one is thus headed: "*Brethren in Iniquity*, being a supposed dialogue between Tichborne and Ireton (both ex-Lord Mayors) in the Tower of London." Another tract, still "broader," is styled: *The Pretended Saint and a prophane Libertine well met in Prison; or, a Dialogue between Robert Tichborne and Henry Martin, Chamber Fellowes in Newgate*, printed in January, 1661.

In 1662, two notable State prisoners were sent to remote island prisons. General Lambert was taken to Guernsey, and Colonel Tichborne to Holy Island. The genial climate of Guernsey was very beneficial to Lambert's health, but the chilly atmosphere of the little northern island, coupled with the perennial dampness of the prison in which he was incarcerated, soon laid Tichborne low on a bed of sickness. From this bed he

* From an original letter in the possession of the Duke of Sutherland.

might never have risen again, had it not been for the importunity of

The best of mothers, friends, and wives, who sent petition after petition to the King on behalf of the unhappy prisoner. This petitioner was Anne Tichborne (daughter of William Johnson, of Norwich), the ex-Lord Mayor's loving wife. The first petition to be found in the State Paper Office is dated January, 1663. It is a request from the wife that she may send a servant to her husband, who is lame and infirm. This prayer was granted. The next petition, dated from East Sheen, 6th October, 1663, prayed that her husband might be removed from Holy Island, having been dangerously ill. Months elapsed, and the prisoner remained where he was. But the wife's importunity triumphed at last, and the King issued a warrant for the removal of Robert Tichborne, State prisoner, to Dover Castle. Once more did this brave woman petition the Sovereign, and to good effect. On 21st May, 1664, a warrant was issued to Captain John Strode, Lieutenant of Dover Castle, "to permit Anne Tichborne, with two children and maidservant, to see her husband, Robert Tichborne; and, if she please, to remain shut up with him in prison." She did so please, and his last years were brightened by her love.

C. DALTON.



Exercitium super Pater Noster.

BY PROF. W. M. CONWAY.

PART I.



HE *Exercitium super Pater Noster* is one of the most important books in relation to the history of printing and wood-engraving. Not only is it a very remarkable specimen of the wood-cutter's art in its early days, but we are fortunately enabled, as shall hereafter be shown, to fix a very close approximation to the date at which it was originally issued.

Only two copies of this *Exercitium super Pater Noster* are at present known to exist; and neither of these is perfect. The first is preserved in the Municipal Library at Mons

in Belgium; unfortunately, however, it wants the last two leaves. The National Library at Paris possesses a manuscript on the pages of which are pasted a complete set of prints from a cut-up copy of the same edition of the *Exercitium*.

Before proceeding to a discussion of the origin and date of the book, we shall do well to make a somewhat minute examination of the original volume itself. It consists of ten leaves printed only on one side, the *recto* of the first leaf, the *verso* of the second, and so on, being blank. Each leaf bears an impression from a single block of wood. At the top of each print, with the exception of the first, is a sentence in Latin taken from the Lord's Prayer. This sentence is followed by four lines of Latin text stating three points specially noteworthy in connection with it. At the foot of each page are three couplets of Flemish verse, the general tendency of which is the same as that of the Latin sentences above. The centre and main body of the page is occupied by an illustrative outline representing such incidents or symbolic figures as may be suitable to enforce the meaning of the writer of the short commentary above. In every one of these illustrations the same two figures occur, and may readily be identified by their names printed on some part of their garments—the one is *Oratio*, the Angel of Prayer; the other *Frater*, the Brother who is author of the book.

1. At the head of the first printed page is the title of the book—*Exercitium super Pater Noster*. You are then bidden to observe that three things are necessary for prayer: to wit, Spiritual Liberty, which is symbolized (in the woodcut below) by wings; Purity of Heart, symbolized by white robes; and an Undistracted Mind (*attencionis actualitas*), symbolized by the little shield (*dicticam*) which the Angel of Prayer wears on his arm. The illustration accordingly shows us the Brother, the author of the book, seated on a mound of earth thrown up for a seat before his convent door. A volume lies open on his lap; his head is upturned and his hand raised; the words he utters are written on a scroll before him—*Domine doce me orare*. As he speaks the Angel of Prayer alights before him, with hands in the attitude

of explanation, and makes answer to his request, saying, *Veni docebo te pater noster*. The convent is situated in a forest by the side of a running stream. Bulrushes grow by the banks and swans swim in the waters, a slight wooden bridge gives access to the opposite shore. Thus the Friars have water to drink and fish to eat, and, if further they want game, are there not stags in the surrounding forest?

2. *Pater noster qui es* is the first sentence that the Angel has to expound. And here you are bidden to observe, firstly, that when you say "Father," it implies that you are as a child in the presence of its father; and secondly, that when you say "Our," a hearing will be granted you on account of Christ your brother; and thirdly, that when you say "Who art," the goodwill of God is attracted towards you because of the dignity of that title which is proper to Him from all eternity. Accordingly the Angel reveals the Most High seated on His throne in a noble church; on His head is a triple crown, and in one hand is the orb of universal dominion, whilst the other is raised to bless. Christ is seen kneeling at His feet and saying, *Pater sancte pro eis rogo*; and the answer comes, *Petite et accipietis*.

3. *In celis sanctificetur nomen tuum*.—The commentary on this sentence is an excellent specimen of mediæval productions of the kind. It runs as follows: *Hic nota in celo tres sanctorum affectiones. Primo beate marie ad nupciarum celebrationem. Secundo angelorum ad iherusalem perfectam consummationem, Tercio animarum ad corporum glorificam unionem*, etc. What the exact connection between these three points and the text may be, is not easy to make plain. The illustration shows us the Most High once more seated on His throne, with the orb in His left hand, and His right hand raised to bless. At the foot of the dais, the Virgin kneels in an attitude of prayer. On the right hand are three angels, one of whom seems to have a trowel in his hand, perhaps for the building of the new Jerusalem. A soul, under the common type of a naked woman, stands on the extreme left, cup in hand; she is again introduced standing by the side of the throne clothed in her heavenly raiment and with a crown of glory in her hand. All

present are crying, *Sanctus, Sanctus, Sanctus*. The Most High makes answer: *Adhuc sustinete modicum tempus donec impleatur numerus fratrum vestrorum*.

4. *Adveniat regnum tuum*—to which the commentator adds, *captivis in purgatorio liberatis*, and thereupon he takes occasion to point out the three pains of the souls there confined. The illustration is divided into two parts. In the foreground is the hopeless Lake of Fire to which Jews, Pagans, and wicked Christians are confined. In the background is the flaming city, with walls and towers, representing Purgatory. Two souls are seen within it; towards one of them an angel flies with a basket; a third soul has recently been rescued, and is borne through the air towards God, who appears amongst clouds above. "Frater" and "Oratio" kneel by the bank of the Lake of Fire.

5. *Fiat voluntas tua sicut in celo et in terra*.^{*}—There are, says the commentator, three degrees of error amongst men. The worst are the Infidels, next to these come Wicked Christians, best are the Good Christians, who, nevertheless, have imperfect wills; but in heaven the wills of all are perfect and upright, wherefore you are bidden to pray in the words of the text.

In the foreground of the illustration, Jews and Pagans are depicted dashing the sacred chalice to pieces on the ground. Two Christians in the centre merely invert their chalices, preferring, as they say, to pass their days in pleasure. In the background is a single good Christian with his cup. He says, *Gracia dei sum id quod sum*, and an angel standing by, warns him that stands to "take heed lest he fall." "Frater" and "Oratio" kneel as before, and the Almighty appears in the sky.

6. *Panem nostrum cotidianum da nobis hodie*.—The kinds of bread necessary to him who would do the will of God are three. The first is the Bread of Nature, the second the Bread of Grace, the third the Bread of Glory. The illustration shows us a table spread with the three loaves, where Charity sits sceptre in hand and a crown on her head. At the same table three men are

seated. "Good is the bread of nature," says the first; "better is the bread of grace," says the second; "best is the bread of glory," says the third, who, it may be observed, is a monk. An armed figure representing the Fear of God stands in front on the right; on his scroll is written, *Timentibus domini nichil deest*. The scroll over the head of Charity bears the words, *Venite filii audite me timorem domini docebo vos*.

7. *Et dimitte nobis debita nostra sicut et nos*, etc.—There are, says the commentator, three kinds of sins—to wit, sins of commission, sins of omission, and sins of remission. On the left of the woodcut that follows, Christ is seen as the Redeemer standing above the altar in a church; pointing to His wounded side He says, *Haurite de fonte sanguinis mei*. In the foreground is this "Fountain of the Blood of Christ," and here three men are in the act of filling their cups. On the right are three more men kneeling, and over each of them is written the name of his sin. In the background the figure of Charity with her cup occurs twice; in the first instance she is standing by the altar of Christ, and says: *Exemplum dedi vobis ut ita faciatis*; in the second she is walking along followed by Piety with her two little ewers. The scroll over the head of Piety bears the words, *Eadem mensura qua mensi*, etc. The Angel and Brother kneel as usual in the foreground.

8. *Et ne nos inducas in temptationem*.—There are, says the commentator, three kinds of temptations. The first is of the Devil by Vanity and Pride; the second is of the world by Curiosity and Avarice; the third is of the Flesh by Pleasure and Luxury. Accordingly he represents a man named Disobedience seated at table with Pride, Gluttony, and Avarice. The first offers him a crown of roses; the second bids him eat and drink "for to-morrow we die;" the third shows him a bag of money, but just at this moment the lean figure of Death comes behind him and, laying his hand on his shoulder, bids him give account of his stewardship. He can only reply, *Irruerunt in me fortes*, before his soul is snatched from the body and borne off by a devil, who exclaims, *Non evades manus meas*.

9. *Sed libera nos a malo*.—Under this

^{*} A bad reproduction of this print was published by Sotheby in his *Origines*, and copied by Holtrop in his *Monumens typographiques*.

heading the reader is bidden to consider the three evils of lost souls. They are separated from God, afflicted by an evil conscience, and grievously tormented with pain (*exterius sensibiliter cruciari*). As an example of these three evils the artist represents the lost soul of Disobedience led with chained hands by two demons to Satan, where he stands on the drawbridge of Hell. The unfortunate man is also attended by Evil Conscience in the form of an old woman with a serpent in her hand (*noluit intelligere ut bene ageret*). On the right hand of the cut are the souls in torment, some floating on the fiery lake; a number of clergy, including a Pope, a Cardinal, a Bishop, and so forth, plunged into an especially hot caldron; lastly, a few undergoing tortures of various kinds. At the top are two devils with a caldron on wheels, in which they are transporting their victims; overhead is the word *affor* four times repeated.

10. *Amen*.—At once, as a contrast to the preceding page, and as fit conclusion to the volume, the reader is bidden to consider the threefold joys of the blest. They are ever in the presence of God; they possess a good conscience, and they rejoice with the saints in everlasting glory. The illustration represents the obedient man followed by Good Conscience with a lily in her hand, and led by an angel to where Christ stands at the gate of Paradise. The angel says: *Hic est verus israhelita in quo dolus non est*, and Christ replies, as He takes the soul by the hand: *Veni benedicte patris mei et dabo tibi coronam glorie*. Angels kneel by the gate, others stand above it blowing their trumpets, others again come flying towards it bearing the souls of the blessed in their arms. On the right we are allowed to see within the walls of the heavenly palace. In one room a man is playing an organ; in another are a body of ecclesiastics apparently awaiting with eagerness the entry of the soul that is just arriving.

The style of the artist who cut on the wood the designs for these ten printed pages, possesses a very marked individuality. He works, firstly, in almost pure outline; the shaded spaces that he introduces are of quite subordinate importance. It is upon his outlines that he depends for intelligibility and

effect. This insistence upon outlines characterizes all the block-books, and indeed all the productions of the early wood-cutters down to the commencement of the sixteenth century. The prints were meant to be coloured; the outlines were only to guide the hand of the painter. He was to cover the prints with spaces of flat colour, effects of light and shade being rudely rendered by the rough shade-hatchings here and there introduced. A carefully coloured copy of a book of this kind is by no means wanting in charm. Of the *Biblia Pauperum*, *Ars Moriendi*, and other block-books, many such copies have come down to us, and from them we may judge what a coloured *Exercitium* would have been like. Wood-engraving did not acquire complete power of expression in mere black and white till it had received the impress of Dürer's genius, and the first example of a wholly perfect work of art of the kind was that artist's *Apocalypse*, published by him at Nuremberg in 1497. Up to that date woodcutting borrowed its laws from engraving on copper, and consisted in the carving of pure outlines.

As an example of really good work of this kind it would be hard to point out a more perfect specimen than this *Exercitium*. Look, for instance, at the first page of the volume; the perspective of the buildings is of course very feeble, but with that exception the design is really excellent, and the artist's intention is perfectly evident. The easy attitude of the seated Friar, the drapery so thoroughly in harmony with the position of the limbs, one hand quietly holding the book, the other gently raised; the motion of the head, too, and the mild, softly smiling and yet really characteristic and portrait-like face—all these points and as many more may at once be noted as by all means deserving of high praise. In the drawing of gentle faces and restful postures the artist is usually very successful. His little women with their pointed chins, small mouths, broad foreheads and flowing hair are often quite charming—the robed soul, for instance, on page 3, or Charity on page 6.

Moreover, having to carve his block into outlines, the wood-cutter does not—as so many of his immediate followers used to do—hurry over them and produce merely some

rude sort of approximation to the lines he desires to have on his prints; but he goes patiently to work and cuts his ridges cleanly and evenly, without rough or hacked edges and without meaningless bulgings and thinnings away. His lines maintain a constant thickness; furthermore they often possess a very subtle curvature. As an example of this it will be sufficient to point to the outline of the left branch of the tree over the Friar's head in the first cut; notice how gracefully and truly it curves away from its neighbour and then breaks out into its own twigs and leaves—a better tree than this will not be found in any engraving for a very considerable number of years indeed.

Another good feature of this work is the beautiful way in which curling hair is handled. In this respect the head of the Angel of Prayer is always charming, with the smooth glossy covering of its crown, and then the strong wave that bends back and breaks into a foam of curls about the neck.

A very marked feature in the execution of the cuts is the frequent employment of *long* pointed lines placed closely side by side to shade large spaces, especially as a sort of relieving shadow to detach the figures from the ground. These spaces of shade are moreover unpleasantly flat, and constitute the greatest faults of the cuts; they spoil the general effect, and add nothing to the meaning. The first cut contains fewer examples of them than those that follow—not the only feature in which it stands in advance of the rest.

The artist, in the designing of most of his figures, shows comparatively little imaginative power; but there is one class of beings for the creating of which he has a quite extraordinary facility. These are the Devils. The figure of Death in the eighth cut is comparatively feeble—you must go half a century later to look for a really tragic or comic Death—but the Devil above him is devillish enough. Turn over, however, to the next page, and there you have a remarkable variety—male and female, clawed and hoofed, always with just the appendage at any particular point that you would not have expected. Further, it is quite plain that if the artist had wished he could have gone on drawing devils for ever without repeating himself; his head was

full of them; his imagination ran riot in that particular direction; his mind turned thither as naturally as Fra Angelico's towards angels. This is an exceedingly characteristic feature, not of the Fleming only, but of his day; the reader will find it quite worth his while to follow out the matter further.

(To be continued.)



Life in London Ordinaries, 1612.

THE old drama contains many allusions to life in London ordinaries in the early part of the seventeenth century. Thus in Massinger's *The City Madam* we have:

Didst thou know
What ravishing lechery it is to enter
An ordinary, cap-à-pie, trimmed like a gallant,
The reverence, respect, the crouches, cringes,
The unusual chime of gold in your crammed
pockets

Commands from the attendants and poor porters.
... Then sitting at the table with
The braveries of the kingdom, you shall hear
Occurs from all corners of the world,
The plots, the counsels, the designs of princes,
And freely censure them; the city wits
Cried up, or decried, as their passions lead them.
My Lord no sooner shall rise out of his chair,
The gaming lord, I mean, but you may boldly
By the privilege of a gamester fill his room,
For in play you are all fellows; have your knife
As soon in the pheasant; drink your health as freely.

This description is perhaps the fullest afforded by the drama, but references to life at the ordinaries are very frequent. To ascertain what this life was, we may turn to Dekker's well-known *O per se O, or a new Cryer of Lanthorne and Candlelight*, 1612, where a chapter is devoted to "How Gentlemen are cheated at ordinaries." The author describes the devil's footman arriving in London, and "no sooner was hee entred the citie, but he met with one of his maister's daughters called Pride, drest like a marchant's wife, who, taking acquaintance of him and understanding for what he came, tolde him that the first thing hee was to doe hee must put himselfe in good cloathes such as were sutable to the fashion of the time, for that here men were

look'd upon onely for their outsides; he that hath not ten-pounds worth of wares in his shop would carry twentie markes on his backe: that there were a number of sumpter-horses in the citie who cared not how coarsely they fed so they might were (*sic*) gay trap-pings: yea, that some pied fooles to put on satin and velvet but foure daies in the yeare did often-times undoe themselves, wiues and children ever after. . . . Therefore into Burchin Lane hee stalkes verie mannerly, Pride going along with him and taking the vpper hand. No sooner was hee entred into the ranks of the Linnen Armorers, than hee was most terribly and sharpely set upon, euerie prentice boy had a pull at him, hee feared they all had been sericants, because they all had him by the backe . . . no strength could shake them off, but that they must shew him some suites of apparell, because they saw what Gentlewoman was in his company whom they all knew. Seeing no remedie into a shop he goes, was fitted brauely, and beating the price found the lowest to be unreasonable, yet paide it and departed.

"The traeller being thus transported into an accomplished gallant, with all acoutrements belonging (as a fether for his head, gilt rapier for his sides, new boote to hide his polt foote, for in Bedlam he met with a shoemaker, a mad slave that knew the length of his last), it rested onely that now he was to enter upon company sutable to his cloathes, and knowing that your most selected gallants are the onely tablemen that are plaid with all at ordinaries, into an ordinary did he most gentleman like conuay himselfe in state."

"It seemed that all who came thither had clocks in their bellies, for they all stricke into the dyning-roome much at aboute the very minute of feeding. Our traveller had all the eyes (that came in) throwne upon him (as being a stranger), and he as much tooke especiall notice of them. In obseruing of whom and of the place, he found that an ordinary was the onely Rendeuouz for the most ingenious, most terse, most trauid and most phantastick gallant: the very Exchange for newes out of all countries; the only booke-sellers shop for conference of the best editions, that if a woman (to be a Lady) would cast away herselfe upon a knight, there a man should heare a catalogue of most of

the richest London widowes; and last that it was a schoole where they were all fellows of one forme, and that a country gentleman was of as great comming as the proudest justice that sat there on the bench aboue him; for hee that had the graine of the table with his bencher payd no more then he that placed himselfe beneath the salt.

"The bolder hauing cleered the table, cardes and dice are served up to the boord; they that are full of coyne draw; they that haue little stand by and give ayme; the shuffle and cut on one side, the bones rattle on the other; long haue they not plaide, but oathes fly up and downe the roome like haile-shot; if the poore dumb dice be but a little out of the square, the pox and a thousand plagues breake their neckes out at window."

JAMES F. ALLAN.



Coucy-le-Chateau.

BY F. R. MCCLINTOCK, B.A., AUTHOR OF
"HOLIDAYS IN SPAIN."



ISITORS to the old French town of Compiègne rarely leave that pleasant and much-frequented summer resort without making the excursion to the splendid castle of Pierrefonds, situated on the farther side of the forest, at about eight miles or so distance. In this they doubtless do well, for the castle, restored by the late M. Viollet-le-Duc, is unquestionably a noble monument, and its position in the midst of charming surroundings is exceedingly striking. Besides, the drive there and back through the forest is an additional source of delight.

But these same visitors in too many cases, neglect to perform the still more interesting pilgrimage to another and even a grander specimen of a mediæval residential fortress, which is also easily reached from Compiègne. We mean the famous stronghold of Coucy-le-Château, "the beau-ideal, in extent, arrangement, and picturesqueness, of a feudal castle, and perhaps the finest in France," as our guide-book is careful to inform us.

The claims of Pierrefonds to attention on the part of all students of history and archæo-

logy are unquestionably of a very high order ; but we venture to think that those of Coucy-le-Château rank higher still. For, first, unlike Pierrefonds, it has *not* been *restored*, but has only been *repaired*, and protected from further decay by the French Government under the fostering superintendence of M. Viollet-le-Duc. Secondly, it is at least a century older than Pierrefonds. Thirdly, although not so elaborately planned and constructed as that fortress, it is even more solid, massive, and imposing. And lastly, it is intimately associated with the powerful family of the Sires de Coucy ; one member of which assumed the title of Sire de Coucy "By the grace of God ;" another disputed the ducal coronet of Austria with the successors of Frederick III. ; while a third, who had adopted the proud motto,

Roi ne suis,
Ne prince, ne comte aussi,
Je suis le Sire de Coucy,

was led by daring ambition to aspire to the very throne of France itself. Indeed, it is hardly too much to say that no one who has not seen Coucy-le-Château can form an adequate idea of the vast power which lay at the disposal of the great lords of feudal times.

Perhaps the pleasantest way of reaching Coucy-le-Château from Compiègne is to take one of the morning trains to Chauny, having previously written or telegraphed for a vehicle to meet you at the station to convey you to your destination.* On the way to Chauny you will pass the ancient town of Noyon, whose fine twelfth-century church is well known, if not from actual inspection, at all events by description, to every lover of mediæval architecture.

Chauny has no attraction for the traveller, being nothing but a grimy, dirty, smoky, well-to-do, malodorous, manufacturing town, and the change experienced as you finally emerge out of its murky and unsavoury streets into the free and open country, is by no means unwelcome. Passing along a well-kept road you run through a rich, gently undulating district, with some scattered farmhouses at intervals here and there. A portion of forest, known as the "Forêt basse de Coucy," or

"de Saint-Gobain," is traversed ; two or three villages are left behind, but, with the exception of Folembray, which is prettily situated, and can boast of some historical associations, they are unimportant. At length, on turning the corner of a hill, you see before you the immense mass of Coucy-le-Château, occupying a strong position on the brow of an opposite eminence, from which it appears to frown sternly down on the peaceful valley beneath.

The name "Coucy" belongs to a neighbouring village of Coucy-la-Ville, as well as to the little town of Coucy-le-Château adjoining the castle. This town, which has grown, so to speak, out of the rude habitations of the serfs and lesser vassals which formerly grouped themselves together under the shadow of the great fortress, forms a decidedly picturesque adjunct to it. Lofty walls of hewn stone, flanked with strong circular towers, extend round the town, and access to it is afforded by means of three gates. Two of these gates, not being from their position exposed to attack, are only protected by a single tower ; but the third, the Porte de Laon, which is commanded by a neighbouring hill, is flanked with two enormous towers, and is protected by an outwork of stone, which is itself defended by ravines and fosses.

Winding up through the little town, which, as above hinted, stands on the same height as the castle, we soon reach the outer bailey, or esplanade, of the fortress, in which formerly stood an important series of buildings, including, in all probability, stables and granaries, as well as an ancient chapel of the Romanesque period, the foundations of which are still plainly discernible. Of the other buildings a few remnants of columns and sculptured capitals are all that now remains. There is little, therefore, to detain us here, so we forthwith proceed to cross the deep but now waterless moat, at the spot where once stood the double swing-bridge, with its two formidable portcullises carefully defended by guard-rooms above, and to enter the castle itself, which here rises before us with truly majestic grandeur.

The origin of this gigantic stronghold is lost in the darkness of antiquity ; but it would appear that a fortress, whose erection is

* If preferred, the whole journey can now be performed by rail, as a line runs between Chauny and Laon, having a station at Coucy-le-Château.

ascribed to an Archbishop of Rheims, existed on this same spot as early as the beginning of the tenth century. Of the buildings of this epoch no vestige remains, except, perhaps, the scanty ruins of the little Romanesque chapel in the outer bailey, to which we have alluded above. The most ancient parts of the buildings we now see are not considered to date further back than the early part of the thirteenth century.

It was Enguerrard III., Lord of Coucy, the most powerful vassal of the Crown of France, who built not only the castle, but also surrounded the adjoining town with a protecting wall. By marriage, by inheritance, by fair means and foul, this great baron acquired vast possessions, immense wealth, and corresponding power and influence. So much so that his ambition led him to attempt dangerous enterprises against the royal power during the minority of Louis IX. The crown seemed, indeed, at one time to be almost within his grasp, but his ambitious projects were foiled by the tact and sagacity of the Queen, Blanche of Castile, who succeeded in undermining the influence of this all too-powerful vassal, and in withdrawing from his side the Count of Champagne, who was one of his most important allies. It is to this stirring epoch that we must attribute the greater part of the present buildings, which, according to the high authority of M. Viollet-le-Duc, must have been erected with extraordinary rapidity between the years 1225 and 1230.

It is no part of our intention to undertake a minute description of this mighty ruin. Were we to attempt to do so, we should, we feel sure, run the risk of becoming involved in a bewilderment of technicalities which would have little or no meaning for the uninitiated. Moreover, it is our earnest desire not to be tedious. All we shall therefore attempt to do will be to convey some rough general idea of the great castle and its appurtenances in their present fallen condition.

Imagine, then, a large irregular square, furnished at each corner with four strong towers connected by walls, or "curtains," as they are called. Round the courtyard thus formed, on the inner side of the walls, were arranged buildings serving various purposes, such as dwelling apartments, halls of justice

and assembly, as well as offices for servants and retainers, granaries, storehouses, and kitchens. We also see the remains of another chapel of later date and more elaborate design than the earlier Romanesque chapel in the outer bailey.

But of all the defences of the castle the great circular *donjon*, or keep, is without question the strongest and most remarkable. This huge mass of masonry, 187 feet high, 325 feet in circumference, and with walls 34 feet in thickness, rises between the eastern and western towers, and is defended by a fosse and a circular breast-wall, or *chemise*. It was formerly entered by a narrow swing-bridge, which, turning on a pivot, closed the entrance-door to the donjon as it rose. Over the door may still be observed the mutilated fragment of a bas-relief representing a knight in combat with a lion, which was doubtless placed there to commemorate the notable victory gained by Enguerrard II. over a savage beast of that species, from whose ravages he thus succeeded in delivering the surrounding country. The people of the neighbourhood, who were in this manner delivered from so terrible a monster, could hardly restrain their joy within due bounds. The peasantry, overflowing with gratitude, assembled in crowds to thank their lord and benefactor, and his vassals likewise seized the opportunity formally to renew the oath of faith and homage which they had already pledged to him. *Autre temps, autres mœurs!*

The donjon was originally divided into three vast vaulted apartments. In the centre of the vault of each of these apartments a large circular orifice was pierced, through which men and ammunition could be rapidly raised and lowered from one story to another by means of a windlass. When general orders were about to be issued in expectation of an attack, it was the custom to collect the entire garrison of the fortress in the uppermost hall of the donjon. Twelve or fifteen hundred men could easily be assembled here to await the call to arms. A balcony of wood, traces of which are still apparent, formerly ran round the inside of the hall, and upon it a large portion of the garrison took their places. The rest ranged themselves on the floor of the hall round the châtelain, who addressed them from the centre. The scene which this

apartment must have presented on these exciting occasions could hardly be surpassed for grandeur and impressiveness.

Up to the time of Enguerrard III. the ordinary dwelling of a feudal lord was in the donjon or keep of his castle. But towards the end of the fourteenth century, when the rudeness of feudal manners began to give place to greater elegance and refinement, the keep came to be looked upon as a gloomy and uncomfortable abode, and pleasanter and more commodious apartments began to be constructed for the lord and his family along the inner walls of the courtyard.

It was at about this time (1400) that Louis, Duke of Orleans, who had acquired the domain from the last of the descendants of the Coucys, rebuilt the great hall and the dwelling apartments, adding at the same time upper stories to the entrance-gate, and effecting other alterations in the defences of the castle in accordance with the methods of fortification then coming into vogue.

The great hall, or hall of justice above referred to, stood on the western side of the castle. It was also called the hall of the *Neuf Preux*, or Nine Worthies, because statues of those famous personages used formerly to stand here in niches. The hall was warmed by means of two large fireplaces, and it was lighted by a richly-painted window at the southern end.

Close by, on the northern side, was the hall of the *Neuf Preuses*, or Nine Valiant Ladies of antiquity, whose sculptured effigies once adorned the mantelpiece. An adjoining chamber, decorated with sculptures, and furnished with a chimneypiece, was constructed in the thickness of the wall, and served as a kind of boudoir for the great lady of the castle. From the window of the room, or "bower," thus contrived, a delightful view over the country, in the direction of Noyon, could be obtained. Without doubt this was the pleasantest spot in the whole castle.

All the last-mentioned buildings were, as we have said, erected, or at all events reconstructed, towards the end of the fourteenth or the beginning of the fifteenth century. But still by far the greater portion of the castle dates from the time of the celebrated Enguerrard III.

The successors of this great baron soon allowed the power wielded by their ancestor to slip out of their hands. His son, Raoul II., perished in Egypt at the battle of Mansourah. Enguerrard V. lived and died in Scotland at the Court of the King of that country, who was his wife's uncle. Enguerrard VI. distinguished himself under Philip of Valois in the wars with England, and fell covered with wounds at the fatal battle of Crécy, along with the King of Bohemia, and the flower of French chivalry. The last of the legitimate line of the De Coucys was Enguerrard VII., son of the last-named baron, whose heroic deeds in the ill-starred crusade of Nicopolis have been celebrated in the graphic pages of Froissart. Although spared by the Turks after the battle, the unhappy Enguerrard died of sorrow and chagrin in the prison at Bursa in 1396. This baron was one of those who were sent to England as hostages for the liberty of the French King, John II., and his graces and accomplishments produced so favourable an impression at the English Court that King Edward III. bestowed upon him his second daughter Isabella in marriage, with the barony of Bedford as a dowry, to which were afterwards added large possessions in the county of Lancaster.

In 1400 Enguerrard's daughter Marie, widow of the Count de Bar, having no children, sold the Lordship of Coucy to the Duke of Orleans, who forthwith proceeded to carry out those reconstructions, alterations, and improvements of which mention has been made above.

During the troubles of the Fronde, the castle was taken and dismantled by the order of Mazarin, who caused the Sieur Metezeau to wreak such destruction upon it as he was able. Forty years later, in 1692, an earthquake shook the great tower and rent its walls from top to bottom, as may still be seen. But in spite of the misdirected efforts of the Sieur Metezeau, the destructive effects of time, and the earthquake's shock; notwithstanding the fact, too, that since then the ruined buildings have from time to time served as a convenient quarry for the inhabitants of the neighbouring town, enough still remains to testify to the power and greatness of the former lords of Coucy, and to render a visit to the ruins of the ancient

stronghold one of the most profitable expeditions it is possible for a devoted student of past times to make.

The glory of the famous castle has long since departed, and it is only in imagination that we can people it with gay knights and squires, and finely-attired ladies, with hosts of retainers, vassals, and men-at-arms. It is left to us to recall as best we may the clang of armour, and the sounds of merriment and minstrelsy which were once heard in its now deserted courts and halls, and to picture to ourselves the bustle and stir which took place on the morning of a hunting or hawking expedition, or on the day appointed for some martial exercise, such as a joust or a tournament; or still more, when the lord and his mail-clad followers devoutly received the cross before starting for Palestine to deliver Jerusalem and the Holy Sepulchre from the hands of the infidel and the bondage of the Sultan.

Alas ! the merry guests no more
Crowd through the hospitable door ;
No eyes with mirth and passion shine
No cheeks grow redder with the wine ;
No song, no laugh, no jovial din
Of drinking wassail to the pin ;
But all is silent, sad, and drear.



Bess of Hardwick.

THE history of George, sixth Earl of Shrewsbury, and Elizabeth of Hardwick, his wife, is so intimately connected with the fate and cruel fortune of Mary Queen of Scots that it is impossible to give any record of the one without detailing some part of the life of the other. All readers of the history of the sixteenth century know that the Scottish Queen landed in England on the 16th of May, 1568, and that she arrived at Bolton Castle in Yorkshire on the 15th July following, having slept the two previous nights at Lowther and Wharton, *en route*.* But the Queen of England discovered that Mary was in a neigh-

* Queen Mary landed on the west coast of Cumberland, and after staying at Workington Hall, was escorted by Mr. Lowther to Carlisle Castle, from thence journeying later on to Bolton.

bourhood where she had many friends, and fearing lest through their agency she might effect her escape, determined, on the advice of her ministers, in October, 1568, to commit her to the charge of the Earl of Shrewsbury. The Earl was the possessor of Sheffield Castle, Tutbury, and other strongholds in various parts of the kingdom, and was one of Elizabeth's most loyal and trusty subjects. In November the Earl writes to his wife: "Ere it were long he should well perceive she did so trust him as she did few;" and on the 13th December he writes again: "Now it is certain the Scots' Queen comes to Tutbury, to my charge." An Order of Council, signed for the Queen of Scots' removal from Bolton, and dated 20th of January, 1569, took effect on the subsequent 3rd of February, on which day Mary arrived at Tutbury, where she became for the first time a prisoner of State, and as such was delivered into the charge of the Earl of Shrewsbury.

In the following year Queen Mary was removed to Wingfield Manor, a fine building situated on an elevated ridge. This large residence, possessing two courts, was built by Ralph, Lord Cromwell, in the reign of Henry VI., and is situated in Derbyshire. It was about this period that the vigilance of the English Government was excited by the plans of the Duke of Norfolk for marriage with the Scottish Queen, and by the prospect of many rebellious projects covertly carried on by that lady's adherents. The Queen Elizabeth writes to the Earl of Derby, directing him to raise the whole force of the counties of Lancashire and Cheshire, and with those of Nottingham and Derby, under the Earl of Shrewsbury, to join with Admiral Clynton, and to proceed against the Earls of Westmoreland and Northumberland, who were commencing an open act of rebellion.* This letter, dated 24th November, 1569, is followed by a recommendation of a young lord to the especial protection of Lord Shrewsbury, who, receiving it on the 22nd of March, 1570, transmits to his Sovereign, in the following May, a certified remain of the armies and weapons, also of the sums expended in the County of Derby.†

* *Calendar of State Papers.*

† *Ibid.*

The Queen of England, worried, no doubt, by the very unsettled condition of the realm, becomes ill, and thus writes to her trusted Shrewsbury: "My faithful Shrewsbury, Let not grief touch your heart for fear of my disease, for I assure you, if my credit were not greater than my show, there is no beholder would believe that I had been touched with such a malady."* Mary was moved about from place to place. First at Tutbury, then at Coventry, and, upon occasions, at Buxton and Chatsworth. The Earl was taken ill, and Walter Devereux, Viscount Hereford, thereupon despatched to guard Mary whilst the Queen's favourite was away. The office of Earl Marshal of England having become vacant by the attainder of the Duke of Norfolk, the Earl was selected and appointed on the 2nd of January, 1573, as his successor.† A dispensation had previously been given him for absence from the feast of St. George at Windsor. Later on, the Earl writes to Sir Thomas Smith as follows: "Thanks for your friendly letter. I have been troubled with pain, but will not term it the gout. I am well now, and within three or four days shall be at Sheffield Castle with my charge." Sir Ralph Sadler came to the latter fortress when the Earl of Shrewsbury was in London engaged in the trial of the Duke of Norfolk. Sadler writes that "my Lady Shrewsbury is seldom from her." She went into her room to tell her of Norfolk's sentence of death, and found her weeping, having previously heard of this event. Walsingham writes to Lord Burghley, and tells him "the French Ambassador has had an interview with the Queen, and has obtained permission for his nephew to visit the Queen of Scots, and to deal with the Earl of Shrewsbury touching the Queen's diet."‡ Mr. W. Parry writes also to Lord Burghley at a time long subsequent: "This morning the Scotch Ambassador, with very great joy told me that the French Ambassador in England had sent him of late the greatest hope of Her

Majesty's favour towards the Queen, his mistress, that ever she received since her coming into England, that she went to Buxton,* and that your Lordship, of whom he often makes very honourable mention, has commandment to write to the Earl of Shrewsbury for her reasonable liberty and honourable usage. He told me that some of Her Majesty's Ambassadors had done him wrong, and that for his purgation of all dishonest dealing against her person or state, he could be content to put himself into her hands and mercy. He touches upon Secretary Walsingham's passionate disposition, and spoke of some letters of his that had been intercepted."†

In 1583 Mary was removed to Worksop. In 1584 she was at Sheffield and Wingfield, and finally parted from the Earl and Countess of Shrewsbury on the 2nd of September, 1584, after being under their guardianship for the space of fifteen years. She saw the Earl once again at Fotheringay.‡

So much has been necessary to relate before proceeding to enter upon the life, character, and conduct of Elizabeth, Countess of Shrewsbury, better known as Bess of Hardwick. She was one of the daughters of John Hardwick, of Hardwick, in the county of Derbyshire, by his wife Elizabeth, daughter of Thomas Leake of Hasland, in the same county.§ Her grandmother was a Pinchbeck, of Pinchbeck, and her greatgrandmother a Blackwall, of Blackwall. The Hardwicks, Leakes, Leeches, and Barleys were all neighbours and county families of about the same standing in Derbyshire. It may be taken for granted that John Hardwick was a gentleman of small estate, as he was able to give to each of his daughters only forty marks for their wedding portion.|| He died in the nineteenth year of Henry VIII.'s reign. His son James was his heir, and he bequeathed his landed estate to his

* The Queen of Scots was not permitted to go to Buxton till all the summer visitors had departed.

† *Calendar of State Papers. Domestic Series, Addenda, 1580.*

‡ Castelnau de Mauvissiere declared that the Earl of Shrewsbury had made 200,000 crowns by the profits of his office as Keeper of Mary Queen of Scots.

§ *Derbyshire Visitations.*

|| The armorial bearings of this gentleman were Argent a saltier engrailed and on a chief blue three roses of the field.

* The suspected malady was the small-pox.

† *Calendar of State Papers.*

‡ This occurred on the 12th September, 1575. The Earl of Shrewsbury had in previous years been more than necessarily wary in admitting anyone to Mary's presence. In the November of 1573 he reported to the Council "that one Archlete was no fit man."

sister Elizabeth. His daughter Bess was married four times—first, to Robert Barley, of Barley, in the county of Derbyshire, but by him had no children; secondly, to Sir William Cavendish, of Chatsworth, Privy Councillor and Treasurer of the Chamber to Henry VIII., by whom she had three sons and three daughters. He appears to have treated her with confidence and regard. In a letter addressed to her in the following quaint fashion, he writes :

TO BESSE CAVENDYSH,
MY WYFF.

Good Bess haveing forgotten to wryght in my letters that you shuld pay Otewell Alayne eight pounds for certayne otyes that we have bought of him ov^r and above xⁱⁱ that I have paid to hym in hand, I hertely pray you for that he is desyrus to recyve the rest at London, to pay hym uppon the sight hereof. You knowe my store and therefore I have appoynted hym to have it at yo^r hands. And thus faer you well. From Chattesworth the xiiith of Aprell.

W. C.

From this and other existing documents, this gentleman and his wife, though she was many years the youngest, seem to have jogged on in cordiality together. However that may be, she did not long remain a widow, for she entered for the third time into the marriage state with Sir William St. Loo, Captain of the Guard to Queen Elizabeth. By this husband she had no issue, but the marriage brought her into the notice of the Queen, who made her one of her bedchamber women. Although St. Loo had children by a former wife, Bess of Hardwick contrived so to play her cards that he disinherited them in her favour. Left a widow for the third time she again, and speedily, re-entered the regions of matrimony, this her fourth husband being George Talbot, Earl of Shrewsbury. His noble birth and acknowledged position, as a courtier and prime favourite of the Queen, were powerful inducements to attract one of the most proud and most ambitious women of the age in which she lived. Having acquired no inconsiderable wealth from her brother, from the Barleys, St. Loos, and the acquisitions of Sir William Cavendish,

all she wanted for further aggrandizement was the honour of sharing one of the most unsullied titles in the kingdom, and the happiness of assisting its bearer in the improvement of large landed properties, and the erection of magnificent castles, superior to any other in her own particular county. After these ill-omened nuptials, she carried on a regular trade in the sale of the mineral produce of the great Derbyshire estates. In fact, her practical understanding and covetous disposition were for ever employed in making all she could out of everything and everybody. Ample evidence exists to show how she exerted her tyranny over the earl, and how she accepted her share in watching over the proceedings of her miserable captive the Queen of Scots. She was indeed for ever intriguing and manœuvring to the terror of her last husband. Upon one occasion she managed to offend her Majesty Elizabeth, who was so incensed at her presumption that she ordered her and the Countess of Lennox to be committed to the Tower. Her offence was rank to the Queen, whose arbitrary nature could never brook the perpetration of anything like a family arrangement, amongst the ladies of her court, done without her knowledge. The Countess of Lennox had a son, Charles, who became Earl of Lennox, and the Countess of Shrewsbury, a daughter, Elizabeth. Between these two a private marriage was celebrated in 1574 by the joint agency of the lady mothers. In 1575 Lady Shrewsbury was released from prison, and in this year her husband, writing to know if his wife might associate with Queen Mary, hears from Lord Leicester, on the 1st of May, as follows :

“And touching one part of your letter sent lately to me that the access of my lady, your wife, to the Queen there, I find the Queen's Majesty well pleased that she may repair at all times, and not forbear the company of that Queen, having not only very good opinion of my lady's wisdom and discretion, but thinks how convenient it is for that Queen to be accompanied and pass the time rather with my lady than meaner persons.”

Thus ended the Queen's displeasure. Of her three sons the eldest, Henry of Tutbury, died without issue; William, the second, was created Earl of Devonshire in 1618; and

Charles became father of William Duke of Newcastle. Her eldest daughter became wife of Sir Henry Pierrepont, the second Lady Lennox as stated above; and the third married Gilbert Earl of Shrewsbury. The same Earl of Leicester, writing to William Davison, Ambassador to the Low Countries, on April 11th, 1578, says:

"The bearer, Henry Cavendish's son, and heir to the Countess of Shrewsbury, and my very dear friend, desires to serve in the wars in the Low Countries, offers 500 Englishmen and more, is young and untrained, but ready to serve." On the following day Henry Killigrew informs William Davison that "Mr. Cavendish, Lady Shrewsbury's son, goes over with 500 tall men."*

As an instance of her incessant schemes for the worldly advance of her family, the following letter, written evidently at her dictation, affords a proof, and also exhibits a curious example of match-making in the busy times of the sixteenth century:

"GEORGE EARL OF SHREWSBURY TO LORD BURGHELY.

"I have just heard of Lord Wharton's death, and that the Earl of Sussex has the wardship of his son. His house and lands are near me, and my wife has a daughter of his years, whom I mind to prefer in marriage. If his Lordship will part with the young gentleman, I will give as much as another for his marriage. Pray be a means between us to obtain this request, which my wife and I earnestly desire."†

Lady Shrewsbury was at Hardwick in 1580, and wrote to her husband: "Let me hear how you, your charge and love doth, and commend me I pray you." The charge must have become irksome enough to the receiver of this epistle. Mary was at that time at Sheffield. Five years later the Earl of Leicester receives a sad complaint from his unhappy friend, because Queen Elizabeth made him a pensioner of his wife.

He writes pitifully "to my perpetual infamy and dishonour, to be ruled and over-ruled by my wife so bad and wicked a woman, yet Her Ma'tie shall see that I obey her comandemente though no curse or

plague in the earthe cold be more grievous to me."

Whether these words were communicated to her Majesty or not, they availed nothing, the hen-pecked husband had to submit to being allowed to have an income of £500 per annum out of his own estate, leaving the disposal and management of the remainder in the hands of the Countess. The Bishop of Lichfield tried to reconcile husband and wife. He certainly rather inclined to the lady's view of affairs, but admitted to a friend that some say she is "a sharpe and bitter shrew." Lodge, in his *Illustrations of British History*, sums up my lady as "a woman of masculine understanding and conduct, proud, furious, selfish, and feeling."* The earl was released from the bondage, under which he existed for so long a period as gaoler of Queen Mary, on the 18th of November, 1590. It is not easy to imagine the mental torture under which the Queen of Scots must have writhed, when under the control and espionage of such a vixen as this haughty Derbyshire dame.

There are several portraits of Bess at Hardwick Hall. One, also, in the National Portrait Gallery, said to be a copy of a picture in the gallery at Hardwick. She is represented standing beside a table. The figure is a half-length. She is dressed in black, with black hood and veil. Round the neck, and reaching below the waist, are rows of pearls.† Her dark eyes have a crafty expression, and her features, though aged, seem to possess a certain severity and firmness in their regard, not inconsistent with her acknowledged character.

Sheffield Castle, like others of the Earl of Shrewsbury's domains, is to be seen no more. At the close of the Civil Wars it was allowed "to fall into decay." No trace now exists of it. Sheffield Manor is the property of the Dukes of Norfolk; Worksop Manor was burnt down in 1761; Wingfield Manor is reduced to a ruin; Tutbury has gone the same way; and Chatsworth has been entirely rebuilt and called the "Palace of the Peak."

* Does Lodge mean jealous?

† Bess was fond of jewellery, and to win her favour, Queen Mary made her presents of jewels. Are the pearls in this picture those seen by Bochetel la Forêt, the French Ambassador at the English Court, which he said were like Muscadel grapes?

* *Calendar of State Papers.*

† *Ibid.*

Two memorials remain of Bess of Hardwick; both of a different type, but both fine in their way. The one is Hardwick Hall; the other the monument to the countess in the Church of All Saints, Derby.

Hardwick Hall is an admirable example as the residence of an English nobleman at the close of the sixteenth century. It was built between the years 1590 and 1599, and occupied the attention and energies of its owner until its completion. The times had then passed away when the builder found it necessary to compose a mansion in such a manner as to combine comfort with security. Here, therefore, the crenallating process, as it was called in an earlier age, was not required. This house stands on an eminence. It has a bold front, with six towers; and is very remarkable for its large, long windows. In the picture gallery, these attain the height of twenty feet.

Hardwick Hall
More glass than wall,

is one of the popular sayings of the county, and reminds all visitors of "Lord Bacon's" remark, "that you shall have sometimes faire houses so full of glass, that one cannot tell where to become to be out of the sun." The Hall is approached by a quadrangular court, and the entrance is obtained through a colonnade. On either side of the path are flower-borders in the shape of E for one, and S for the other. There are the same initials in open stone-work on the parapet going round the roof with a coronet.* On one of the pillars of the porch is this quotation, inscribed in fine letters:

Hic locus est quem si verbis audatia detur
Haud timeam magni dixisse palatia cœli.†

Over the chimney-piece in the dining-room is a coronet, the date 1597, the initials E. S., and the words, "The conclusion of alle thinges is to fear God and keepe his commandementes." The gallery contains about two hundred portraits, mostly of historical personages—Queen Elizabeth, Mary Queen of Scots, Lady Jane Grey, Lady Arabella Stuart, Bess of Hardwick, and many others.

* A somewhat similar kind of ornamentation exists at Castle Ashly, the Marquis of Northampton's seat in Northamptonshire, only there it takes the form of quotations from Scripture.

† Ovid's *Metamorphoses*, Lib. i., 175.

There is a great amount of tapestry in various parts of the house, some rare alabaster carvings and furniture, perfectly unique and of the greatest decorative interest. In the hall opposite the entrance is a marble statue by Westmacott of Mary Queen of Scots. There is a room called after this queen; over it are the arms of Scotland, the date 1599, M. R., and the lines, "Marie Stewart par le grace de Dieu, Royne de Scosse, Douarière de France." The bed and hangings in this chamber are said to have been entirely worked by Mary. That this is possible and probable may be conceded, as it is known that she was a great worker with her needle. Mr. White, writing to Sir William Cecil in 1568, says, on seeing her in her apartments at Tutbury, "All day she wrought with her nydill, and the diversity of the colours made the work seem less tedious, and contynued so long at it till very payne made her give it over." As Hardwick Hall was not begun to be erected till three years after the Queen's execution, it is out of the question that she could have inhabited any room in it. The bed-hangings and other furniture may have been brought from Tutbury, Sheffield, or Chatsworth. The lively letter-writer, Horace Walpole, fell into the error of regarding Hardwick as one of Mary's places of captivity. There are none of her letters—not one of those even in the collection of Prince Labanoff, which are dated from Hardwick. In itself the Hall is interesting, as it remains nearly in the same state in which it was when Bess lived in it. The ruins of a much older edifice stand very near the more modern habitation. They were allowed to stay, because, said their owner, "as her cradle beside her bed of state." She was born and bred in the older mansion. She survived her fourth and last husband seventeen years.*

Her monument in the church at Derby is a majestic pile, and is in excellent preservation. Her effigy is placed whole length on a tomb; the coronet and dress are coloured, and gilding is employed; the features are cold and stern. Over against the wall is a canopy with two Corinthian columns. Above

* It was at Hardwick that Lady Arabella Stuart was educated under the management of her severe grandmother, Countess Bess.

all there is a ball on a column with a stag on each side, with a vast number of armorial bearings. The arms differ in some respects from those to be viewed at Hardwick, and have been a puzzle to some students in heraldry. The inscription on the inner wall is in Latin, and runs thus :

P. M.

ELIZABETHA.

Johannis Hardwick de Hardwick in agro Derb. Armigeri filiae fratrique Johanni tandem cohæredi Primo Roberto Barley de Barley in dicto Com. Derb. Armig. nuptæ postea Will Cavendish de Chatsworth equ. aur (thesaurario camaræ regibus Henrico VII Edwardo VI ac Mariæ Reginæ quibus etiam fuit a secretoribus consiliis) Deinde Will. S^t Low militi regii satellitii capitaneo. Ac ultimo prænobili Georgio comiti Salopiæ desponsatæ. Per quem Will Cavendish prolem solumodo habuit filios tres Scil^t Henricum Cavendish de Tutbury in agro Staff. armig. (qui Graciam dicti Georgii Comitis Salopiæ filiam in uxorem duxit sine prole legitimâ defunctum) Will in Baronem Cavendish de Hardwick necnon in Comite Devonæ per serenissimi nuper Rege Jacobum erectum et Carolum Cavendish de Welbeck equ. aur patrem honoratissimi Will Cavendish de Balneo militis Bar Ogle jure materu et in Vice Com Mansfield comitem Marchione ac Ducem de Novo Castro Super Tinam et comite de Ogle merito creati totidem filias scil^t Franciscam Henrico Pierpont equ. aurato Elizabetham Carolo Stuardo Lenoxiæ comiti Et Mariam Gilberto comiti Salopiæ enuptas hæc inclitissima Elizabetha Salopiæ comitissa. Ædium de Chatsworth, Hardwick et Oldcotes magnificentia clarissimarum fabricatrix Vitam hanc transitoriam XIII die mensis Februarii Anno ab incarnatione D^{no} M.D.CVII ac circa annum ætatis suæ LXXXVIJ finiat. Et gloriosam expectans resurrectionem subtus jacet tumulata.

A mania for building was one of the passions of the Countess. Bolsover Castle was one of the edifices begun at her charge.* It was completed by her younger son, Sir Charles Cavendish, and her grandson the

Earl of Newcastle. Here on the 30th of July, 1634, Ben Jonson produced a masque called "Love's Welcome," the King and Queen's entertainment at Bolsover. The Countess's last enterprise in the erection of palatial edifices was the commencement of a mansion at Owlcotes, near Hardwick; but this she was not destined to finish. She died in 1607, aged 87, and the final record of her is to be found dated in that year. It is a strange extract from the chronicles of the period. "The old Countess of Shrewsbury died about Candlemas this year, whose funeral was about Holy Thursday. A great frost this year. A hot fortnight about James's tide. The witches of Bakewell hanged."* Few pages of English History contain accounts of a more remarkable woman than this Bess of Hardwick, by which name she is recognised rather than by that of the Countess of Shrewsbury. It is impossible to consider her in any other light than as a lady more feared than loved. A perusal of all her correspondence, and of the history of her times, points to the one conclusion. It is a melancholy commentary on all her greatness to read, that though abounding in riches, "she died without a friend."

WILLIAM BRAILSFORD.



Old Ironworks in Hampshire.



THE earliest mention we have of ironworks in Hampshire is in *Domesday Book*, in which we find under Stratfield an entry which states that there was a "ferraria" at this place which paid 2s. 3d. I think there can be no doubt that the word "ferraria" in this instance denoted a place where iron was extracted from its natural condition, rather than a forge where the metal in the crude form was fashioned into tools and implements, etc. There must have been in Hampshire at that time many forges where smiths carried on their trade, but the only mention we have of iron manufacture of any kind in *Domesday* is this entry of a "ferraria" which was taxed at Stratfield, now Strathfieldsaye.

* An older castle had fallen to ruin in the sixteenth century.

* Simpson's *National Records*, Derby

Masses of ironstone of various sizes are met with in Hampshire at the present time in the Tertiary formations, but not of course in sufficient quantities to supply modern demands. In the form of septaria, or nodular clay masses, it is found to a considerable extent in the London Clay and lower Bagshot formations of the lower Tertiaries in various parts of the county.

It is also found in the higher Tertiary formations, viz., the Bracklesham, Barton, Headon and Osborne beds, as a rich ironstone, containing in some instances as much as 50 per cent. of iron.

The materials which form the walls of Silchester, as they remain at the present time, afford confirmatory evidence of the *Domesday* ferraria at Strathfieldsaye. Silchester is about three miles from this place, and its walls contain in places a considerable quantity of ironstone between and among the layers of flint nodular masses of which they are chiefly built. The occurrence of such a vast mass of large flint nodules as remain in the Silchester walls, points to a systematic collection of these flints, resulting from the denudation of the upper chalk in the neighbourhood. In the same way the ironstone may have been obtained from the denudation of the Tertiary beds in the same neighbourhood, as it has undoubtedly been obtained through the action of natural forces on the Tertiary beds in the south of the county.

That iron as well as bacon was one of the natural products of Hampshire in the twelfth century appears from the order to the Sheriff made by Richard I. to supply 800 hogs and 10,000 horse-shoes, for the use of the army then assembled in part at Southampton for the third Crusade.

On the east of the county, ironworks were carried on in Hammer-bottom, near Haslemere and Bramshot, on the Sussex border, from the Middle Ages down almost to within the present century. The ironstone in this district was obtained from much the same geological formations as in the weald of Sussex, of which it forms the western limit. Heaps of iron slag still exist in the woods adjoining Hammer-bottom.

The most important Hampshire ironworks of recent centuries were those at Sowley, near Lymington. Two considerable iron

mills existed here a century ago, and the ironstone which was smelted there was collected along the shores of the Solent. Large masses of ironstone may occasionally be seen on the beaches north and south of the Solent at the present day, but what remains now, or is produced by the gradual wearing away of these coasts at the present time, must be very small in comparison with the accumulations of many centuries which formerly existed on these fore-shores. The Solent has gradually cut through the Tertiary beds which occur on both sides of it, and were formerly more or less continuous, certainly in its western part. Vancouver in his *Survey of Hampshire*, published in 1810, tells us that "on the southern coast of Hants, particularly on the coast of Beaulieu Manor, ironstone was formerly gathered in some quantity. It was generally rolled up by the surf, and it is said that to gather this in, people left the harvest-fields. It was conveyed to the ironworks at Sowley."

A proverb in the south-west of the county, but one which has almost died out, is that "there will be rain when Sowley hammer is heard." Sowley hammer has not been heard for nearly a century, but examples of the iron smelted and manufactured there may still be seen in the palace at Beaulieu.

Several old place-names in the New Forest, such as Irons Hill near Lyndhurst, and Ironmill Hill near Fawley, a well-known name in the seventeenth century, are probably derived from the former iron furnaces at these places. The charcoal-burners in the forest must in former centuries have found a ready sale for their commodity. Some charcoal-burners still carry on their ancient occupation in the forest. At Sloden, also in the New Forest, iron slag has been found; and it has been thought that this is probably of Roman date, as it occurs not far from the sites of Roman potteries.

Examples of the native ironstone of Hampshire may be seen in the water-gate of Porchester Castle, where courses of it were used in the original structure; in the north wall of Ellingham Church, and the east wall of Brockenhurst Church. The old church of Hordle, now removed, is said to have been built of it, as may well have been the case, from the very considerable quantity of it

which, even in modern times, has been washed up to the beach in Christchurch Bay. The square keep of Christchurch Castle, and some of the remaining walls of the Priory buildings at the same place, show that the native ironstone was largely used for building purposes in Norman time. The removal to South Wales of the ironstone on the beach at Hengistbury Head has gone on to within about the last thirty years; but as this removal was found to accelerate the waste of the cliff by destroying the natural breakwater on the beach, this ironstone is no longer allowed to be shipped.

In his curious book entitled *England's Improvements by Land and Sea* by Andrew Yarranton, Gent, published in 1687 a very interesting account is given of the ironstone accumulations at Christchurch, and of the use to which the author recommended they should be put. He says: "I found in the sea, great quantities of Ironstones lye in a ridge. The stones near the shore lay so great and thick that they were the occasion of the lodging up of the sands near them." He also reports, "that the King may have all his Iron made, and Guns cast at very cheap rates. There is Ironstone in the Sea by the Harbour mouth, and the King hath such vast quantities of Woods decayed in the New Forest, of which at this time Charcoal is made and shipped to Cornwall and other parts. If two Furnaces be built about Ringwood to cast Guns, and two Forges to make Iron, and the Ironstone be brought from the Harbour mouth out of the Sea up the river to the Furnaces, and the Charcole out of New Forest to the works, there being sufficient of decayed wood to supply four Ironworks for ever; by these means the King makes the best of everything . . . and having Ironstone of his own for gathering up, and Wood of his own for nothing, he will have very cheap Guns and Iron."

Considerable quantities of ironstone have also been obtained from the beach on the north of the Solent to the south of Fareham, and there is a record of an iron furnace near this town at Fontley, and also traces of another at Bursledon. The old iron furnace at Fontley appears to have been of considerable importance, for one of the earliest tilt hammers is said to have been erected here in 1775.

Some fine examples of mediæval ironwork, presumably fabricated from Hampshire ironstone, may be seen in the north aisle of Winchester Cathedral, and on the north door of the Abbey refectory, now the parish church at Beaulieu.

The ironstone from the waste of the cliffs on the north of the Isle of Wight is now collected and sent to South Wales, and septaria for cement manufacture is still dredged from parts of Christchurch Bay and from the bed of the Solent.

T. W. SHORE.



Curiosities in Swedish Museums.

TO enumerate the actual museums or repositories in Sweden, besides those that bear that name, would be an impossible task. Besides Upsala Cathedral, whose chapels and sacristy are filled with relics and remarkable things, every ancient church in the land—Vesterås, Husaby, Visingsö, Varnhemskloster—throughout the list, are such repositories; and besides Gripsholm, Skokloster, and Ulriksdal, known and far-famed for their collections, there are innumerable other castles, palaces, and manors—Calmar, Vik, Rosersberg, Vidtsköfle, Eriksberg—that are filled with rare and wonderful treasures, and the charm of a visit to any castle or private country-seat is enhanced by the certainty of such an exploration.

But even the public museums of Sweden have not yet been explored to any great extent by foreigners, and are as yet veiled mysteries. How few know of the wonderful buried city Birca, and the "finds" from it preserved in the National Museum, in Stockholm! In the ninth century this was one of "the places of great extent and opulence, whose grandeur was a favourite theme with contemporary writers." This was during the younger Iron Age, which, to quote Dr. Oscar Montelius, "coincides with the especial Viking period when the sons of the North visited all the coasts of Europe, founding mighty kingdoms in Russia and England, in France and Italy; when they,

through the settling of Iceland, saved their literature; and through the discovery of Vinland, attached their name to one of the most important events of the world's history." The island of Björkö, on which Birca was situated, was celebrated for its commerce, and for the first preaching of Christianity in Sweden. According to Dr. Montelius, the northern half of the island is almost entirely covered with *ättelhögar* and other graves, triangular, square, and boat-formed stone-settings. The number of such graves visible above ground goes over 2,000; on the east side there are about 1,600 more; and on the south 400. The finds are of the richest and most varied description—shields, bucklers, swords, axes, stirrups, gold, silver, and bronze ornaments, chess-men, etc., etc., all of which are duly classified in the catalogue. But most remarkable are the things found in 1879, among which are a jet bracelet, the first from the North, a little brown silk cushion, decorated on both sides with a stag embroidered in silver, another such stag embroidered in gold; a little silver crucifix, with the image in rough filigree-work; a pair of silver buckles in the form of horses with armed riders; glass-beakers; glass and amber chess-men; bronze and silver ornaments and weapons, etc. More than 800 graves have been examined since 1871. When Odin's mound, at Gamla Upsala, was opened, a simple urn of burnt clay was found, three inches below a hard layer, at the bottom of the barrow, of ashes, coal, and burnt bones; in this urn and the large layer of bones were found the things preserved in the National Museum, consisting of burnt human bones, a lock of hair, melted bronze ornaments, glass beads, combs, chess-men, and two bits of gold ornaments, with unusually fine filigree-work.

An incredible number of gold ornaments, *brakteats*, pendants, bracelets, necklaces, have been found in all parts of Sweden. One of the most magnificent of these, in the same museum, the richest one of all, is a gold necklace, found in Öland in 1860; as broad as an average lace collar, it is formed of hollow reeds, woven together with filigree-work, and its weight is between 1,600 and 1,800 grams, a gram being the twenty-fourth part of an ounce. Another splendid gold

necklace, weighing nearly a pound and a half, was found in Karleby parish, near Falköping, the remarkable region of the Stone Age graves, the finds from which fill the drawers and cases from 79-91 in this museum. From the Middle Ages there is much to be seen, among other things the *reliquarium* of gilded silver, in the form of an arm, for the preservation of the bones of the famous St. Birgitta's arm, which one could view through the little round opening covered with rock-crystal. There is also a photo-lithograph copy of the biography of her daughter Catherina, printed in Stockholm in 1475, and the oldest book printed in Sweden. Relics worthy of notice are the so-called St. Olof's helmet and spurs, which were taken by Swedish troops, during Eric XIV.'s time, from the cathedral at Throndhjem, and which were for a long time kept in the Storkyrka in Stockholm. Their form and the letters on the spurs show that they are much younger than Olof the Holy's time. In 1818, during eel-fishing on Motalaström, in Östergötland, a magnificent gold brooch was found, nearly as large round as a saucer, set with precious stones, and which had probably been worn by some high dignitary of the Church. This, too, is in the museum; and a piece of embroidery on green silk, with the arms and image of the folk-king, Holmgeir, who was decapitated in 1248; this was formerly spread over Holmgeir's grave in Skokloster Church, and is said to have been done before the latter half of the fourteenth century. I must not omit to mention the grave-stone, taken from Alvastra cloister-church, of *St. Birgitta's husband*. The Latin inscription around the edge signifies, "Here lies the noble chevalier, Herr Ulf Gudhmarsson, Judge in Nerike, formerly married to the sainted (late) Birgitta; he died in the year 1344, the 12th of February." There is a prayer-book, printed in 1559, in which are the signatures of Gustaf Vasa's children, Cecilia, Carl IX., and Anna; a spinet taken from Stegeborg Castle, which was built by Gustaf Vasa, and where his son Johan III. was born; Carl XII.'s cradle, and a wooden bowl from which he drank at Klefvemarken, in Dal, since provided with a silver rim, on which is read: "*Then heroes drank from bowls of oak*

and mazer. Now the board of the weak is paraded with gold and silver."

The Göteborg Museum has its solid six departments: the Art Department, Zoological, Mineralogical, Botanical, Historical, Ethnographical, and Numismatic, including a library of about 20,000 volumes. Among the mass of old and curious things are an image, in oak, of St. Olof, or Olof the Holy, Norway's patron saint, probably a relic from the first church erected there, of wood, about the year 1250, by the Norwegian king, Håkon the Old; an old canoe, launched in prehistoric times; and a very ancient musical instrument, a *hammarpipa*, which was found in Dalham parish, and played during the singing in the church, then built, in 1200. Baron Nordenskiöld has contributed to this museum a number of archæological objects, knives, arrow-heads, harpoons, skins, etc., collected in Greenland in 1870.

The greatest curiosity in the Upsala library, *Carolina Rediviva*, is the celebrated *Codex argenteus*, or silver-book, which contains the four gospels, translated into Mæso-gothic by Bishop Ulfilas, who died in 388; while the cathedral is rich in much that can delight the antiquary—in it, too, are Gustaf Vasa's monument, and that of Linnæus. Olof Rudbeck is also buried there, the ardent and patriotic Swede who devoted thirty years of his life to the attempt to prove that Sweden was Plato's sunk Atlantis. In the middle of the church is his monument, with this inscription: "Olavus Rudbeck Pater. Immortalem Atlantica Mortalem Hic Sippus Testatur."* Beside the altar is the casket of Eric the Holy, in which his bones are preserved; they were enshrined in 1257, and removed from Gamla Upsala in 1273. The Gustavianum, also in Upsala, contains a very rare art-cabinet, presented by the city of Augsburg to Queen Maria Eleonora, the wife of Gustaf Adolf; to penetrate its recesses is to discover wonderful and exquisitely beautiful relics, specimens of art and skill, things to surprise, bewilder, and charm one at every turn; not only are the sides, the doors, the inner slides of the repository richly inlaid, but every

* Olof Rudbeck, the father. The Atlantica bears witness to his immortality; this monument to his mortality.

block of the precious mineral that thus gems the carved ebony surface is the canvas for a miniature painting, simply marvellous in point of delicacy and concise force. One large agate door, or slide, is the lovely clouded groundwork for two paintings, one on each side of it, representing "The Last Judgment" and "The Passage of the Red Sea;" in an infinite number of little drawers and cupboards and niches are hidden treasures of all descriptions, one of the most remarkable being a ring, not larger than a broad gold wedding-ring, on which is painted "The Entrance into Jerusalem" and "Christ bearing the Cross," one subject occupying the space inside usually given to an inscription.

Sweden itself, from the high north, "the paradise of Lapland," to the fertile plains of Skåne, is a single great museum, with subterranean vaults as yet unexhumed; while the garrets of the proudest castle and manor, or the humblest peasant *stuga*, contain articles of antiquarian and historical value that well reward the search. From the attics and lofts in Dalecarlia, in the Mora district alone, Dr. Hazelius collected five cart-loads of things that were to him invaluable, for his Northern Museum. The Swedes have gathered together all that is rare and wonderful—all that will throw light upon their past history and antiquity, in obedience to a patriotic and æsthetic impulse, bearing but little reference to the outside world; but some day the barriers of insularity will be broken down, and the whole world will enjoy these fine collections, and derive great benefit from them.

MARIE A. BROWN.



Brasses of Canons of Windsor.

BY REV. J. E. FIELD.



IN churches of the adjoining counties of Oxford and Buckingham are to be found the only known instances of memorial brasses representing canons of the Collegiate Church of St. George at Windsor in their canonical habit. They are three in number; and they are the

more interesting as illustrating three distinct periods in the history of that chapel. The first is of the closing years of Edward III., carrying us back to the time when the original chapel of St. Edward the Confessor, founded by Henry I., had recently been replaced by Edward of Windsor's new foundation which he erected for the Knights of the Garter shortly after he instituted their order. The edifice was rebuilt in its present sumptuous form by Edward IV. a century later; and it is to the close of this period, in the reign of Henry VIII., that the second brass belongs. The third is of the year of Elizabeth's accession, telling how this Collegiate Church had survived the shock of the Reformation, when so many kindred institutions—Henry I.'s greater foundation at Reading, and the similar Collegiate Church of St. Nicolas in the neighbouring royal castle of Wallingford—had all been swept away.

The latest of these three brasses, with a special interest of its own, is in the chapel of Magdalen College in Oxford. It commemorates Arthur Cole, S.T.B., President of the College, and Canon of Windsor, who died in 1558. Like so many of the brasses of that period, this is a palimpsest, being engraved on the reverse of portions of some older brasses, probably from religious houses which had recently been demolished. It was refixed in the centre of the choir about thirty years ago. It is described by Mr. Haines, in his *Manual of Monumental Brasses*, as having on its reverse a priest in chasuble, etc., and an inscription to Robert Cobbe, citizen and tailor of London, 1506, and Margaret his wife, and also part of another inscription.

In the chapel of Eton College is a brass of which the inscription is lost, representing Roger Lupton, Provost of Eton and Canon of Windsor. Mr. Haines gives its date as *circa* 1536.

The third of these brasses is of much earlier date, and was unknown to Mr. Haines at the time of the publication of his work. It is in the little village church of Northstoke, on the Oxfordshire bank of the Thames, opposite the Moulsoford station of the Great Western Railway. The church is not unknown to antiquaries, for the extreme beauty of the details of its Early English

chancel, and the interesting frescoes recently uncovered on the walls of its nave. The brass is a headless half-effigy with the following inscription: "Hic jacet Rogerus Parkers quondam rector istius ecclesie et canonicus capelle de Wyndesores: cujus anime propicietur Deus." The date 1363 appears against his name in the Windsor records. For many years the chief part of this brass had been lying loose upon its slab—a large purbeck stone, broken in three pieces—at the entrance of the chancel; the fracture of so large a slab indicating that it had probably been removed from some other position. Within the last few months this very interesting and, indeed, unique brass has been repaired, under careful superintendence, at the cost of the Dean and some other members of the Chapter of Windsor. The fixed portions of the brass were carefully removed by a skilled workman, and all were soldered together at the back with metal plates, at the works of Mr. Barford, of Maidenhead. The slab having been fractured close to the head of the effigy, the old matrix was not available; but the best portion of it was cut out and reversed, the back surface being worked down for the brass, and the original matrix being left beneath it. It was then laid in a different position in the chancel floor, where it will no longer be exposed to injury. The whole work has been executed in a careful manner, which the repairers of similar memorials would do well to imitate.

In the three brasses which have been described, the canons are represented in the habit of the Order of the Garter. This consists of an outer mantle reaching to the ground, with the badge of the order, a cross within a circle, affixed on the left breast. It is the same badge that is still worn, suspended from a ribbon, by the Prelate, Chancellor, and Registrar of the Order, the Bishops of Winchester and Oxford, and the Dean of Windsor. The cross was red upon a white ground; the mantle was purple. In the two later examples, at Eton and Magdalen College, the mantle is represented as gathered in about the neck, though there is nothing to indicate this in the earlier example at Northstoke. In this one, also, it is tied in front of the neck by a cord; while at Eton it is fastened by a small circular brooch

or morse, like that of a cope; and at Magdalen College the two fastenings are combined, the morse having the cord dependent from it. In this latest instance the mantle is worn over the almuce, or fur amyss, and the surplice; while at Eton and at Northstoke there is the surplice only.

The similar mantle, as worn by the Knights of the Garter, is illustrated by the brass, at Hever in Kent, to Sir Thomas Bullen, father of Queen Anne Boleyn, who died in 1538. The badge consists of a cross upon a shield, surrounded by the motto: *Hony soyt qui mal y pense*.

If the writer is not misinformed, the ecclesiastical mantle of the dignitaries of the Order of St. Patrick, of sky-blue silk, is still used by the officiant at the installation of the Knights of the Order at St. Patrick's Cathedral in Dublin; and the corresponding mantle of the Order of the Bath at Westminster, of an amber colour lined with red, is used at installations of that order in the Abbey, being quite distinct from the red and violet copes which are used at the coronations. It would be interesting to know how long the similar mantle of the Order of the Garter at Windsor has fallen into desuetude.

A mantle of the same character as these is worn by a nameless ecclesiastic, represented by a fine brass, *circa* 1400, in the church of Auckland St. Andrew, near Durham. The inscription is lost; and the effigy, broken in two pieces, was formerly affixed to the slab by rude iron clamps, but was described in the *Antiquary* of October, 1886, as being loose in the room over the porch. The mantle in this instance is gathered in round the neck, like those of the two later Canons of Windsor, and it is worn over the surplice and almuce. We may compare, also, the cloak of the Augustinian canons, which is precisely similar to these mantles, but with the addition of a tippet falling over the shoulders. It is to be seen in the brass of Abbot Bewfforeste, *circa* 1510, at Dorchester, Oxon, worn over the surplice and almuce; and also in that of John Stodeley, 1502, at Over Winchendon, in Buckinghamshire, where it appears over a rochet girded with a buckled belt. Stodeley, according to Mr. Haines, was a Canon of St. Frideswide's, in Oxford.

Two other brasses of Canons of Windsor

are in existence, but they are of less interest, as not wearing the special habit of their rank. One is in St. George's Chapel itself; a small brass plate, beautifully engraved, representing the canon in a kneeling effigy, with a figure of St. Catherine at his side, and the Blessed Virgin and Child before him; the group being surmounted by a canopy, and the background adorned with diaper-work. There is a Latin inscription for Robert Honywode, Doctor of Laws, Archdeacon of Tawnton, and Canon of this College, 1522. He is represented in the almuce. The other is at Buxtead, in Sussex: a half effigy in chasuble in the head of a floriated cross. The marginal inscription records the name of Britell Avenel, rector of the parish. Mr. Haines states that he was appointed Canon of Windsor in 1385, and died in 1408.

It remains to add that in St. George's Chapel there is a brass inscription from which the effigy vested in the canon's habit has been lost, commemorating John Robyns, and describing in Latin elegiacs his attainments in astronomy, physical science, and divinity. This person, who died in 1558, was chaplain to Henry VIII. and Queen Mary. Two other inscriptions, which may or may not have had effigies, are described by Mr. Haines as having come from St. George's, and being then (1861) in possession of J. B. Nichols, Esq., of London. They commemorate John Thomson, B.D., Prebendary of Windsor, and Chaplain in Ordinary to Queen Elizabeth, 1571; and Anthony Russhe, S.T.D., Dean of Chichester, Canon of Windsor, and Chaplain to the Queen, 1577. In the chapel of Eton College there is a brass for William Boutrod, "Pety-canon of Windsor," with an effigy wearing a cope.

J. E. F.



Old Roman Catholic Legends.

By O. S. T. DRAKE.



BEFORE me lies a scarce and curious tract. It has no cover, and has been re-bound in the guise of a copy-book. It was printed in French at Lille, in the year 1672, by the Rev. Father Poupain Bridoul,

of the Society of Jesus, but was translated into English and prefaced by some one who withholds his name. And it was printed for Randall Taylor, near Stationer's Hall, 1687. The object of the treatise, as stated upon the title-page, is to increase the "Devotion of Catholicks, and the Confusion of Hereticks, by an exhibition of the miraculous respects and acknowledgements which beasts, birds, and insects have rendered to the Holy Sacrament."

The translator prefaces by a lengthy essay on the testimony of miracles, in which he takes his stand upon the orthodox Anglican basis; viz., that the doctrine of transubstantiation, as laid down by the Tridentine Council, is not *de fide*, nor held by the Primitive Church; and next that the miracles which follow, set forth in order to establish the truth of the new teaching are no better than lying inventions. We may observe in passing that he anticipates the learned argument of the late Dr. Lych, a point of some interest to modern theology, viz., that the appeal in the New Testament is *not* to miracles, but to the witness of prophecy. This is the introduction which leads us to the writer's preface, in which the reverend father boldly proposes to send the heretics to school to the beasts as a last remedy to make them wise, and return to their reason, being taught by animals that have none. A rather bold begging of the question, by the way. Next he avows his intention of thereby "kindling the zeal of the faithful; a wise regard in children," who are, as he observes, "far more impressed by histories and examples than by discourses and reasonings."

He goes on further to state, that the instances adduced are taken *for the most part*—a rather saving clause—from approved Church writers, e.g., S. Peter of Cluny, Vicentius Surius, St. Bonaventure, Bellarmine, Nicholas De Laghi, and others. The animals thus testifying are alphabetically arranged, and commence with Abeille, the Bee.

Some curious side-lights are thrown upon the customs of the peasantry in regard to these matters of faith and practice, as when we read of that anacynat who secreted a wafer in his hive for the benefit of the bees. The bees took and placed it among their combs, after which "died they every one." Another tale relates how a stolen pyx

cast into a hive, was adored by the bees with fair music. That the bees should furthermore build a chapel of wax, with doors and windows, with bells and a vestry, is no doubt added to the wondrous tale on the good old principle that one may as well be hung for a sheep as a lamb.

The deliberate profanation of the host for these purposes is, strange to say, passed over without comment and without rebuke. St. Colette was fain to take her pet lamb to church, which duly knelt during the sacred office, and behaved itself generally "with great modesty and reverence." A curious scene is laid at St. Paul's, London, 1384, where a heretic tailor had his "cursed mouth" closed by the entry of a spider from the roof, which grievously tormented him. "After which," says our chronicler with admirable naïveté, "all judged him to deserve death, and burnt accordingly he was." This legend is entitled, "A spider revenges an affront done to the Holy Sacrament."

In Venetia a priest one day carrying the pyx, the apes on the road fell on their knees, and so tarried till they duly received the priestly benediction. After this the story of a knight turned into an ass by the eating of eggs given him by a witch need excite no wonder. One is to the full as easy of belief as the other. Of ducks who attended mass, of stags which knelt to receive a Bishop's blessing; of a Jew who was converted by the sight of his horse kneeling as the procession of the Sacrament went by; of a dog who made a noise during mass and died in consequence; of another dog who fell upon and chastised his Jewish master's irreverence; of a certain dragon who was bound by St. Pol de Leon after mass, without any difficulty; of ants who, invading the altar, were all found dead by the sexton in the morning—such are but a few of the wonders recounted in this volume for the "confusion of heretics."

We read also incidentally how the Blessed Ida of Louvain took all her poultry to church to be present during mass; how St. Luidan forbade the frogs to croak during the divine office, and they obeyed; and how Father Fabian of the Order of Minors bade the swallows retire and be silent. Two swallows who disobeyed his commands, presently were seen to fall down dead in church.

Another tale of a certain woman stealing

the host to give it to the Jews, shows how a certain daring profanity seems to have accompanied the supra-local adoration of the eucharistic forms which prevailed in the Communion of Rome.

But, as we might expect, strangest of all is an Irish legend, relating how a priest journeying from Ulster to Media, of all places in the world, unless there is an Irish Media, slept by the way in a wood where he was met by a wolf, who, speaking with the voice of man, explained to him that owing to a curse laid upon his race by St. Noel, two of his family were forced to assume the form of wolves. His mate being sick, he had come to entreat for her the offices of the priest, inviting him to use for the purpose certain already consecrated wafers which he kept in a book. The priest, apparently no whit astonished, complied with all these requests, and the wolf escorted him out of the forest with the utmost courtesy. We will not now quote further from this strange treatise. It gives us some curious examples of popular beliefs engrafted into religious works, and perhaps we need not be greatly astonished, that with such works in their hands the laity of the Latin Church regarded with laxity and indifference the precepts of their clergy, who were so skilled in the invention of "cunningly devised fables" for the "confusion of heretics."



Customs of the Straits Settlements Tribes.



THE Sakeis, as the aboriginal tribes are called in Selangor, have been more closely brought under the direct personal influence of the government collectors during the past year, and some interesting particulars as to their habits and customs have been furnished by Mr. Bellamy, collector of Kwala Langat. These particulars, although having immediate reference only to the tribes inhabiting the Ulu and Kwala Langat districts, may be taken as generally characteristic of all the Sakeis in the State. Each tribe is governed by three chief officers, called respectively Batin, Jinang, and Jukra, of whom the first is the superior, and

the others rank immediately below him; their offices are partly hereditary and partly elective.

In the coast districts the dialect and customs of the Sakeis living near the sea differ somewhat from those of the inland tribes; but, as far as we have yet been able to ascertain, these differences are not greater than can be readily accounted for by the difference of their surroundings, and are by no means sufficient to justify their being classified as distinct races. The invariably wavy or curling hair of the Sakeis clearly distinguishes them from the straight-haired Malay, and their features also would appear to show that they are more nearly allied to the Papuan than to the Malay race. Their language, again, is quite different from Malay (*e.g.*, their universal word for fire is *Us*, in Malay *Api*), and although many Malay words are gradually being introduced into their vocabularies, there appears to be absolutely no connection between any true Sakei word and its Malay equivalent. During the ensuing year it is hoped to obtain for the Straits Branch of the Asiatic Society, comparative vocabularies of all the Sakei dialects known in Selangor, which the collectors have kindly undertaken to supply from their various districts.

The inland tribes are extremely expert in the use of the *sempitan* (a blow-pipe of bamboo, about 8 feet in length), and they have been seen to make excellent practice with this weapon up to a distance of 50 or 60 yards. The exact composition of the poison into which their darts are dipped slightly varies in every district, and each tribe has a recipe for the ingredients which is carefully committed to memory, and handed down from father to son. In all cases the juice of the *Ipoh* or *Upas* tree is the principal ingredient; but Mr. Bellamy says that in Langat this is mixed with pepper, *tuba*, and *buah barangan*, a local jungle fruit; whilst in Klang the mixture is with arsenic and gutta. The various ingredients are boiled down until they assume the consistency of treacle, when the decoction is considered ready for use. Birds or monkeys die within a quarter of an hour after being shot by these poisoned darts, but the manner of their death does not in any way prevent them from being cooked and eaten by the Sakeis.

1. On the coast, the chief occupation of both men and women consists in fishing, and they are also skilful boat-builders.

Their main source of income consists in the sale or barter of jungle produce, such as honey, gutta, and gharu-wood, and they use an ingenious contrivance for collecting fruit to obviate the necessity of climbing the trees. By splitting a long bamboo longitudinally between the two upper joints, and pressing it from above, they form a species of circular basket called by Malays *Ruap*. This is fastened with rattan, to retain the shape, and two of the pieces are cut out in front, leaving an opening sufficiently large to admit the fruit, which can then be detached from the tree and gathered in the basket without danger of being bruised by falling to the ground. They are clever also in making fish-spears, and sometimes employ a small native forge fitted with rude bellows, in which pieces of wood bound round with cloth take the place of piston-rods, and are worked up and down alternately in two bamboos fixed perpendicularly in the ground.

Their principal musical instrument is a long bamboo (called by Malays *Bulu beribut*) in which incisions are made at irregular intervals, and which, when attached to the top of a tree, vibrates in the wind, and produces sounds similar to those of an Æolian harp; another musical instrument (called by Malays *Kranting*) is not unlike a zither, the frame consisting of a bamboo, and the four strings (made from the natural covering of the frame or from split rattan), being ingeniously raised on "bridges" of wood. They exchange their jungle produce for tobacco, salt, rice, and gaudy-coloured sarongs which they now frequently wear, instead of the bark aprons, made from the terap tree, which formerly constituted the sole clothing of both sexes.

Mr. Bellamy states that the Sakeis have a vague belief in a future life and also in the transmigration of souls. They are a harmless and inoffensive people, very grateful for kindness, and thoroughly appreciating the protection they now receive, instead of the ill-treatment they formerly experienced at the hands of the Malays. All the tribes have been encouraged, during the past year, to improve their dwellings, and to increase their small plantations of maize, bananas, etc.

The Antiquary's Note-Book.

Coffee-Houses.—During the reign of Charles II., coffee-houses met with such favourable patronage that they quickly spread over the Metropolis, and were the usual meeting-places of the roving cavaliers, who seldom visited home but to sleep. Edward Hutton, in his *New View of London*, 1708 (vol. i., p. 30), has given a curious account of one of the earliest establishments of the kind. He says, "I find it recorded that one James Farr, a barber, who kept the coffee-house which is now the Rainbow by the Inner Temple Gate (one of the first in England), was, in the year 1657, presented by the Inquest of St. Dunstan's in the West, for making and selling a sort of liquor called coffee, as a great nuisance and prejudice to the neighbourhood, etc. And who would then have thought London could ever have had near three thousand such nuisances, and that coffee would have been (as now) so much drunk by the best of quality and physician." A song, printed by Mr. Fairholt in his *Civic Garland*, pp. 59-63, from the pageant by Jordan, called *Triumphs of London*, 1675, affords a curious picture of the manners of the times, and the sort of conversation then usually met with in a well-frequented house of the sort. One verse says:

There's nothing done in all the world,
From monarch to the mouse;
But every day or night 'tis hurled
Into the coffee-house.

The Jubilee and the Coinage.—Mr. C. Roach Smith has sent to the Prince of Wales to suggest, through him to her Majesty the Queen, the propriety of having stamped upon her coins during her Jubilee year figures commemorative of the events of her reign. The letter is as follows:

[COPY.]

To his Royal Highness the Prince of Wales.

Temple Place, Strood, Kent,
February 1st, 1887.

SIR,

I address your Royal Highness on a subject, in which, next to her Majesty, you are the most interested; writing, therefore, under the hope that I may induce you, if you judge it proper to do so, to lay my suggestion before the Queen, the sole arbitrator in the matter. The present year offers a favourable

time, and propitious also, for its consideration and adoption.

The subject is no less than that of the Coinage, the sole property of the Queen

I propose that the very trite, tame, and uninteresting *Reverses* of the current Coins be, for one year at least, removed; and their places supplied by designs having reference to the chief events of her Majesty's reign; to the progress made in Art, Science, and Literature; as well as to the present state of the Empire and its Colonies.

The *Obverses* need not be disturbed. They are creditably engraved; and are a guarantee that the Artist of the Mint would do justice to the compositions, which I suggest should supply the place of the present unworthy *Reverses*.

Medals will, of course, be struck; but they are costly, and can only be acquired by a few; while Coins circulate throughout the world, and find a place in every cottage, and in the hands of every one of the millions of her Majesty's subjects.

I need not trouble your Royal Highness any further. Your good perception will supply details and the *modus operandi*.

I beg leave to subscribe myself, with much respect,

Your Royal Highness's obedient servant,

CHARLES ROACH SMITH, F.S.A.

Learning to Write in the Olden Times.—Dekker, in his *Belman's Night Walkes*, describes a set of "strowing schoole-maisters" as follows: "Upon the same post [the gallows] doe certain stragling (*sic*) scribbling writers deserue to haue both their names and themselues hung up in steede of those faire tables which they hang up in Townes as gay pictures to intice schollers to them: the Tables are written with sundry kindes of hands, but not one finger of those hands (not one letter there) drops from the penne of such a false wandering scribe. Hee buyes other men's cunning good cheape in London, and sels it deere in the country. These swallowes bragge of no qualitie in them so much as of swiftnesse. In foure and twenty houres they will worke foure and twenty wonders, and promise to teach those that know no more what belongs to an A than an asse, to be able (in that narrow compasse) to write as faire and as fast as a country vicar, who commonly reads all the townes letters."

Book-Reading in 1594.—In Barnfield's beautiful poem, "The Affectionate Shepherd," of which only two copies are known, occurs the following verse, which is curious, considering the prejudice against book-learning in the sixteenth century:

Apply thy minde to be a vertuous man;
Avoyd ill company, the spoyle of youth;
To follow vertus's lore doo what thou can,
Whereby great profit unto the ensuth;
Reade bookes, hate ignorance, the foe to art,
The damme of errour, envy of the hart.

Curious Words from Curious Dictionaries (*ante* p. 170).—We continue the extracts from Bullokar's *English Expositor*, 1616, the first English dictionary:

INTOXICATE: to bewitch, to amaze, or extreemely dull one's spirit.

JUB: a bottle.

IWYMPLED: muffled.

KEMELLING: a brewer's vessell.

KEYNARD: a micher, a hedge-creeper.

KITCHELL: a kinde of cake.

LEEDE: an old name for the moneth of March.

LIARD: nimble, wilde.

LIBELL: a little booke; sometime a defamatorie scroll or slanderous writing inuective, written against one without any knowne name of the author.

LORRELL: a deuourer.

LOSELL: a lout; sometime a craftie fellow.

LOSENGER: a flatterer, a lyar.

LOUKE: a fellow receiver.

MANSION: a tarying or abiding; also a dwelling-house.

PICKAGE: money payde at faires for breaking the ground; to set vp boothes.

PIGHT: set or placed.

PLONKETS: a kind of wollen cloth.

PRESTIGIOUS: deceitful, blinding the sight.

PRIGGE: to filch, to steale.

PYGMIES: little people in India not above a foote and a halfe long; their women bring forth children at five years, and at eight are accounted old; they haue continuall warre with cranes, who do often put them to the worst.

QUERIMONIOUS: full of complayning.

QUIDDITIE: a short darke speech; an intricate question.

QUIPPE: a quicke checke; a pretty taunt.

REVELS: players and dancings with other pleasant deuices, vsed sometimes in the King's Court, and elsewhere in great houses.

SCULL: a great company of fish swimming together.

SLOWTH: a heard or company of wild boares together.

SOLEGROUE: an old name of the moneth of February.

SOWNDER: a company of wilde bores together.

SPRENT: to sprinkle.

SPUME: fume or froth.

SWEUEN: a dreame.

SWYNKER: a labourer.

TAAS: an heape.

TAPINAGE: secrecie, sllinesse.

TEENE: sorrow.

THIRLE: to pearce.

THORPE: a village.

THRENEs: lamentations, mournings.

THREPE: to affirme.

TOFT : a place where a house hath stood.
 TRIBE : a kindered, or companie that dwelleth together in one ward.
 TRIPP : a heard or flocke of goates
 TUTMOUTHED : he that hath the chin and nether jaw sticking out farther than the vpper.
 VENTOY : a fanne for a woman.
 VNETH : scarce, hardly, with difficulty.
 VOLUPER : a kercher.
 WANGER : a male or bouget.
 WARISON : reward.
 WAYMENTING : lamenting.
 WEENE : to think.
 WELKED : withered.
 WOUNE : to dwell or abide.
 WOODSHAW : woodside or shadow.
 WREME : to compasse about.
 WIMPLE : a kercher.
 YARDLAND : in some places it is 20 acres of land, in some 24, and in some 30.
 YARROW : fearefull, fainthearted.
 YEDE : went.
 YEXING : sobbing.

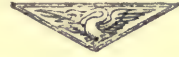
Ancient Monuments.—Copy of Order in Council of 7th March, 1887, declaring that certain monuments shall be deemed to be ancient monuments under the provisions of "The Ancient Monuments Protection Act, 1882 :—"

MONUMENT.	COUNTY.	PARISH.
1. Little Kits' Coty House, or the Countless Stones of Tottington	Kent ...	Aylesford
2. The Chambered Tumulus at Buckholt	Gloucestershire	Eyam
3. Druid's Circle and Tumulus on Eyam Moor	Derbyshire	
4. The Pictish Tower of Carlaway	Ross-shire	
5. The Ruthwell Runic Cross	Dumfriesshire ...	Ruthwell
6. St. Ninian's Cave	Wigtownshire ...	Glasserton

This Order shall not come into force until it has lain for forty days before both Houses of Parliament during the Session of Parliament, pursuant to the said Act.

The Pigmies Ile.—"At the north poynnt of Lewis there is a little ile, callit the Pigmies Ile, with ane little kirk in it of ther awn handey wark. Within this kirk the ancients of that countrey of the Lewis says that the saids (*sic*) Pigmies has been eirided thair. Maney men of divers countreys has delvit up dieplie the flure of the little kirke, and I myselve amanges the leave, and hes found in

it, deepe^a under the erthe, certain baines and round heads of wonderful little quantity, allegit to be the baines of the said Pigmies, quhilk may be lykely, according to sundry historys that we reid of the Pigmies."—*Monro's Description of the Western Isles of Scotland*, 1594.



Antiquarian News.

A discovery has recently been made in the Wellington Caves of New South Wales. It consists of two or three very complete jawbones of some large prediluvial animal, the teeth especially being in an excellent state of preservation. They resemble the remains of no living creature at present roaming over the scrub or the fern-clad mountains in the great island-continent. The relics from the Wellington Cavern, however, have been sent over to England to be submitted for an authoritative opinion to Sir Richard Owen, and he has declared them to be fragments of a veritable lion, as large as any at present existing. He considers, however, that the extinct beast was specialized in Australia by possessing the marsupium, or pouch, which is the distinctive mark of so many animals there. We must, therefore, apparently believe that there were lions once in these Austral regions equipped with a similar arrangement.

Large photographs—registered according to Act of Parliament of Canada—of the Keys of the Bastille (exact size), with letter-press description, have been sent by Mr. H. S. Howell to the British Museum, Musée de Cluny, Paris, Society of Antiquaries of London, Society of Antiquaries of Scotland, Canadian Institute, Mount Vernon Association, Buffalo Historical Society, Harvard College, University of Michigan, etc. These institutions have acknowledged and accepted the photographs, and a letter has been received by Mr. Howell from Her Majesty's Librarian at Windsor Castle thanking him for the very interesting photograph of the Keys of the Bastille. "It has been shown to the Queen, and will be placed in the Royal Library."

The King of Holland has a passion for the horse and its accessories, and he has for some years been engaged in making a collection of historical harness, showing the variations in saddle and bridle from the earliest days down to the present. Some few English visitors to the Hague have been permitted to pass the gates of the Royal Palace, and, much to their

gratification, to make a thorough examination of the King's stables.

The next annual meeting of the Somerset Archaeological Society will be held in Bristol, and the Mayor has accepted the presidency. It is just twenty years since the society last visited that city.

As the Prussian Government has declined to buy the late Professor Ranke's valuable library, it has been sold to a North American University.

The Roman Amphitheatre at Pola has suddenly fallen in, no previous shock being felt. An immense chasm has opened on its site, from which vapours are proceeding.

While it is to be regretted that in the construction of the broad and stately thoroughfare which now occupies the site of the narrow and winding Crown Street, *alias* Hog Lane, London, numerous historical landmarks have passed away, still others have, at least, been rendered more approachable to the stranger. Perhaps the chief among these is the church of St. Mary, formerly a Greek church, the meeting-place of the colony of Oriental merchants, the memory of whom is still retained in the names of several streets in the locality. This edifice dates from about the middle of the seventeenth century. Although there is some character about the western front, the architecture must be described as nondescript, and the harmony of the external effect is scarcely improved by the modern addition of a huge red-brick Gothic chancel. Still the church deserves a visit, if only for its associations, and as having formed the scene of one of Hogarth's famous cartoons. The disreputable-looking cottages on the east and west sides were formerly almshouses, and are said to owe their origin to a bequest of Nell Gwynne.

Herr Schumacher reports a discovery of interest from the shores of the Lake of Tiberias. He has traced the whole wall of Herod's city of Tiberias. It is three miles in length, and is in shape an oblong, the long side presented to the lake. At its south-west corner there rises a lofty hillock, five hundred feet in height. This hillock is crowned with ruins. The ancient wall of Tiberias ran up, and was connected with a strong wall round this hill; within the wall are ruins, probably of Herod's palace, certainly of a fort. This, then, was the acropolis of Tiberias, which in the time of our Lord is now proved to have been no mean Galilean village, but a great and stately city.

A beginning has been made with the proposed English Dialect Dictionary, the Rev. A. Smythe Palmer, the author of *A Word-hunter's Note-book*, having been appointed editor, and an appeal issued

for funds to complete the undertaking. Professor Skeat has accepted the duties of treasurer and secretary, as it has been deemed desirable to form a separate organization for the carrying out of the preparation of the dictionary, leaving the English Dialect Society to pursue its own work as heretofore. It is estimated that at least £5,000 will be required. The majority of those who have promised subscriptions will spread the payment over five years. The printing and publication of the dictionary will be undertaken by the Syndics of the Cambridge University Press.

At a public meeting held at Rothwell, on Feb. 12, 1887, it was resolved that the most fitting way to commemorate the Jubilee of her Majesty's accession would be by the completion of the old market-house for the purpose, primarily, of a reading-room. It was the universal opinion that no more fitting place could be found than the old, half-completed building which was raised rather more than 300 years ago by Sir Thomas Tresham, of Rushton, "as a tribute," so says the Latin inscription round the building, "to his sweet fatherland and county of Northampton, but chiefly to this town, his near neighbour." Sir Thomas's good intentions towards Rothwell were unfortunately frustrated by the turbulence of the times, and the trials he underwent on account of his religious and political opinions, by which not only did he suffer in fortune and liberty, but his attention was engrossed to such a degree that of all the buildings he undertook (Rothwell Market House, Rushton Hall, the Triangular Lodge, and Lyveden New Building) only the Triangular Lodge was completed in his lifetime. The task which was abandoned in Queen Elizabeth's reign it is now proposed to complete in Queen Victoria's. The lower story was to have been an open market-house; but, alas! it is proposed to enclose this story and to let it as offices! Surely this part of the scheme will not be allowed by the inhabitants. As to the upper story, it is not clear to what purpose it was intended to be put, but it is this room which is now to be converted into a reading-room.

Dr. A. Führer, the Assistant Archaeological Surveyor in the North-West Provinces, on a recent visit to Kosam on the Jamnā, the ancient Kosambi, found—a little to the west of the present village, at Prabhosā—a high rock (the base of which has been quarried away) with a cave in it, now inaccessible, and over the entrance an inscription, in eight short lines, apparently in early Gupta characters.

A prehistoric tomb has been discovered at Volo. This tomb is in its structure exactly similar to the one at Menidi, near Athens. Its interior diameter measures about 8½ metres; around the interior of the tomb runs a seat, the width and height of which are

40 centimètres. One report says the seat is constructed with baked bricks ; but, according to another, the bricks are unbaked, and of the same manufacture as the bricks of the Thessalian villages at the present day. Many and various articles have been found in the tomb—some of gold, others of amber, and others of bone.

A natural curiosity has been discovered at Solothurn, Switzerland, the centre of a large watch-manufacturing district. It is the nest of a wagtail, built wholly of long, spiral steel shavings, without the least part of vegetable or animal fibre used in its construction. The nest has been placed in the Museum of Natural History.

At Paltavaram, near Madras, a number of curious earthenware coffins, standing on four, six, eight, and sometimes ten feet, have been found. They seem to have been covered, and to have contained numerous small earthenware vessels. Others are in the shape of large round or egg-shaped vessels, also containing smaller ones, as is the case with the similar ones in Malabar. Not far from them were found by Mr. A. Rea a number of very perfect stone circles—most of which were unfortunately destroyed by men quarrying for stone, before means were used to protect them. On a hill above were found many others, with one or two imperfect dolmens ; but there seems sufficient evidence to show that all of them, probably, originally had such erections in their centres. No bones have been noticed in any yet excavated, only some white ashes ; so that cremation was probably in use among the primitive races that used this mode of sepulture, perhaps prior to the introduction of the Brahmanic ritual into South India.

The excavations recently undertaken on the vacant ground at the north side of the Cathedral, Rochester, by kind permission of the Dean, with the object of discovering the foundation or traces of one of the old city crosses, have brought to light a considerable length of the lower part and foundations of the old boundary wall of St. Andrew's Monastery. The footings are built with large blocks of chalk and the upper parts of stone, the width of the masonry being nearly 4 feet. No doubt exists on the part of the archaeologists who have visited it that the wall is the identical one for the erection and crenellation of which King Edward III. issued a royal license on the 5th August, 1345, to the Prior and Convent of Rochester, expressing that it should be built of stone and chalk and extend from the east gate of the city to the gate of St. William.

The excavations at the temple of Zeus Olympius have now been resumed, and some further interesting results obtained. Mr. Penrose has found a portion of the Pisistratean foundation, which has been partly

adapted to support the inner columns of the cella ; the entire length could not be thus employed, as the old wall does not run due east and west, but deviates some two degrees from the correct direction, while the building of Antiochus has been aligned with extreme accuracy. Some unfinished drums, presumably belonging to the Pisistratean temple, have also been utilized as foundations for some of the columns of the portico of Hadrian and elsewhere in the peribolus. The original cement flooring of the ancient building has also been found, and the exact level and entrances of the peribolus determined.

Dr. Dörpfeld has found in the Acropolis, between the Erechtheum and the Parthenon, the substructure of a building which he holds to be the primitive Athene temple.

Another celebrated old London house is doomed. Notices have been placed on the ancient building, 16, Fetter Lane, and Fleur-de-Lis Court, that it is to be pulled down. On the front is a tablet with this inscription : " Here liv'd John Dryden ye Poet. Born 1631. Died 1700. Glorious John."

Of the two archaic figures recently found on the north side of the Erechtheum one is of marble, like those discovered last year, and resembles them in style, though possessing, as indeed do all the rest, a marked individuality of its own. It was found at a distance of about 100 feet from the rest to the east, and at precisely the same level, close against the outer wall. The red colour on the hair and on the pupils of the eyes is remarkably perfect. The other figure is bronze gilt, and represents a female about 15 inches high, standing in profile. It is flat and in low relief, and the most curious point is that it is worked on both sides. One side clearly represents Athene with the ægis, but the other does not correspond.

Many years ago, says the *Athenæum*, the statue of Rameses II., which is now lying near the Nile, where Major Bagnold is excavating, was given to the English nation ; it has lain for centuries where it fell, and has been exposed to all sorts of injuries from man, the weather, and time. It still exists as one of the finest monuments of Egyptian art of the best period, and is very much less damaged than might be expected. As no steps have been taken to re-erect and protect it from further risk no scruple on our part need prevent us from claiming the gift and bringing it to the British Museum, where it would be of great educational value and out of harm's way. At Boulak, where there are half a dozen statues of this king, it would suffer from damp, already so destructive in the place that antiquaries will never cease to regret the wreck of many precious things, the injury to many

more. If re-erected on its original site the statue would become a target for the "intelligent" sportsmen whose delight is mischief, the natives would neither spare nor protect it, and relic-hunters, who have not respected Stonehenge, would not let the great monarch's effigy alone. A pontoon built round it would float at high Nile; it could then be towed to Malta. The estimated cost of this is £400 or less. From Malta any 100-ton gun ship could bring it to London. Surely this ought to be done at once, so that some political hitch may be anticipated and a noble addition to the Museum secured.

Capt. George Braithwaite, commander of the New Hebrides Mission Ship *Dayspring*, has written to Mr. James Watt, National Bank, Banff, convener of the Museum Committee of the Town Council, intimating a present of curiosities for the museum. The gift Captain Braithwaite advises comprises a parcel containing six spears, seven horns, two clubs, and a number of arrows, collected in the New Hebrides group. There is also a box of curiosities, the most notable of which are perhaps a shell adze, with handle complete, and a bag used by the natives of the Island of Amhrym. The bag is made by the natives from spiders' web. A number of natural history specimens are preserved in bottles.



Meetings of Antiquarian Societies.

Cambridge Antiquarian Society.—March 7.—Prof. W. W. Skeat exhibited (on behalf of Dr. G. Stephens of Copenhagen) and described two strips of vellum, extracted from an old book-binding, as follows:—They contain part of a poem in English, not yet identified, evidently written in the fifteenth century and in the seven-line stanza used by Lydgate in his *Fall of Princes*. The poem is much in the style of Lydgate, but the contents agree,—only in their general tenour,—with Chapter XIV. of the First Book of his (Lydgate's) *Fall of Princes*. Enough can be deciphered to identify the poem, when once we know with what to collate it. The subjects alluded to are the following; the wrath of Diana, who, because her sacrifices were neglected, sent a wild boar to the woods of Caledon; the slaughter of the boar by Meleager, who falls in love with a fair maiden (Atalanta); the message sent by Tydeus from Polynices, claiming that Eteocles should renounce the crown of Thebes; and the siege of Thebes by seven kings. He also sent a transcript (accompanied by a facsimile of six lines) of a seventh-century leaf of the *Lex Visigothica*. Mr. Jenkinson exhibited a leaf taken from an old book-cover, which told its own story.

It contains an extract from the French romance of *Guy of Warwick*. It is written in double columns, each of which contains thirty lines. Thus the whole leaf contains 120 lines. The verso of the leaf is discoloured by the leather of the binding, but the whole of it can be deciphered. The writing is perhaps as early as the thirteenth century. Perhaps the language is Anglo-French, and the MS. may have been written in England. The portion of the story here found agrees with lines 6947-7076 of the English version edited by Prof. Zupitza for the E. E. Text Society in 1875. Mr. Kimmins made the following remarks upon a collection of skulls which he exhibited: The village of Hauxton is situated about four miles south by south-west of Cambridge. On the left-hand side of the road at the approach to Hauxton Mill an ancient burial-ground has been brought to light in digging for coprolites; the direction of excavation is from west to east, the cutting so exposed running from north to south. At intervals varying from three to twenty yards there are seen sections of burial-trenches filled with humus; the depth of those below the surface ranges from five to eight feet, often reaching to the surface of the chalk marl: the breadth varies from three to ten feet. The smaller trenches generally contain only human remains, and the orientation is more definite than in the larger ones, in some of which bodies are found in all positions. The pottery found is of a common description: there are seven varieties, differing in composition, method of baking and ornamentation. The burial-urns are exactly similar to those used as cooking utensils, and probably served a double purpose. The amphoræ or drinking vessels are more rarely found, some being of a common description, of which a very perfect specimen has been obtained, and others of a finer quality with delicate markings. The potter's-wheel was evidently used in all cases in the manufacture of the pottery. Thirty-three skulls have been found, a large portion of which are in almost perfect condition. These I have measured and calculated the breadth, height, alveolar, nasal and orbital indices. Other durable parts of the human skeleton have been obtained, and from the measurement of several femurs, the average height appears to be from five feet ten inches to six feet two inches. The prominent ridge of the linea aspera on the femur affords evidence of the great development of the adductor muscles of the thigh. The coins found are those of Postumus, Salomina, Constantine II., Ethelred I., and Alfred the Great. The majority of the skulls and bones found are in the Anatomical Museum, the others together with a quantity of pottery and a few coins are in the Museum of the Leys School. It is difficult to arrive at any definite conclusion as to the exact nature of this burial ground. The large proportion of women and the absence of warlike instruments negative the supposition of its being a burial-place on the site of a battle-field. Judging from the inferior nature of the pottery and roughly made trenches, we may conclude that it was not one of the first order, and it is evident from cremation in some cases, definite orientation in others, or again, total disregard of positions in which the bodies were placed, that it was used by people holding different views as to modes of burial. Prof. J. H. Middleton exhibited a reliquary which was

found, about the year 1847, walled up in an aumbry in a Church in Yorkshire. The figure, which is about sixteen inches long, represents the B. V. Mary reclining in a box-shaped bed, giving suck to the Divine Infant. She wears a hood over her head, from which long flowing hair escapes in graceful wavy lines down to her shoulders. It is carved in oak. The drapery of the bed hangs downwards in broadly modelled folds, and the whole workmanship is simple in style, treated with much vigour and sculptural breadth. From its style the figure seems to date from the latter half of the fourteenth century. It is of distinctly English style. In the back of the oaken block a small quadrangular cavity, about two and a half inches by two inches, is hollowed to receive the relic, which probably had some relation to the Virgin or the Story of the Nativity. A piece of Christ's manger-cradle, for example, was rather a common relic in Mediæval England. The cavity was closed by a metal plate, fixed with many small iron pins, the stumps of which still remain. Part of the back of the reliquary is worn and polished by the touch of hands or by the kisses of worshippers. Italian and French examples of figures hollowed to act as reliquaries, especially in ivory, are common enough, but no other existing English example is known. Prof. Middleton commented upon the rubbing of two Christian inscriptions dated 575

- (1) SIMPLICIVS'PRBS'FAMVLVS'DEI'VIXIT'AN'LVIII
REQVIEVIT'IN'PACE'DNI'VIII KAL'SEPTEMBRES
ERA LXXV
- (2) FLAMINIA'FAML'DEI
REQVIEVIT'IN'PACE'DNI'DIE'III KAL'MAI
ERA DLXX

and 570 of the Spanish Era [=A.D. 537 and A.D. 532 respectively] brought by Dr. Gadow last summer from Mertola on the Guadiana and from Alemquer in Estremadura; the latter is now in the possession of Comendador Graciano, a land-owner in that neighbourhood. The Spanish Era, which began 38 B.C., was used for lapidary purposes many centuries before the use of dates which counted from the Incarnation or birth of Christ. The characters in these inscriptions belong to a class of letter-forms which occupy very much the same area as is covered by the use of the Spanish Era—i.e. the Spanish peninsula and Northern Africa. Especially in Northern Africa what we usually consider late forms occur at a surprisingly early date, in lapidary inscriptions. Fully developed uncials occur as early as the third century, and even minuscules, small cursive letters, are found on African inscriptions of the fourth century.

Geographical.—March 14.—Mr. F. Galton, V.P., in the chair.—The paper read was "The Alpine Regions of Alaska," by Lieut. H. W. Seton-Karr (late 92nd Highlanders).

Geological.—March 9.—Prof. J. W. Judd, President, in the chair.—The following communications were read: "On *Chondrosteus ardenseroides*, Ag.," by Mr. J. W. Davis,—"On *Aristosuchus fusilis*, Ow., being further Notes on the Fossils described by Sir R. Owen as *Poikilopleuron fusilis*, Ow.," "On *Patricosaurus merocratus*, Seeley, a Lizard from the Cambridge Greensand, preserved in the Woodwardian Museum of the University of Cambridge," "On *Heterosuchus valdensis*, Seeley, a Procelian Crocodile

from the Hastings Sands of Hastings," and "On a Sacrum, apparently indicating a new Type of Bird (*Ornithodesmus chuniculus*, Seeley), from the Wealden of Brook," by Prof. H. G. Seeley.

March 23.—Professor J. W. Judd, President, in the chair.—The following communications were read: "Notes on the Structures and Relations of some of the Older Rocks of Brittany," by Dr. T. G. Bonney; "The Rocks of Sark, Herm, and Jethou," by the Rev. E. Hill; and "Quartzite Boulders and Grooves in the Roger Mine at Dukinfield," by Mr. J. Radcliffe.

Anthropological Institute.—March 8.—Mr. F. Galton, President, in the chair.—Mr. A. L. Lewis read a paper "On Stone Circles near Aberdeen." Mr. Lewis described in detail two circles, near Dyce and Portlethen respectively, and drew particular attention to the fact that they differed in two important particulars from the circles of Southern Britain. In a former paper on stone circles the author had insisted on the presence of a special reference to the north-east, but in these circles by the main direction is north and south, and they are further distinguished from the southern circles by the existence of an oblong stone flanked by two upright stones, which is, indeed, their principal feature, and which exists nowhere except in the Aberdeen district, where it is almost universal. Mr. Lewis regarded the Aberdeen circles as having more affinity to the "giants' graves" found in the north of Ireland than to the English circles to which it has always been sought to ally them.—The following papers were also read: "Palæolithic Implements from the Drift Gravels of the Singrauli Basin, South Mirzapore," by Mr. J. Cockburn,—and "Stone Implements from Perak," by Mr. A. Hale.

New Shakspeare.—March 11.—Dr. F. J. Furnivall in the chair.—A paper was read by Mr. T. Tyler, "On Shakspeare's Caliban compared with Swift's Yahoos." Notwithstanding the poetical elevation of Caliban, his resemblance to the Yahoos is very close. This is true with regard both to his external form and his malicious disposition. It is remarkable, too, that both were employed as burden-bearers. Shakspeare and Swift both laid Montaigne's essay on "The Canibales" under contribution. As to Shakspeare, this has long been admitted with respect to Gonzalo's Utopia (Act II. sc. i.), "I' the commonwealth I would by contraries execute all things," etc. And it is equally certain with regard to Swift. Swift's Houyhnhnms, like Montaigne's "Canibales" and Shakspeare's utopians, have no magistrate, no sovereignty, no literature, no commerce, no money. Some things in Montaigne were taken up by Swift, but not by Shakspeare. This has occurred with regard to "no respect of kindred, but common; no apparel, but natural." The Houyhnhnm shows the same affection for his neighbour's issue that he has for his own, the whole species being loved equally and alike. And the absence of all apparel but that provided by nature is abundantly discussed.

Huguenot.—March 9.—Sir A. H. Layard, President, in the chair.—Sir A. H. Layard read a paper "On the Revocation of the Edict of Nantes," illustrated by extracts from the despatches of Girolamo Venier, Venetian ambassador to the French Court at the time of the Revocation. These despatches and

other State papers bearing upon the subject are preserved in the archives of Venice and Florence, and have never yet been critically consulted. Sir A. H. Layard, however, having recently gone carefully through them, has embodied the result of his examination in this paper. Amongst many noteworthy points in Venier's despatches one of peculiar interest is a remarkable prediction, as it may be called, of the French Revolution, a prediction which was afterwards fulfilled in singular accordance with the forebodings of the far-seeing Venetian.—The second paper was a sketch by M. C. Delgobe, of Christiania, of the career of Claude Collart de Verzy, a Frenchman and Huguenot by birth, who in the latter half of the sixteenth century entered the Swedish service, in which he rose to a brilliant position.—The concluding paper, "On the Dupuis Family," by Mr. Bullock-Webster, gave an account of the quiet country life led by the Huguenot refugees in England some two or three generations ago.

Cambridge University Association of Brass Collectors.—February 18.—Mr. S. Brown, Trin., Vice-President, in the chair. Mr. H. K. St. J. Sanderson made a statement with regard to the work on Cambridgeshire Brasses, giving the main plans on which the editors had resolved to carry out the work. He also read a list of directions which had been drawn up for the use of those who care to help in visiting churches up and down the country.—Mr. H. W. Macklin, Hon. Sec. exhibited a rubbing of the Flemish Brass of Abbot Delamere, from St. Alban's Cathedral, explaining its details. This is, without doubt, the finest ecclesiastical Brass now in existence in England. Rubbings of other Flemish Brasses were also exhibited, including those from Newcastle-on-Tyne, the Jermyn Street Museum of Practical Mineralogy, All Hallows, Barking and Fulham.

March 11.—Mr. T. L. Murray in the chair.—A list of the churches already visited in the county of Cambridge was read.—An interesting paper was delivered by Mr. H. K. St. J. Sanderson on "Merchant's Marks," illustrated by various drawings. Discussion followed. Mr. T. L. Murray exhibited a rubbing of the fine and unique Brass of Bishop Wyvil, Salisbury Cathedral, of the fourteenth century, explaining it and relating its curious history. Rubbings were shown by Mr. H. W. Macklin of a fragment of canopy, representing the Annunciation, late in the possession of Mr. Nichal, and recently restored to Hereford Cathedral. Also of a schoolboy of Henry VIII.'s reign, in a long gown, and with his inkhorn and penner suspended from his belt. Several Brass-rubbings have recently been presented to the Association by the Rev. H. G. Slade.

Leeds Geological Association.—March.—Mr. C. D. Hardcastle, the President, in the chair.—A paper was given by Mr. Wm. Cheetham, one of the Vice-Presidents, descriptive of a visit to Shap. A circuitous route was taken, and the various points of geological interest on the journey duly noted. On approaching Ingleborough, there could be seen distinctly, in the clear morning light, the dark silurian blocks of Norber on the pavement of mountain limestone. In crossing the extremity of Morecambe Bay, the course of one of the great lines of distribution of Shap boulders was passed over. On the hill over-

looking Grange on the west was observed a number of silurian blocks resting on the mountain limestone, precisely as at Norber. At Grange was seen in process of formation a well-known characteristic of sandstone beds, known as cross-bedding. There was an exceptionally low tide, and the currents coming down from the rivers Kent and Gilpin through the Milnthorpe sands were cutting down the sand banks some fifteen or twenty feet deep with great rapidity, carrying off the *débris*. The spaces left would be filled up afterwards by layers of sand at different angles, and if such a bed became hardened into stone, it would present just the appearance of cross-bedded sandstone that can be observed in the cutting near Armley station. Ulverston, Conishead Priory, and Seascale were described in turn, and Mr. Cheetham pointed out a little deviation from the route that a geologist should omit, a short run by a very primitive railway from Ravenglass to Boot, near the head of Eskdale, where the rock is a porphyry, much similar to that of Shap, but of a redder appearance, more especially so *in situ*. Being almost disused, part of the permanent way has nearly relapsed into a state of nature; the ferns and hazel branches came far over the line, and as the one carriage brushed its way through, some good botanical specimens were gathered. The journey through the beautiful county of Cumberland was well described, and the object of the journey at last reached—Shap station. On leaving the station the first thing to strike the attention of any traveller, even if he knew nothing of geology, would be the splendid glittering boulders everywhere about. They are built into farm buildings and walls on all sides. Shap itself is merely a long village on the sides of the old road from Kendal to Penrith. Shap Wells is about four miles south of the station, and about half-way we pass the granite works, from whence a tramway line about eleven miles long goes winding round Wasdale Head up to the quarries. Although this well-known granite has been sent away in large quantities for many years, it was surprising to see how little apparently had been removed. The appearance of the rock *in situ* is very different to what we are accustomed to in the weathered and travelled blocks, being of a much paler hue. Shap granite, too, has patches or blotches upon it (this, however, is common to other varieties of granite), which appear as if some other variety of rock had become embedded in it; some are a few inches in diameter, others as much as ten feet or twelve feet across; thus a small piece can be presented to one's view cut from one of the latter size, which is totally unlike the familiar appearance of Shap granite, with its large, red felspar crystals. J. A. Phillips has systematically examined them, both by analyses and by the microscope. He concludes that the inclusions contained in granites are of two distinct kinds. Those of the first-class are the result of an abnormal arrangement of the minerals constituting the granite itself; while those belonging to the second represent fragments of other rocks enclosed within its mass. Mr. Cheetham also drew special attention to the celebrity of Wasdale Crag, from which centre the blocks of Shap granite so well known to glacialists have been dispersed, not only to the south, but also over Yorkshire to the east coast. Indeed, north of Flamborough

Head to the mouth of the Tees they are found strewn along the bottom of the sea, and are thus dredged up continually by the fishermen, who term this the "rough ground." The famous block or Shap granite at Seamer was described, as it is one of the most notable boulders composed of this rock in the county. Speaking of its antiquity, he drew a parallel by referring to the immense lapse of time since Cleopatra's needle was cut from the quarries of Syene, in Upper Egypt. This, comparatively speaking, is but of recent date when compared with the time when the Seamer block and its countless companions were torn from their mountain home in Westmoreland by the irresistible glacier. Since then it has had many a journey, many a rest and roll, before it got shaped, smoothed, and finally settled down at Seamer. It certainly is only one of vast numbers of its class; but it is a fine monument of the survival of the fittest of those vast mountain masses which were removed during the glacial epoch. Mr. Cheetham, in giving the geological age of the granite of Wasdale Crag, quoted Dr. Nicholson, who states that "the granite has burst through the highest beds of the green slate, so that the date of its production must be posterior to that of the slate, and prior to the deposition of the old red sandstone."

April 11.—The series of field excursions commenced at Malton and neighbourhood. This locality has long been of surpassing interest to geologists, not only from the beauty and variety of its innumerable fossils, but also from the splendid geological sections to be found in quarries and cuttings. The leaders for the day were Mr. Samuel Chadwick and Mr. M. B. Slater. These gentlemen had chosen North Grimston and Settrington for the first part of the day's proceedings, wherefore the train was taken for the former place. From North Grimston station the way was taken down the line to the quarry where the "cement stone" is obtained. This is of great commercial value, this hard stone yielding a good hydraulic mortar, and sold as "blue lias lime," this, of course, being an erroneous expression; still the character and the appearance of the beds have a great resemblance to some of the lias beds of the south of England; indeed, when the Rev. P. B. Brodie visited this section, he stated that had he been suddenly put down in this quarry, without knowing the locality, he should have imagined he was at Lyme Regis. This cement stone is a very hard, compact, argillaceous limestone, with here and there partings of soft calcareous shales. This stone evidently owes its origin to the denudation of the coral rag, to which it is unconformable, as well as to the Kimeridge clay above. The dip is but slight in this quarry, but lower down, nearer the railway, it rapidly increases. These beds are really equivalent in geological sequence to the upper calcareous grit farther north, but, of course, are widely different from a lithological point of view. From this quarry the ascent of North Grimston Wold was made, passing over the Kimeridge clay and arriving at the white chalk. The red chalk is also present between these two formations, but no section of this was noted. In a quarry on the wold a fine section of the flint-bearing or lower chalk was examined. Here the familiar tap of the hammer was soon heard, and many flint nodules broken to examine

the beautiful fossil sponges they contain. It is a most interesting bit of geology to observe how the silica, once held in solution in the cretaceous ocean, has segregated around these ancient sponges, and preserved them so perfectly and so beautifully, as we may see by the lens. Some large and good specimens of the characteristic inoceramus were obtained. Some very peculiar markings in the chalk were attentively examined. They appeared to be of a long, needle-shaped, partially fibrous nature; but it was impossible by the aid of a pocket lens to determine conclusively whether they were "slickensides"—that is, polished surfaces arising from the slipping, and therefore grinding, of the chalk (similar to those we see so often in the coal measures)—or whether it was a form of incipient crystallization; or, again, all that is left of some low form of animal life. Some good examples were brought away for careful examination afterwards by the microscope. Arrived at the summit of the hill, a magnificent expanse of country presented itself, affording a good opportunity for Mr. Cole to describe the general contour and physical geology of the district. To the left were Acklam Wold and other hills of the chalk, passing northward the oolitic hill of Langton Wold; then succeeded the Howardian Hills and a view of Ryedale, whilst to the extreme right could be seen the moorlands and Tabular Hills. Descending, the Wharram Road was taken in the direction of North Grimston, and on the roadside a small outcrop of coral rag was noted. The party now arrived at the large North Grimston limestone quarries on either side of the Wharram Road, which present such a full section of the coral rag proper or Upper Coralline Oolite. This section (said to be the finest development of coral rag in England) is so valuable that a brief description in descending order may be quoted for reference: "Buff-coloured limestones with yellowish markings; beds of white stone, seldom hard and crystalline like the series below. Indications of corals moderate; flints rare. Beds less shelly than lower series. The foregoing have a thickness of about twenty feet. Then succeeds a thin parting of soft yellowish brash, followed by about seventeen feet of white sparry and compact limestones in strong, massive blocks, which become largely charged with flint, especially about six feet above the base of the series. The great shell bed in this part of the section is about three feet thick, and is a mass of the most splendid fossils, all of them the finest and largest of their kind. In the west end of the lower quarry, on the south side of the road, the urchin beds are well developed. These beds were observed to dip rapidly to the south, probably a dip of about twenty-five degrees." The line of railway was now pursued to Settrington, and in the cutting here and there some good sections of coral rag and coralline oolite, part of the old coral reef, were disclosed. The quarry near Settrington station was then examined. Here the upper part is coral rag, resting upon coralline oolite. Professor Green secured at this quarry a good specimen of *isastrea*. Return was then made by rail to Malton. Passing through the town, the site of the old Roman Camp was visited, and the section in the railway cutting of the ancient refuse-heap or midden was pointed out. The noted section of coralline

oolite at the Pye Pits Quarry, close to the town, was next visited. This has long been famous as a hunting-ground for fossils, and on this occasion its reputation was kept up by some good discoveries, comprising teeth of fishes, a large belemnite, some fine *chemnitzia*, *lima*, etc. A very short distance from this quarry occurs a gravel pit, to which the party was conducted. This is a section of the dry river valley which bisects the town of Malton. Its materials have evidently been produced by the denudation of the adjacent oolitic hills, being composed of water-worn oolitic pebbles of various sizes and sand. The latter, being examined by a lens, could be seen to be largely made up of the characteristic oolitic grains. This section contained perhaps the finest example of current bedding it has ever been the fortune of the members to behold; it certainly should be photographed. Another interesting matter connected with this section is that an old flint implement (a celt) was found here *in situ*, so that, as has been said, it is possible that paleolithic man may have seen the river flow on the west side of the Roman Camp. The museum of the Malton Field Naturalists' Society was then inspected, and this privilege was a scientific treat of the highest order. The most notable and perfect specimens of the fossils of the district had been most carefully worked out, named, and classified by the indefatigable curator, Mr. S. Chadwick. A fine set of fossil fruit from the Malton quarries, exhibiting very distinctly the general character of fruit, both in the kernel, shell, and outer rind; they have been named *Carpolithes conicus*. The *Aptychus* (or *operculum*) of *Ammonites perarmatus*, this is peculiarly valuable, being seldom met with *in situ*; some rare ammonites, from the lower calcareous grit; a fine set of Neocomian or Speeton clay fossils, so difficult to obtain; a set of palatal teeth of *Gyrodon*. The members then proceeded to Mr. Slater's warehouse to view a giant ammonite. So far as at present known, this species of ammonite is extremely rare, the British Museum only having a portion of one. This specimen is the largest cretaceous ammonite known, and is named *A. leptophyllus*. It was found in a pit in the flint chalk on Thixendale Wold. It has been carefully mounted in cement by Mr. S. Chadwick, and set in a frame. We were informed the weight of this specimen is about three cwt.

Edinburgh Architectural Association.—March 7.—Mr. David MacGibbon, read a paper on "Architecture in the South of France." He drew attention to the ancient history of Southern Gaul, remarking that its first civilization was entirely Grecian in character, the effect of which was apparent in its ancient monuments, although these belonged chiefly to the first three centuries of the Roman Empire. This part of France was particularly rich in classic remains, most of which were illustrated and described. The continuance in Christian buildings of the Roman style of architecture during the early centuries of the Christian era and throughout the dark ages was then dwelt upon, and illustrated by buildings still existing in southern France. Reference was also made to the manner in which Græco-Roman art was preserved and developed into Byzantine by the East, and the influence of this Eastern art on the style of the West

was shown by examples. The general result arrived at was, that there was produced in Provence a special style of architecture, which continued up to the twelfth and thirteenth centuries. This style exhibited a mixture of Roman and Byzantine features, of which very striking examples were to be found in the churches of St. Trophine at Arles and St. Giles. In the thirteenth and fourteenth centuries this style was to a large extent superseded by the introduction of the Gothic architecture of the north.

March 12.—An excursion took place to Inch House, where a paper was read describing the architectural features of the house, and giving some particulars of the families who had occupied it. The party next proceeded to Liberton House, where they were received by the tenant, Mr. G. G. Cunningham, advocate, who pointed out all the features of interest, and explained how he had discovered old doorways, arches, fireplaces, etc., which had long been concealed by modern lath and plaster. He also gave a brief sketch of the several owners of the house, and theorized as to the arrangement of the apartments previous to being modernized. The company afterwards passed on to Liberton Tower. Mr. McLachlan read a paper descriptive of the building, than which he said there was no more conspicuous in the outskirts of Edinburgh, and which they were fortunate in having it very much as it left the builder's hands four centuries ago.

April 2.—The members visited Niddry and Duntarvie Castles, which, by the courtesy of Lord Hope-toun and his tenants—Mr. John Bartholomew and Mr. Adam Hardie—were open for inspection. On arrival at Niddry, Mr. H. J. Blanc, the leader of the party, noted the castle as an erection of the sixteenth century or late in the fifteenth century. Of L form in plan it resembles in many respects Dundas Castle and Preston Tower, structures of a much earlier date. The Barony was known as West Niddrie, and sometimes called Little Niddry, Nudre, and Niddry Seaton. In 1370 it came into the hands of the Seaton family from Adam Forrester. It was in the time of George Lord Seton, who was killed at Flodden in 1513, that the castle was built. The lands and baronies continued in the hands of the Wintoun (Lord Seton) family till the time of Charles I., when they passed into the possession of the Hopetoun family, giving the name Baron Niddry to General Sir John Hope, afterwards fourth Earl of Hopetoun. The castle is recorded to have been burned by the English army in 1590, and afforded shelter to Queen Mary on her flight from Loch Leven Castle. The building stands prominently on a natural mound of rock, and round it are traces of former enclosing walls, which may have been constructed round pleasure-gardens in later time. The doorway is in the inner angle of the recess part, and leads to a circular staircase in the thickness of the wall, giving access to the several walls. The lower floors are vaulted with stone, but the others have been constructed of wood on stone corbels. The upper floors are inaccessible, but, judging from the masonry, they have not been subdivided. Various changes have been made on the building from time to time, chief among which has been a large addition forming two higher stories, now in ruins. These upper stories are similar

to what appears on the upper part of Preston Tower. After examining the various details of the building the party proceeded to Duntarvie Castle, about two miles distant, which Mr. Blanc pointed out was an early example of an advanced form of residential manor. The building presents a frontage of about 80 feet, while its breadth is only 23 feet, there being wings projecting backwards at each end. The date of the erection is assumed to be 1589, as indicated upon some carved stones discovered in the neighbourhood, and from a record it appears that in 1546 a grant of the lands of Duntarvie was made to Patrick Lindsay, sixth Lord of the Byres. The ground-floor of the Castle is entered by a door placed in the centre of the chief front, in that respect showing a change from the time when doors were placed in the most inaccessible or most secluded parts. The chief approach to the first-floor is by a narrow straight stair in the centre of the building, an arrangement common in a seventeenth-century house such as Drum, Craigievar, Northfield, and others. The elevations are severe, and exhibit strongly the Renaissance influence. Altogether, though not a very commodious house for the present time, when erected, surrounded with ample woodlands and gardens, it must have been a most attractive residence. Several interesting features of detail were referred to, and the company were conducted through the building.

Newcastle Society of Antiquaries.—March 30.—Mr. Blair, secretary, stated that at the last meeting of the Council, at which Ald. Cail was present, the question of the blue stone which is now in the bridge at the exhibition was mentioned. Mr. Cail had kindly presented it to the society. The council recommended that the following country meetings be held this summer:—Morpeth and Mitford, Warkworth, Durham, Chesters, and Alnwick.—It was agreed that the Priory at Tynemouth and the Jesus Chapel at Jesmond be visited on separate afternoons in the summer.—The following papers were read:—"A Description of the Communion Plate, Bells, and Registers of Christ Church, North Shields," by Mr. H. A. Adamson; "Notes on the Communion Plate, etc., of St. Andrew's Church, Newcastle," by Mr. W. J. Pringle; "Impressions of an American on his Visit to the Roman Wall," by Dr. Bruce.

Society of Antiquaries.—March 24.—The President in the chair.—Dr. Sparrow Simpson read a paper on two inventories of the plate and vestments belonging to St. Paul's Cathedral in 1245 and 1402. The former, which is fifty years earlier than that printed in Dugdale's *Monasticon*, is written on the fly-leaves of a volume called *Statuta Majora*. The latter, which has only recently been discovered, is a thin vellum book. Dr. Simpson gave a brief account of the contents of the earlier list, consisting of gold and silver gilt chalices, the donors' names and the figures on the pattern being stated. One chalice was of Greek work, and there was one gold reed for drinking through, a method of partaking of the cup used by the Pope. There were also many cruets, censers, ampullæ, poma for warming hands, chresmatatories, candelabra, etc. The shrine of St. Erkenwald was of wood plated with silver, decorated with images, precious stones and rings; that of Mellitus was surmounted by an angel of copper gilt. These two shrines stood side by side over

the great altar. Another was of crystal, containing ribs of St. Lawrence. Among the relics are noted—hair of the Virgin Mary, a tooth of St. Vincent, arms of Oswald Mellitus and Osith, a finger of Oswald, and St. Edith's pillow. The pastoral staves include that of Bishop FitzNeale (1189-1198) set with amethysts, the precentor's staff of ivory and silver set with stones, and the *baculus stultorum*. There is also a mitre for the Boy Bishop "of small value," and a cope for him among the eighty enumerated. The morses, chasubles, tunics, dalmatics, sandals, gloves, chairs and cushions, are also catalogued. The books comprise a Bible (*Anglica littera*), with Hebrew and Greek alphabet on the back, another *Scotica littera* and the *Passionarium pilosum*, so called from its cover. Only one book in the inventory is still in the possession of the cathedral. There is no remaining example of the rite of St. Paul's, which ceased to be used in 1414, when Bishop Clifford introduced the Salisbury rite. The later inventory contains many of the same objects, with the addition of valuable articles of various kinds presented by the Queen of Edward II., John of Gaunt, Richard II., and Cardinal Beaufort. Some of the music-books are specified as being *de plano cantu*, others *organico cantu*, i.e., singing in parts.—The President exhibited a peculiar padlock in the shape of a tankard, made in wrought-iron, from Stockholm.—Mr. J. W. Harrison exhibited a portrait, perhaps by Clouet, of a lady wearing a ruff.—Mr. Hyman Montagu exhibited a silver snuff-box (*temp. Anne*) engraved with a portrait of James III. in armour, inscribed "This is He," and on the other side a view of Boscobel House.—Mr. Jeffery Whitehead exhibited a mazer belonging to Mrs. Lambert, a descendant of General Lambert.

English Goethe Society: MANCHESTER BRANCH.—March 30.—Prof. W. C. Williamson delivered a lecture on "Goethe's Botanical Discovery." After explaining at length the fundamental facts of plant development as now understood, Prof. Williamson indicated the course of Goethe's observations. Following out the relation between nodes and leaves, he perceived that the leaf is the natural development of the node, as the node is the necessary condition of the leaf, the typical stem being a combination of nodes, internodes, and leaves. The flower, as related in the same way to nodes, could thence be only regarded as a multiplied leaf. From the moment of his occupation of the Weimar Gartenhaus he became a florist heart and soul; and only the perverse jealousy of contemporary men of science for a brother-investigator who was also a great poet, had prevented his immediate admission to the first rank of botanists.—Prof. Ward briefly closed the proceedings.

Asiatic.—March 21.—Colonel H. Yule, President, in the chair. Professor Douglas, in the absence of the author, read Mr. C. Baber's paper "On Nine Formosan Manuscripts." It described a batch of MSS. received from the island of Formosa. They had been obtained by the Rev. W. Campbell, within the last three years, from the Pepohwan tribe, "at one of the villages in the low-lying hill region eastward from Taiwanfoo." These Pepohwans had now lost all knowledge of the language represented in the documents. They had removed inland to their present settlements some eighty years ago, their own

ancestral territory being what was known under the Dutch occupation as the township of Sinkkan, a name still preserved in the large Chinese market-town of Sin-kang, about 20 li (7 miles) N.N.E. of the city of Taiwanfoo. Exclusively an agricultural people, they differ now in no respect from their Chinese neighbours in regard to language, religion, dress, and customs.

Royal Society of Literature.—March 23.—Sir P. Colquhoun, President, in the chair. A paper was read "On the Ancient and Modern Literature of Gardening," by Mr. W. Paul. The author commenced with the second chapter of Genesis, and proceeded to point out that Jews, Assyrians, Persians, and Carthaginians had their gardens, and wrote about them. The Greeks and Romans were great gardeners, and the latter wrote much on the subject. On the revival of learning the Italians and Dutch were first in the field, followed by the French, English, and other nations. The herb-
alists seem to have been in the van, the six books of Dioscorides having held the sway down to the opening of the seventeenth century. In the writings on gardening proper much superstition was mixed up with practical gardening down to the time of Bacon. At the end of the seventeenth century a new era in gardening may be said to have been inaugurated. From the dawn of the present century the progress has been most rapid.—Mr. Highton discussed the hints thrown out by the author in reference to the controversy between the artistic and natural styles of landscape gardening at the beginning of the last century. He also echoed Evelyn's complaint of the paucity of gardens in London.

Historical.—March 17.—Mr. Hyde Clarke in the chair.—Colonel Malleon read a paper on "Vercingetorix."

Folk-Lore.—March 25.—The Earl of Strafford, President, in the chair. The formal business of the annual meeting being disposed of, Mr. W. F. Kirby read a paper "On the Forbidden Doors of the 'Thousand and One Nights,'" in which he drew attention to the five stories possessing the incident wherein the hero or heroine is forbidden to open a particular door, the result of disobeying the injunction being various forms of misfortune.—Mr. Foster, in the absence of the author, read a paper by Dr. Gaster, "On the Modern Origin of Fairy-Tales." Dr. Gaster declared that the supernatural element in fairy-tales was a late addition to a story originally founded on an historical event, and stated that the fault which is inherent in every new undertaking, viz., of mixing the elements promiscuously, and attributing to every branch of the new study the same origin, was conspicuously felt in the new study of folk-lore. Once a theory was adopted for customs, or say myths, immediately it was applied to superstition, tale, or charm, as if these were all of the same age and derived from the same source. He thought that each branch of folk-lore must be studied separately, endeavouring to prove the origin of each independently from the other: only afterwards we might try to ascertain the relationship which exists between each branch. So a theory which holds good for superstition is not at all fit for fairy-tales, etc. Just as our knowledge is a knowledge formed by many strata, one upon the other, so is also the knowledge of the illiterate not a homogeneous element, but one which has been ac-

quired during centuries subsequently, and appears to us only as forming one indivisible unity. There may be elements in folk-lore of hoar antiquity, and there may be, on the other hand, elements relatively modern, which we can trace back even to our own time, growing, so to say, under our own eyes, as, for instance, all the popular etymologies and the stories invented afterwards to explain them.—Mr. A. Nutt, Mr. Clodd, and Mr. Gomme discussed the paper, all entering a warm protest against Dr. Gaster's conclusions.



Correspondence.

SCOTTISH EMIGRATIONS.

In Sir John Lubbock's interesting letter in the *Times*, 18th March on Ethnology, he gives a list of Scotch families who had emigrated. It will interest your readers to have the enclosed addition to his list from *The Buik of the Chronicles of Scotland*, vol. ii., p. 657. (Metrical version, by Hector Boece):

The friendis all wes of this ilk Edgar
That samin tyme in Scotland all tha fled;
Thair surnames als now I sall schaw you heir—
Lyndesay, Wallace, Touris, and Lovell,
Ramsay, Prestoun, Sandelandis, Bisset, Soullis, Maxwell,
Wardlaw, Giffurd, Maule, Borthwick, also
Fethikran, Creichtoun, all thir and no mo:
Fyve of thir last als far as I can spy,
Came with this Edgar out of Hungary,
And all the laif of thir, as eith is to ken,
Of thir ilkone thrr war all Inglishmen.

He also mentions that "Baliol was named from Bailleul, or Beliol in Normandy." Hector Boece says that "Johne Balliol (mark the difference of spelling) passit in France unto his heretage into aue castell callit Galiard," vol. iii., p. 159, and "dises it thair lang efter." The *prose* Chronicles of Hector Boece add as follows: "Many othir by sindry chances of time, come out of France in Scotland; as Fraseir, Sinclare, Boswel, Mowtray, Montgummary, Campbel, Boyis, Betoun, Tailyefer, and Bothwel," vol. ii., c. 10.

I Gloucester Terrace,
Hyde Park, W.

SCOTT SURTEES.

PRIVILEGES OF EAST ANGLIAN TOWNS.

There is a passage in the *Historia Eliensis* (Lib ii. cap. 26) which may deserve the attention of the newly-formed Selden Society. After narrating a purchase by Abbot Brihtnoth, "coram tota civitate" of Cambridge, the chronicle proceeds: "Quo facto quæsiuit Abbas ab eo vades de emptione hujus terræ, cui omnes respondentes dixerunt quod *Grantebruce* (Cambridge), et *Norwicc* (Norwich), et *Theoforth* (Thetford), et *Gyppeswicc* (Ipswich), tantæ libertatis ac dignitatis essent ut siquis ibi terram compararet vadibus non indigeret."

Brighton.

J. H. ROUND.

THE WESTERN TAPESTRIES.

[*Ante*, p. 156.]

The writer of the delightful articles on "Old Storied Houses," speaking of the three tapestry maps formerly at Weston, omits to add that these now hang on the walls of the Lecture Theatre of the Yorkshire Philosophical Society's Museum, in the grounds of St. Mary's Abbey, York.

They were presented to the Society in 1827 by Edward Venables Vernon Harcourt, Archbishop of York (1808-48.)

The maps themselves are said to be the earliest productions of the tapestry art in England. The date is variously stated as 1579 and 1588.

J. B. S.

WORK FOR YOUNG ANTIQUARIES.

In the face of the numerous disclosures made in your columns of the wanton destruction of valuable antiquities, it may well be asked whose business is it to look after the still existing relics of bygone times?

There is no lack in even our smaller towns of archaeological enthusiasm if duly and properly fostered and encouraged. But young and ardent antiquaries are apt to feel somewhat discouraged at the remoteness of their chances of finding any fresh treasures, and thus winning even local fame.

May not the suggestion be thrown out, that such might well constitute themselves the guardians of the already known antiquities in their own respective neighbourhoods?

If the well-known story of Dr. Johnson and the frosts could be paraphrased by our strong-limbed younger enthusiasts, and each man take his share in the work of visiting every destroyable antiquity as frequently as possible, but once a year at least, we should no doubt have many more chances of saving relics that would otherwise be broken up for road-metal, or turned to other base uses.

Sir John Lubbock's Act gives the means of reaching offenders in certain cases, while for preservation purposes outside this Act, funds would no doubt be forthcoming if needed. But the pressure of public opinion will often prove a surer deterrent than prosecutions.

Of course any wilful damage should be noted, and the local editors got to spare a corner of their papers for the prompt exposure of offenders, while the land-owners can also be memorialized.

Such a plan of campaign would furnish the motive for many a pleasant country ramble, and probably lead to the discovery of further remains adjoining those known to exist, or to the tracing of fragments carried away during the Vandalic (post-Gothic) period.

J. B. S.

THE NAME "COLLINS."

In the correspondence columns of the *Antiquary* for April, a "Subscriber" asks, "Can you, or some of your subscribers, in a future number of the *Antiquary* state how so many places, etc., in Ireland are called 'Collinstown'?" And he further asks, "Is not 'Collins' a Saxon name?"

It seems most probable that the name "Collins" is not of Saxon origin—particularly as used in Ireland—but of Celtic. Judging by the ordinary derivation of such corruptions of original patronymics, "Collins" comes from *Colan* or *Colen*, and sometimes *Colin*. These names are common enough in early British history. In Eastern England we had kings who bore that name, whose coins are among the most interesting and artistic of the Romano-British epoch. And the surname "Collins" is still familiar here.

In its present form "Collins" may probably be termed "a Saxon name;" but its origin is not English, but Celtic-British.

The fact that *Colin* or *Colan*, etc., are names that frequently occur in Irish history, will probably account for so many towns there being so called; but these designations are of no great antiquity.

A. LEIGH HUNT.

Norwich, April, 1887.

WALTER DE MAPES.

Can you inform me where, and at what price, a translation can be obtained of *Bishop Goliath*, written by Walter de Mapes, in Henry II.'s time?

L. PARSONS.



Reviews.

Some Municipal Records of the City of Carlisle.

Edited by R. S. FERGUSON and W. NANSON.
(Carlisle and London: G. Bell and Sons, 1887.)

8vo., pp. x., 340.

When an historic city like Carlisle has for its mayor a scholar and a student like Mr. Ferguson, it is perfectly natural to assume that the event might be signalized by the production of a work on the municipal records. Mayors are not, as a rule, scholars and students; and what is worse still, few of them have any sympathy with scholarship, and hence it is that so few of our priceless municipal records have been published and made available. London, Nottingham, and Chesterfield have lately been publishing their records; and we are pleased to think that a city like Carlisle, placed in different local and historical circumstances to most of the English cities, has also thought fit to publish this volume.

Carlisle was made English—that is, was finally separated from Scotland, by William Rufus—who in 1092 "sent a great number of churlish folk thither, with wives and cattle, that they might settle there and till the land." Such a remarkable beginning of the history of an English city deserves most close attention, for it will be certain to govern the later history, and account for some of the elements in its constitution and form of government. At first, Carlisle was a part of the county; it won its way to city independence by a long persistence of its claim, and by a steady appropriation of municipal forms of government, even before the right to such government had been formally granted by the Crown. For the rest,

Carlisle had to do what other boroughs and cities have done, namely, purchase their independence.

Looking at the municipal records by the light of modern research and knowledge of the subject, there is much to interest the student. First of all, there are traces of the comparative recent origin of English Carlisle. If its documents take us as far back as the documents of other towns, its customs do not tell us of an older life before the documents, as the customs of London, of Exeter, or of Nottingham do. The origin of the Carlisle Guilds may be gathered clearly from these most interesting records; but the origin of the Guilds in other towns are not so clearly traced, and lead back so far into the past as to lend some force to the arguments of such scholars as Mr. Coote, who would trace them to the Roman *collegia*, or as Mr. Toulmin Smith, who would find in them the germs of a Teutonic origin. Looked at, therefore, from the comparative point of view, nothing could be more important than these records of Carlisle municipal history, for they may be said to supply us with some valuable data for tracing out what the condition of municipal history would be in towns having a comparatively modern and definite origin. By the aid of such data we may test the records of other English municipal records, and so, perhaps, create a basis from which to establish something like a correct formula for working out the early history of English municipal institutions.

So important do we consider this view of the relationship of the Carlisle municipal records to the general history of municipal towns, that we have not hesitated to give it a foremost place in this review, instead of supplying our readers with some account of the many interesting glimpses into the early social conditions of the people which these records afford. It is remarkable to observe that the citizens had the power to "expulse" refractory inhabitants, a weapon which was all-powerful in keeping city authority compact and unassailable from within, but which must have let loose upon the county many questionable characters. How amply the labours of Mr. Ferguson and Mr. Nanson answer the expectations of students can only be proved by a study of the volume itself, which contains transcripts of the Merchants' Guild, the Weavers' Guild, the Smiths' Guild, the Tailors' Guild, the Tanners' Guild, the Shoemakers' Guild, the Glovers' Guild, and the Butchers' Guild. For ourselves, we are satisfied that the book is one of the best of its class, and we earnestly hope that the second volume, which has been promised, will shortly make its appearance.

The volume is illustrated by a fine view of Carlisle in 1739, a representation of the great mace and sergeant's mace, the common chest of the city, the title-page of the "Dormont Book" one of the city muniments, and the arms and seals of the city. It is gratifying to add that it is also provided with good indexes.

The Pre-history of the North, based on Contemporary Memorials. By the late J. J. A. WORSAAE. Translated, with a brief Memoir of the Author, by H. F. MORLAND SIMPSON. (London: Trübner 1886.) 8vo., pp. xxx, 206.

The value of Worsaae's works for English students is well known. They reflect from the North events

which make up a great part of English history, and which, but for them, might be in danger of being entirely overlooked. The volume before us deals with a period which of late years has been very well investigated, namely, the period before the era of written documents, and contemporary with the monumental remains which, either under or upon the earth's surface, are not the work of the present race of mankind. This period is divided into the stone, the bronze, and the early iron ages. The monuments belonging to each may be classified and grouped in such a way as to tell the story of their development from one stage of progress to another. This process of classification and grouping is one of extreme difficulty and complexity, and can only be accomplished by those who have studied them for a lifetime. This Mr. Worsaae had done, and conclusions from him, therefore, may generally be accepted.

How fascinating is the study which begins with the progress of the first inhabitants into Europe, as evidenced by the implements left along their line of march, needs no comment from us. We think that Worsaae is most instructive in his treatment of the stone-graves of the prehistoric people in the North. Noting that the round and oblong barrows are common in Denmark, and the contiguous north of Germany, along with several regions to the west, he next proceeds to inquire into the huge, and at times, double passage-buildings at the basement of vast mounds of earth, the giant chambers as they are called, which often justly rouse the wonder of modern times. From their presence or absence in certain regions, and from a careful consideration of their geographical distribution, Worsaae concludes that they could not have been quite coeval with the earliest current of population which introduced the round and oblong barrows from North Germany into the Danish lands, and they must rather have been due subsequently to a further evolution of the old grave-forms in Denmark itself, though developed under continued influence from abroad.

It is in such way as this that Worsaae continues his labours, and the result is that we get a remarkable insight into the culture-waves and culture-developments of prehistoric peoples. There is a correlative inquiry yet to be made, namely, who was it that produced these results; what tribes or what people came into contact with prehistoric Danelanders? We thus find ourselves launched into the most interesting of historic investigations, and such books as this stimulate research to an unusual degree.

The Best Plays of the Old Dramatists—Christopher Marlowe. Edited by HAVELOCK ELLIS. With a General Introduction on the English Drama during the Reigns of Elizabeth and James I.—*Philip Massinger.* Edited, with Introduction and Notes, by ARTHUR SYMONDS. (London: Vizetelly and Co., 1887.) 8vo. 2 vols.

It is certainly a very great boon to get an unexpurgated edition of the best plays of the old dramatists, and we cordially welcome these first two volumes of the series, which make their appearance well edited, well printed, and in an extremely handy form. To the Marlowe is prefixed a carefully-etched portrait of Edward Alleyn; and the Massinger con-

tains a portrait of the dramatist etched from the frontispiece to his plays.

The best plays of Marlowe are taken to be *Tamburlaine*, *Dr. Faustus*, *The Jew of Malta*, and *Edward II.*; while Massinger is represented by *The Duke of Milan*, *A New Way to Pay Old Debts*, *The Great Duke of Florence*, *The Maid of Honour*, and *The City Madam*. English dramatic literature is thus well represented, and the succeeding volumes, if as well produced as these first two, will place at the ready command of all lovers of the old drama a very excellent collection of plays. The carefully written introductions are by no means the least interesting and instructive portions of the new undertaking, and both Mr. Ellis and Mr. Symonds are to be congratulated upon their good work.

A Brief History of the Hospital of St. John Baptist, Bath, with a Memoir of the Founder, Bishop Fitz-Jocelyn. Compiled and edited by R. E. PEACH. (Bath: Charles Hallett, Bladud Library, 1886.) 4to., pp. 63.

This is another contribution to the history of Bath, in which, upon the rather slender thread of an account of the eleemosynary charity of the Hospital of St. John, Mr. Peach has strung together some facts of local history not without value.

Founded by Bishop Fitz-Jocelyn as far back as the year 1180, the hospital has undergone many vicissitudes during the 700 years of its existence. We use the word vicissitudes advisedly, for admirers of the "good old times" will be shocked to hear, on the authority of Mr. Peach, that the history reveals "one most shameless system of plunder." For the "selfish indignation" excited by such "pretty pickings," we must refer the reader to the work itself, which has "elucidatory notes," an index, and some tables, showing the relative value of the property at various times.

Debrett's Peerage, Baronetage, Knightage, and Companionage. Illustrated with 1400 armorial bearings. Edited by ROBERT H. MAIR, LL.D. (London: Dean and Son, 1887.) 8vo. Pp. 784.

The mine of information which this work contains grows richer year by year, and fully justifies the tribute paid to its value by the late Lord Cairns, when he called it a deposit of information never opened without amazement or admiration. It has now grown to nearly 800 closely-printed pages, contributed by some 30,000 correspondents.

So long as the present high standard of accuracy is kept up, there is every reason to wish and anticipate for it a continuance of the well-merited support it has so long enjoyed.

It is in its 174th year of issue, and its editor claims it to be the oldest serial extant, and the only publication which has existed through two whole Jubilees.

Shropshire Folk-Lore: A Sheaf of Gleanings. Edited by CHARLOTTE SOPHIA BURNE, from the Collections of Georgina F. Jackson. (London: Shrewsbury and Chester, 1886.) Part III. 8vo., pp. 295.

In this volume Miss Burne has brought to a conclusion her interesting gleanings which may be said

to make a goodly shock of corn, seeing she has gathered up nearly 700 pages of valuable matter on Salopian folk-lore and customs.

The concluding part contains chapters on "Customs and Superstitions concerning Days and Seasons;" "Traces of Well Worship;" "Wakes, Fairs, and Feasts;" "Morris Dancing and Plays;" "Games;" "Ballads, Songs, and Carols;" "Rhymes and Sayings;" "Proverbs and Proverbial Phrases;" "Notes on Church Bells and Epitaphs." In addition to which there will be found "A Brief Summary of the History of the County:" some addenda and corrigenda; an appendix containing the music of carols, "Souling" songs, etc.; and lastly, an index. We could have wished that the latter most important feature in the book had been made more comprehensive. The concluding volume is enriched by a new feature, viz., a map in which are shown the boundaries of the dioceses of which Shropshire forms part, of the Welsh marshes, and of the distribution of yearly customs. The realization of the physical features of the country is in itself a matter of much importance in judging of the influences brought to bear upon the minds and habits of the inhabitants, but such a map as this is of value in other ways. Shropshire, as Miss Burne reminds us, is a purely modern and arbitrary division, and its boundaries were fixed so lately as the time of Henry VIII. Always a border-land, a fact betokened by such names as Welsh Frankton and English Frankton, its history is stirring and somewhat complex. Naturally it has always been exposed to Welsh incursions and Welsh influences; but owing to both North and South Shropshire coming under Mercian rule as early as the seventh century, the population is essentially English, excepting here and there where certain "*Welsheries*," or isolated knots of Welshmen, still exist.

The county is undoubtedly rich in folk-lore, but the authoress assures us this is not due to any peculiarly superstitious constitution of the Salopian mind, but is chiefly to be attributed to its situation "in the western limits of the kingdom, far away from the capital, and comparatively removed from external influences and main lines of communication," all constituting favourable circumstances for "the preservation of old-fashioned habits and ideas, especially in the retired hilly districts of the south-west;" and we are led to infer that such an environment is the reason for a "a higher average of refinement and of intellectual tastes among all classes in Shropshire than among the same classes in other English counties."

Miss Burne has many a tale to tell and a custom to explain, which will be of great value to those who believe in the scientific value of folk-lore; and her book will for long be considered a model for others to work upon. What is oldest in folk-lore may not be now current everywhere in Shropshire, for the old lines of demarcation are fading away and losing their sharpness even in this county. But the oldest group of superstition and legend is being replaced by a later wave of the conditions of the human mind which produce folk-lore; for we are told that the folk living on the borders of Offa's dyke have now "so utterly forgotten its traditionally received origin, that they say it is a furrow turned up by the devil in a single night with a plough drawn by a gander and a turkey!"

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Sub-Mundanes; or, the Elementaries of the Cabala, being the History of Spirits, reprinted from the Text of the Abbot de Villars, Physio-Astro-Mystic, wherein is asserted that there are in existence on earth natural creatures besides man. With an appendix from the work "Demoniality," or "Incubi and Succubi." By the Rev. Father Sinistrari, of Ameno. Paper covers; 136 pp.; privately printed, 1886; 10s. 6d.—103, care of Manager.

The Hermetic Works; vol. 2. The Virgin of the World; or, Hermes Mercurius Trismegistus, now first rendered into English by Dr. Anna Kingsford and Edward Maitland, 1885; 134 pp.; cloth boards; 10s. 6d.—104, care of Manager.

Bookplates (armorial), would exchange duplicates with collectors.—Bernard, Upper Clifton, Montenegro, Cork.

Herald and Genealogist, 8 vols.; Marriage Licences, Westminster, 1558-1699; do. Vicar-General, 1660-79, and Faculty Office of Archbishop of Canterbury, 1543-1869; Harl. Soc., 2 vols.; Cox. Magna Britannia, 1738, 6 vols., 4to.; Walpole's Engravers, 1794.—Charles L. Bell, Chesterton Road, Cambridge.

Manuscript Journal of His Majesty's Ship *Ocean*, 1780-82 (names mentioned—Digby, Drake, Hood, Elliot, and others), 18s. Manuscript Journals of His

Majesty's Ships *Malta* and *Defence*. Society of Royal Kentish Bowmen, 1785; manuscript list of members, 4s. Vinegar Bible, 1716-17, 2 vols., large paper copy, 70s. Bible, 1612, and black-letter Common Prayer bound with it, 15s. Thomas's Handbook to Public Records, 7s. 6d.—D. G. G., Buildwas, Ironbridge, Salop.

An Original Sketch of Leech's Baden-Belle, 2 guineas; an Original Engraving by Hogarth, Mid-night Modern Conversation, 2 guineas; Oil Painting of Miss Margaret Cornwallis, died 1766, carved wood frame, 5 guineas.—J. M. Smith, 34, Carolgate, Retford.

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The Antiquary.



JUNE, 1887.

Neolithic Implements found at Rowes Farm, West Wickham, Kent.

BY GEORGE CLINCH (BRITISH MUSEUM).

IT was a fortunate circumstance which lead the aborigines of our land to make a large number of their implements of hard imperishable flint. Had such a substance as flint been unknown in England, or unsuitable for their purpose, much of the information we now possess as to the habits and mode of life of that primitive people must of necessity have been lost to us. We should search in vain, probably, for any natural substance which would give us more information as to the changes and circumstances through which it had passed, or which would retain such indications for a longer period of time. The surface of a broken flint, although hard, is of a very susceptible nature, and is a kind of automatic register of every blow or bruise it receives, or exposure to which it is subjected. A practised eye can with great facility detect signs which lead to the conclusion that this flint has been broken by pressure or displacement of the chalky rock in which it was first formed, or that flint has been chipped into a particular form for a specific purpose by the hand of man; or that another flint has been bleached by exposure to the rays of the sun and the various influences of the weather; or yet another flint has been buried in a ferruginous soil from whence it has acquired its rich ochreous colour.

The abundant supply of flints in and near chalky and tertiary formations must have been a valuable discovery to man in the early stages

of his civilization, when his need of some sharp instrument capable of cutting and piercing became felt, and ere his ingenuity had discovered the manifold uses of the metals. As an agent for producing fire, flints were probably used from the earliest times. Pieces of flint which have been struck against iron pyrites for purpose of obtaining sparks of fire are common among the relics of neolithic times all over the world; and from that time downwards, flints have been used as a means of kindling a fire. It was not until the invention of lucifer-matches in the year 1827 that the venerable tinder-box was displaced. To "strike a light" is still a familiar expression when speaking of igniting a match. In reality it belongs to the old time when a light could only be obtained by striking the flint and steel together.

In the ninth volume of the *Antiquary*, (pp. 212-215,) the present writer gave some particulars of palæolithic implements and weapons which he had found at West Wickham, in Kent. It is his purpose to give in the present paper some particulars of the neolithic flints in his collection which were discovered in the same parish, and pretty much on the same ground, as that from which the more archaic relics were procured.

The large number of worked flints, cores, and chips, numbering something above two thousand specimens, which I have found in an area of about a hundred acres shows very clearly that West Wickham was not uninhabited by man in neolithic times; but the proximity of chalk from whence the best flint for implement-making could be obtained, and the abundant supply of inferior flints naturally distributed upon the surface of the ground, may be sufficient to account for the extensive working and flint-chipping which was carried on. A man so surrounded by the raw material would naturally be somewhat fastidious in respect of his implements, which, if at all defective, could easily be replaced. Accordingly the proportion of unfinished and spoiled implements at West Wickham is much greater than one finds around Oldbury Camp at Ightham, and other places where flints do not naturally occur, and had to be brought from some distance. Perfect and well-shaped implements are comparatively rare at West Wickham.

In a plantation called Moll Costen,* I have been able with tolerable certainty to fix the site of a cluster of some twelve or fourteen dwellings—a small neolithic village, in fact. The possible hut-floors were marked by groups of flint implements broken and perfect, and large pebbles reddened by fire. (See *Proceedings of the Society of Antiquaries*, May 13th, 1886.) That these spots were not merely chipping centres is, I think, indicated, *firstly*, by the fact that the scrapers and flakes found here have been much worn by use; *secondly*, the proportion of domestic implements is large; *thirdly*, proportionately, there are not so many waste chips and unfinished implements as one would expect to find in a place where implements were made. A spear-head

In a field close by (Walnut-tree field,) I found a very interesting specimen of an unfinished arrow-head (258). It is a thin piece of black flint, the result of natural breakage. Only one side of the projected arrow-head has been chipped, but the working is so uniform and neat that I have no doubt it was intended for a superior implement. The line of the edge is beautifully straight, and had the maker finished his work, the result would doubtless have been a fine specimen of an angular arrow-head. Why the flint was discarded can be explained at a glance. In chipping out the nicks at the base to form the barbs and stem, the flint proved brittle and worthless. That the flint should have been rejected when it was found impossible to form a stem

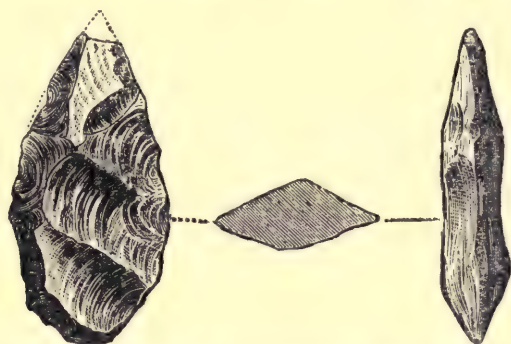


FIG. 1.—(3). FLINT ARROW OR JAVELIN-HEAD FOUND AT MOLL COSTEN, WEST WICKHAM, KENT, 1879.

(or possibly the small end of a finely wrought celt) several arrow-heads, scrapers, flakes, and many other forms of flint implements, were found by myself upon the surface of the ground. I did not dig into the ground in any case for the implements, but simply looked for them upon the surface; and I was generally more successful in my search after heavy rain had fallen, that making the flints more easily discernible. An idea of one arrow-head (or javelin-head) is conveyed in Fig. (3),† which represents the flint somewhat under its full size. Its actual length is $2\frac{3}{4}$ inches, but it has lost the point, and, when perfect, was a trifle longer.

* So named from a woman of that name who there committed suicide by hanging.—G. C.

† The numbers in brackets are those under which the flints are described in the author's private catalogue.

to it, is an important and valuable fact. It indicates that the flint-chipper was unacquainted with that form of arrow-head which has no stem, but a concave base in its stead. Arrow-heads with barbs, but without stems, are rare in England; and among the many varieties found by the writer at West Wickham there is only one specimen of a stemless, concave-base arrowhead. The other arrow-heads are chiefly leaf-shaped and angular, but there is one beautiful little specimen of an arrowhead (8) with two barbs and a stem, and one other (7) of still more exquisite workmanship, resembling a plum-stone in shape and size. It is hardly an inch long, and of black flint. There are also numerous small chips of flint and sharpened flakes which may possibly have been used as arrow-points.

The six engravings following are intended

to typify the various kinds of flint implements of a domestic character found at West Wickham.

SCRAPERS.

The flint, numbered 227, is a very perfect specimen of the commonest kind of scrapers. It is a broad flake of gray flint carefully rounded and brought, by means of a great



FIG. 2 (227).

number of small blows, to a sharp bevelled edge almost all round the flint, the only part left untrimmed being that which is near the bulb of percussion, and which was no doubt the part held in the hand.

The bulb of percussion has been often mentioned as the criterion of a genuine flint implement as distinguished from an accidentally or naturally broken flint. But nothing can be more erroneous: "In all cases where a splinter of flint is struck off by a blow, there will be a bump or projection, of a more or less conical form, at the end where the blow was administered, and a corresponding hollow in the block from which it was dislodged" (Dr. Evans's *Stone Implements*, p. 247). Bulbs of this kind are due to the fact that flint is slightly elastic, and as each particle of the flint may be considered to rest upon more than one other particle, "it is evident that the circular fissure, as it descends into the body of the flint, will have a tendency to enlarge in diameter, so that the piece of flint it includes will be of conical form . . ." If the blow be given near the edge, the cone will be imperfect, and the fissure will probably run along the line of least resistance. A blow from a ploughshare or other modern implement will frequently produce well-defined bulbs of percussion in the flakes and splinters

which are detached from flints with which they come into contact.

The next engraving, No. 219, represents a good specimen of a rather different type of



FIG. 3 (219).

scraper. The two nicks were probably intended to receive the ligament by which the implement was secured in its bone or wooden handle. I have one flint scraper (228) the chief point of interest in which is the evidence which it bears of having been worn or ground down by friction. From the fact that the edge is worn off in facets, it is probable that it was used for scraping a flat surface. A close inspection shows that the wearing is like that produced upon flints by the attrition of sand or grit, the flint being scratched and ground. There is good reason to think that this implement was used either to fashion some hard material with the assistance of sand, or for hollowing out articles of sandstone or some other of the softer kinds of stone. The butt-end is small, so it was probably furnished with a handle.

The small scraper, marked 229, is a well-



FIG. 4 (229).

finished implement, and was designed apparently for delicate work. I have found one

or two scrapers of still smaller size, but they are much rarer than the larger types. The class of implements described by Dr. Evans as "straight scrapers" is represented by one specimen from West Wickham (238), originally of a triangular shape and an eighth of an inch thick, but now wanting two of the three angular points.

ARROW-SCRAPERS.

Under this head I have classed a number of flint flakes bearing small semicircular indentations upon their edges. The notches appear to have been produced partly by a series of small blows given only on one side, and partly by wear. Such flints would be most useful for the purpose of smoothing and rounding arrow-stems and other similar articles. The arrow-scraper shown in the accompanying woodcut (256) is furnished



FIG. 5 (256).

with a sharp straight edge as well as an indentation, and may be regarded as a compound implement designed for various uses. Arrow-scrapers, it may be observed, are frequently found to possess a cutting-edge or a sharp point for boring in addition to that part which was used for smoothing arrow-stems.

FLAKES.

The figure of a flake, marked 257, presents no remarkable features. It is a specimen of by far the majority of neolithic implements. But of course there are many different types even among flakes. Some in my collection are of an elongated shape, and one or two are sufficiently so, and curved at the termination so much as to suggest the idea of a

modern spoon. There can be no doubt that many so-called flakes are merely the refuse of larger implements. When that is



FIG. 6 (257).

the case I have generally called them "chips," to distinguish them from purposely formed flakes.

DRILLS.

At a time when the metals were unknown, articles possessed of a sharp point, and capable of making holes through bones and wood, must have been in great and frequent demand. Accordingly, among the neolithic relics scattered all over Rows Farm, we find a fair proportion of drills or borers.

No. 252 represents such an implement. One of the uses of flint drills was unquestionably the piercing of holes through teeth,



FIG. 7 (252).

shells, and other objects, so that they might be threaded upon a ligature and used as objects of personal adornment. In Lartet and Christy's *Reliquiae Aquitanicae* (B, Plate V.)

there are represented a number of perforated teeth, bones, shells, etc., which the authors suppose, with great show of reason, to have been used for personal decoration, as amulets, or as memorials and trophies of the chase. "Such perforated teeth," say they, "have been used in all ages and places; and indeed at the present day we find them among divers nations that are either savage or have remained in a low state of civilization . . . They have been quoted from the first Stone Age in Denmark, from the lake-habitations of Switzerland, and from several sepulchres belonging to a high antiquity. Especially, however, under the rock-shelters and in caves that were the refuges for the aboriginals of Western Europe, have they been collected in the greatest numbers . . . Various explanations have been offered as to the intended use of these objects, thus prepared to be attached to the person. Some have thought that imaginary properties and virtues were attributed to them. M. F. Troyon, mentioning the bears' teeth having holes through their roots, found in the tombs of the ancient Livonians, adds that 'they were without doubt worn as amulets.' In the catalogue of objects found in the diggings at Hallstatt, M. Ramsauer says that he has collected many stones that had been worn as talismans and amulets, and that he also found teeth of bear and wolf drilled for the same purpose. He adds, moreover, that even nowadays the same kind of teeth are hung on the necks of children to help them in cutting their teeth. Thus we see that in certain cases the employment of these pierced teeth may have had a double object. M. de Mortillet has quite lately shown me a lower canine of *Sus* (boar or pig), which he had himself obtained in a province of Central Italy, where such teeth are still commonly used among the people, being mounted in silver, with a little ring for suspension. Usually one of them is first placed on the swaddling-clothes of new-born infants, to avert the malevolence and all other influences of the bad spirits; afterwards it is hung at the neck of the same children, and, when suffering the pain of cutting their teeth, they instinctively put it in the mouth and bite it between the gums, just supplying the place of the toys ('corals') specially prepared among us for the same purpose"

(*Reliquiæ Aquitanicæ*, pp. 41-2). Among many other uses for which perforated teeth may have been used is one which seems hitherto to have been overlooked by writers on this subject. As buttons for fastening his garments of skin, primitive man must have found them very serviceable. Fig. 12 in the plate referred to (B, Plate V.) may be instanced as a tooth which would make a very useful button.

One drill in my collection (145), designed apparently for fine work, has been made from a flake of flint, and, by careful and very minute chipping it, has acquired an acute point. In another specimen (253), a flake of flint has been formed, by secondary working, into a combined drill and arrow-scraper. The drill has been so made as to work by turning continuously round, in the same way as a modern gimlet or screw. Another specimen (186) works in the reverse direction. In yet one other instance (185) a flake of black flint has been chipped to a point (now missing) with considerable care, but the other part of the flake is quite rough and untrimmed. Indeed a portion of the natural rough coat of the flint has been allowed to remain. In scrapers and flakes of various kinds I have frequently noticed that fragments of the rough coat of the flint have been left in the same way. I can only account for it by supposing that it gave greater facility for holding with the fingers, the roughness affording a much more secure hold than could be gained upon the flint if it were rounded by chipping.

SAWS.

Many small flakes of flint have been converted into small saws by carefully dripping upon their edges, which has produced fine

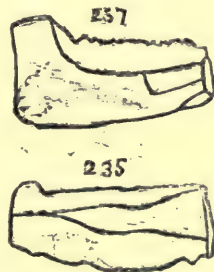


FIG. 2.—SMALL FLINT SAWS FOUND AT WEST WICKHAM, KENT (ACTUAL SIZE).

and regular serrations. Some of these little saws must have been intended for delicate and minute work, probably for making bone-hooks and needles, and for making barbed arrow-points or spear-points of deer-horn or hard wood.

In these rough notes I have made no reference to implements of ground and polished flint, although several specimens are in my collection. Should an opportunity occur, I hope to give some particulars of them in a future number of the *Antiquary*.



The Staffordshire Family of Swynnerton.

LIVING as we are in an age when the very last thing a man thinks of doing in setting out on a journey is to arm himself or his servant against possible attack, we can scarcely realize the risks and dangers which our more fortunate forefathers were called upon to anticipate and to encounter in the good old days of hard knocks. Men then travelled at their peril; no one stirred abroad unless armed with hauberk, breastplate, and sword if rich, and with stout bow and arrows if poor; then every isolated house was a castle, and the rapture of strife pervaded the whole land. Especially was this the case in the beginning of the fourteenth century, when the accession of the feeble-handed King, Edward II., was the signal for an outbreak of violence, rapine, and disorder in every county in England. As an illustration of this fact let us take the case of Staffordshire, a county which was never wanting in ardent turbulent spirits to defy both King and Council alike.

The Rev. the Hon. Canon Bridgeman, in his able and laborious *History of the Family of Swynnerton*,* uncovers a picture of the condition of society as it existed in that county during the reign of the second Edward which is one of the most striking and graphic possible. His quotations, which are all from

public documents, go to show that at that period Staffordshire was torn with faction, that all law was practically in abeyance, and that its peaceable inhabitants were kept in a state of constant alarm and even terror, owing chiefly to the existence of a blood-feud between the two powerful families—the Swynnertons of Swynnerton and the Staffords of Sandon—who with arms and horses and men sought out their respective foes on all sides, robbing and slaying them utterly regardless of consequences. The origin of this feud, in which many partizans were engaged on either side, is now uncertain; but I imagine its bitterness was intensified, at least, by the judicial proceedings of Sir Roger de Swynnerton, who when Governor of the King's town of Stafford in 2 Edward II., 1317,* was entrusted with the superior custody of the peace throughout the county, to do and to exercise those things which should tend to the fullest preservation of the same peace, as well for the King's honour and advantage as for the tranquillity of the people of those parts.† In other words, the county appears to have been proclaimed, and as the Staffords at that time were in revolt against the King's authority, the extraordinary powers exercised by Sir Roger de Swynnerton must have been most obnoxious to them and their party.

The feud between the two families however, had then been raging for some years.

After the defeat of the Earl of Lancaster at Boroughbridge in 14 Edward II., 1322, special assizes were held all over the kingdom for the purpose of inquiring into the enormities which everywhere existed. In the county of Stafford, at an assize held in 17 Edward II., 1323-24, the Hundred of Offelow presented that James son of William de Stafford and John his brother, on the occasion of the contention of James de Stafford and the Swynnertons, had assembled a great number of armed men, both horse and foot, in the twelfth year of the present reign (1318-19), and had attacked and ill-treated Richard de Swynnerton at Eccleshall; that they were at Burton and Boroughbridge in arms assisting the Earl of Lancaster; and that William, Lord of Chetelton, Nicolas de Langford, Knight,

* *Patent Rolls*, Membrane 17, dated Westminster, Nov. 2.

† *Ibid.*, Westminster, Nov. 3.

* *Staffordshire Collections*, William Salt (Stafford) Historical Society, vol. vii., part ii.

and John de Twyford, Knight, are common malefactors and disturbers of the peace, and that they were with arms and horses in the society of the said James and William de Stafford.*

The King, at the intercession of Nicolas de Verdon, had subsequently (October 27, 1322) pardoned James and John de Stafford, the sons of William de Stafford, junior, for certain of these crimes, and especially for the death of Alexander de Swynnerton, by them slain, and also for the outlawry pronounced against them.†

The Hundred of Offelow further presented that on the occasion of the enmity existing between William de Stafford, Knight, and Roger de Swynnerton, Knight, Joan formerly Countess of Lincoln, now deceased, had sent her men with horses and arms, viz., Peter de Lymes, Knight, Thomas Blauntfront, Knight, and many others, into the parks of Heley, Newcastle, Eccleshall, Swynnerton, and Stafford, in the thirteenth and fourteenth years of the present reign (1319-21), to the great terror of the people and against the King's peace.‡

In another presentment Ralph de Bushbury is named as being a common malefactor and disturber of the King's peace in the society of the Swynnertons.

At the same time the Hundred of Pirehill presented that John de Swynnerton, Richard de Swynnerton, John de Wethales and others, had feloniously abducted Joan de Gresley, who had been formerly the wife, (and was then the widow) of Peter de Gresley from Drakelow in the fifth year of the present reign (1311-12), and that they had taken her to Swynnerton, and had detained her there for a long time.§ This lady is said by Erdeswick's editor to have been the daughter of Lord Stafford of Egginton,|| and we can easily

see that this outrage, if not the prime cause of the feud, must have deeply embittered the resentment already existing. At the same time, we are reminded that the forcible abduction of rich unmarried women was a common amusement among the gay bachelors of the good old times. Certain incidents in the life of Eleanor of Aquitaine, afterwards wife of Henry II., are evidences in point; and at a late period in the year 1393, the great heiress Maud de Swynnerton was thus carried off to the Castle of Ipstones, and there kept in durance vile until she had consented to marry the son of her captor, Sir William de Ipstones.* In the case of Joan de Gresley, the reason of the rape appears to have been equally natural and simple, namely, that Richard de Swynnerton, desirous of a distinct establishment, intended to secure both a wife and an estate, his two elder brothers Roger and John having already suited themselves in that very important department of social duty.

This high-handed proceeding, however, was not only an insult, it was also a crime sufficiently grave. But the Hundred of Pirehill went on to present, further, that Richard de Swynnerton had feloniously killed Henry le Personnes of Pencrich (Penkridge) in the ninth year (1315-16), and, with Thomas Aston and others, had robbed Roger le Marchal, as he was returning from the fair at Newcastle, of stuffs, silver, jewels, and other goods, at Harnege;† and that Roger de Swynnerton had received his brother Richard and harboured him at Swynnerton after the perpetration of the aforementioned felonies.‡

With respect to this catalogue of crimes, we read that at Trinity Term, 17 Edward II., 1323, John de Swynnerton produced the King's pardon for himself and his brother Richard, and for his other confederates, for the rape of Joan who had been the wife of Peter de Gresley; and we find, further, that in 19 Edward II., 1325, on the 20th July, the King also pardoned Roger de Swynnerton for receiving Richard de Swynnerton after he had slain Henry le Personnes, of Pencrich,

* *Staffordshire Collections*, vol. vii., part ii., p. 23.

† *Patent Rolls*, Membrane 19, dated York, Oct. 27.

‡ *Staffordshire Collections*, vol. vii., part ii.,

pp. 23, 24. Regarding Joan, the second wife and widow of Henry de Lacy, Earl of Lincoln, Canon Bridgeman informs us that King Edward II. granted her in marriage to Ralph de Monthermer; but that without his licence, or the King's, she married Nicholas de Audeley, a great Staffordshire baron, which accounts for her residence or interest in that county. (*Ibid.*)

§ *Ibid.*, p. 25.

|| *Ibid.*, p. 25, note.

* *Staffordshire Collections*, vol. vii., part ii., p. 24.

† Shelton-under-Harley, by Swynnerton, sometimes appears in these old records as Shelton-under-Harnege. Richard de Swynnerton had a house there. (Deed i. at Swynnerton.)

‡ *Ibid.*, p. 25.

and for the depredations committed by him on Roger le Mareshal of Eccleshall, and for the reception of Stephen de Swynnerton after he had slain Thomas le Verney, and for the reception of John Grice after he had slain John de Mere—on account of all which things Roger de Swynnerton was indicted.*

The Hundred of Seisdon also made presentment, namely, that Richard de Swynnerton was a common malefactor and disturber of the King's peace, and that he had abused and ill-treated William de Whitewyk, the chaplain, at Penkridge, in the sixteenth year (1322-23), and had cut off his hand.†

Again, the Hundreds of Offeley, Pirehill, Seisdon, and others, presented simultaneously that Roger de Swynnerton, Knight, John de Swynnerton, Knight, Richard de Swynnerton, Nicholas de Swynnerton, the parson of Mucklestone (all brothers), John de Swynnerton de Uselwall (their uncle), Richard de Wethales, Richard de Chelle, Robert de Aston, and others named, rode with horses and arms about the county, and were common malefactors and disturbers of the King's peace; that they had killed Henry de Salt, of Stafford, in the first year of the reign (1305); that in the summer of 6 Edward II. (1312-13) they had broken into the court where Hugh de Croft, the sheriff, and William de Stafford were sitting in full court; and that in the eighth year (1314-15) Richard de Swynnerton had forcibly impeded Henry de Cressewell, the coroner, from performing his office and sitting on the body of Henry atte Persouns, who had been killed there by the said Richard de Swynnerton.‡

Of the officials here mentioned, William de Stafford and Henry de Cresswell were implacable foes of the whole Swynnerton family, and the interference of which they complained was probably a rude challenge characteristic of the age. The Staffords were subsequently outlawed, and so also were Henry de Cresswell and his son Thomas; and in the year 1334, whatever pertained to the King, of year,

day, and waste, for the lands and tenements of the Cresswells at Cresswell and Bardesford, together with all their goods and chattels, were freely conferred by the King on his trusty and well-beloved "*valettus*," Thomas, the son of Roger de Swynnerton.*

Once more, however, we read that in 19 Edward II., when the King sent a special commission into Staffordshire to inquire into the unlawful assemblies, homicides, burnings, etc., committed in the county, the following presentments were made before the King at Tamworth on the 12th and 13th March, 1326:†

The jury of Lichfield presented that Roger, son of Roger de Swynnerton, had feloniously killed William le Wolf, of Harlaston, the King's forester at Hopwas, in 18 Edward II. (1324-25); and that John de Boulewas and others unknown had killed John de Couleye, of the retinue of William de Ipstones; and that John, the brother of James de Stafford, and William de Stafford, also his brother, had wounded John de Picheford, who was with William de Ipstones, so that he died at Stafford six days afterwards. Roger, the son of Roger de Swynnerton, and others were ordered to be arrested. The said Roger, however, produced the King's pardon for the death of William le Wolf, in consideration of his services in Aquitaine; and he displayed the certificate of Ralph Basset of Drayton, showing that he had so served there until the return of John de Warren, the Earl of Surrey, and that the King had pardoned him in consequence.‡

So much for the evidences of Canon Bridgeman, which furnish an exceedingly strong case against the Swynntons for unbridled license and disorder. There are certain entries, however, which have been overlooked; and some of these, by furnishing us with more of the other side of the picture, will reveal to us under what great provocation the King's party contended, and at the same time serve to deepen our impression of the anarchy which everywhere prevailed.

It is not improbable that the feud between the Swynntons and the Staffords existed so

* *Patent Rolls*, Membrane 34, dated the Tower of London, July 20.

† *Staffordshire Collections*, vol. vii., part ii., p. 25. I cannot understand Richard's immunity from arrest, unless possibly, as his brother's bailiff in the conservation of the peace, he may have been acting, as a rule, in an official capacity.

‡ *Ibid.*, pp. 25, 26.

* *Patent Rolls* (1534-35), dated Newcastle-on-Tyne, Nov. 1, by writ of Privy Seal.

† *Staffordshire Collections*, vol. vii., part ii., pp. 25, 26.

‡ *Ibid.*

early as 33 Edward I. (1304), in which year justices were appointed to inquire by jury in county Stafford who the malefactors were who had ill-treated and beaten Stephen de Swynnerton, the parson of the Church of Swynnerton, and clerk to the Earl of Lancaster.* This Stephen (the elder) was one of Roger de Swynnerton's uncles. In any case the homicide of Henry de Salt, of Stafford, in the year following, a crime which was condoned by the King in 1325,† must have raised for the Swynnertons a host of enemies throughout the county; and it is not surprising, therefore, to find their position so insecure that, as the prevailing disorder increased more and more, Sir Roger de Swynnerton obtained the King's permission on the 6th October, 1315, to fortify and crenelate his manor-house at Swynnerton with a wall of stone and mortar, and to hold it so fortified and crenelated to himself and his heirs for ever.‡ This grant was conferred on him just after the murder of his uncle, John de Swynnerton, of Uselwall (Isewall); for in the same month of that very year (4th October, 1315) justices were appointed by the King to inquire who the malefactors were who had maliciously slain John de Swynnerton at Eccleshall.§ There was something peculiarly touching about the fate of John de Swynnerton, since only a few months before he had received a special mark of the royal favour, probably for services rendered. On the 8th of March the King had granted him the right of free warren in all his demesne lands at Sogenhall (Sugnall), "dated at Westminster by the King himself."||

In 13 Edward II., 1320, justices were appointed to hear and determine the complaint which Roger, the son of Roger de Swynnerton, made that Peter de Lymesey, Thomas Toch, Thomas de Greneway, Roger de Greneway, and other malefactors and disturbers of the peace, had attacked and wounded him, the said Roger, at the town of Newcastle-under-Lyme, and had carried off his chattels.¶

The same justices were commissioned to hear and determine the complaint of Roger de Swynnerton that Peter de Lymesey, William de Chetelton, James de Stafford, John and William de Stafford, his brothers, Thomas de Greeneway, Peter de Rochefort, William Heley, and other malefactors, had entered his manor-house of Acton and stolen his goods to the value of £60.*

In 13 Edward II., 1320, the same justices were ordered to determine also the complaint of Roger de Swynnerton that Vivian de Standon, William de Chetelton, James de Stafford, John and William de Stafford, his brothers, Henry de Cresswell, and other malefactors, had attacked him at Ronton, and carried off his goods to the value of £30.†

It will be observed that the partizans of the Staffords perpetrated these enormities at the very time that Roger de Swynnerton was exercising his duties on behalf of the King, as High Commissioner for the peace of the county, and it is satisfactory from this point of view to find that, as well as his accomplice, Henry de Cresswell, James de Stafford, the principal ring-leader, met his deserts, for in 15 Edward II., 1322, the King granted to John de Somery the Manor of Amelcote, in the county of Stafford, which had belonged to James de Stafford, the King's enemy and rebel, and which had come into the King's hands by the forfeiture of the said James, who had been outlawed.‡

The next year we find Roger de Swynnerton lapsing from favour himself, for on the 15th February the King issued a mandate, dated at Pontefract, to arrest Sir Roger de Swynnerton, Knight, and Richard de Whet-hale, and to seize their goods and chattels, wherever they could be found.§ This was the year in which the notorious Roger Mortimer escaped from the Tower, and as Roger de Swynnerton was then Constable of the Tower,|| I suppose the King's mandate indi-

* *Patent Rolls*, Membrane 6, in dorso, dated at Langley, May 6.

† *Ibid.*

‡ *Ibid.*, 1321-22, Membrane 12, dated at York, May 19.

§ *Ibid.*, Membrane 5.

|| *Parliamentary Writs*. He produced the Mortimers then in his custody before the Westminster judges in the preceding August. *Staffordshire Collections*.

* *Patent Rolls*, Membrane 16, in dorso.

† *Ibid.*, Membrane 34.

‡ *Ibid.*, Membrane 20, dated at Walsyngham, Oct. 6.

§ *Ibid.*, Membrane 20, in dorso, 1315-16.

|| *Charter Rolls*, 1315.

¶ *Patent Rolls*, Membrane 7, in dorso, dated at Langley, May 6.

cates that the Knight was suspected of connivance in that remarkable escape. However this may be, the cloud quickly blew over, because in the next year he was summoned to attend the Great Council at Westminster,* and in the year 1325 he received a particular pardon for his share in the disturbances—the unlawful assemblies, homicides, rapes, murders, burnings, etc., which for so long a period had taxed the powers of the State, and desolated the land.†

The deposition of Edward II., and the accession of his warlike son, did not immediately bring the blessings of peace, either to the Swynnertons or to the county. In 5 Edward III., 1332, we find justices were again appointed to determine the complaint of Roger de Swynnerton the younger, that certain malefactors had forcibly carried off his goods and chattels to the value of £100, at Tylinton, near Stafford, and had made an assault on Roger Pygyn, his servant there, beating and ill-treating him, through which the same Roger de Swynnerton had lost his services for a long time, and that they had committed other enormities, to the grievous damage of the said Roger, and against the King's peace.‡

Soon after this date (1332) Roger de Swynnerton the younger must have died, having doubtless pillaged and fought and suffered enough; and presently the measures adopted by the King were of so stringent a character, that from about this date the county gradually settled down to a condition of comparative quiet, while at the same time men's minds were so dazzled by the exploits of English prowess, abroad, as to permit them but little field in which to meditate conspiracy or to organize outrage at home. The following order bears traces of the strong hand of a ruler who was not to be denied :

"In 10 Edward III., 1336, Ralph Bassett, of Drayton, the elder, William de Clynton, James de Audleye, and Roger de Swynnerton, were appointed jointly and separately to arrest, take, and cause to be safely lodged in the Tower of London, notoriously

suspected felons in the counties of Salop, Stafford, Warwick, Leicester, and Derby, and in other ways to preserve the peace in the said counties.*

This was a "large order," fully justified by the circumstances of the case, and well carried out, though not crowned with immediately complete success, since we find that in the year following, 11 Edward III., 1337, Roger de Swynnerton, William de Sharesull, and Roger Hillary were appointed justices, to hear and determine the complaint of John de Perton, that Hugh de Wrottesley, Chivaler, and Roger his brother, William, son of Hugh de Wrottesley, and other malefactors and disturbers of the peace, had attacked the said John at Totenhalehom, and had beaten and wounded him so that his life was despaired of.† And again in the next year, 1338, on the 20th of February, Roger de Swynnerton, William de Sharesull, William Trussel, Roger Hillary, Thomas de Halghton, and Richard de Peshall, were appointed justices to inquire by jury what malefactors and disturbers of the peace slew John de Perton at Totenhalehome, at whose procurement the crime was committed, and what persons harboured the malefactors—to hear and determine the said felony.‡

In this year (1338) Roger de Swynnerton (the elder) died, having some months before received a writ of summons as a baron.§ The high favour in which he stood with Edward II., Queen Isabel, and with Edward III., and the rewards which were showered on him, prove that throughout these domestic troubles he was unwavering in his attachment to the throne. It is true that he sided with the Duke of Lancaster in his first rebellion, when Piers Gaveston came to grief (1312).|| His defection, however, was only momentary, and due perhaps to the fact that as Lord of Whitmore he was a

* *Patent Rolls*, 1336-37, part ii., Membrane 34, *in dorso*, dated the town of St. John, Aug. 10.

† *Ibid.*, 1337-38, part iii., Membrane 30, *in dorso*, dated at Westminster, Oct. 7, by the King and Council.

‡ *Ibid.*, 1338-39, part i., Membrane 33, *in dorso*, dated at Westminster, Feb. 20, by writ of Privy Seal.

§ *Staffordshire Collections*, vol. vii., part ii. p. 32.

|| *Rymer's Fœdera*, vol. i., p. 231; also *The Reliquary*, vol. xx., p. 21.

* *Staffordshire Collections*, vol. vii., part ii., p. 22.

† *Patent Rolls*, 1325-26, dated at the Tower of London, July 20.

‡ *Ibid.*, 1331-32, Membrane 38, *in dorso*, dated at Waltham, Jan. 28.

tenant of the Duchy. During the second rebellion, which terminated on the fatal field of Boroughbridge (1322), though his brother, John de Swynnerton of Hilton, fought with the rebels, and was among the prisoners,* Roger remained firm in his allegiance, being then in charge, as before remarked, of the Tower of London, a position of the highest trust and importance.

The last entry of Staffordshire delinquencies which we have to record looks like a simple modern case of vulgar poaching. It concerns Richard de Swynnerton, who, of all the brothers, appears to have been the most lawless and the least ambitious—about the “coolest hand,” as we should say in familiar parlance, which these grim old records of a bygone age can well reveal to us.

In 7 Edward III., 1333, justices were appointed by the King to hear and determine the complaint of Henry, Earl of Lancaster, that Richard de Swynnerton, Hugh, Richard's servant, of Swynnerton, and other malefactors and disturbers of the peace, had been forcibly fishing in the fish-ponds of the said Earl at Penkull, and had taken and carried away the fish thereof to the value of £200, besides committing other enormities to the grievous damage of the said Earl, and against the King's peace.†

This complaint is extremely remarkable, but as it is scarcely likely that Richard de Swynnerton, with all his insolence, would have ventured to defy a potentate so powerful as a Prince of the Blood, the most probable explanation is that as a tenant of the Duchy he had neglected to perform his customary suit and service for the fish-ponds in question—that he had omitted, in short, to render his pepper-corn, or red rose, or sore sparrowhawk, or whatever the yearly acknowledgment was, by which he enjoyed his right of angle at Penkull. And as Penkull is part of the royal Manor of Newcastle-under-Lyme, which latter was anciently a member of the Honour of Tutbury, under the Duchy of Lancaster, we cannot but suppose that the Earl, as over-lord, may have had some reason

to feel terribly disgusted.* On the other hand, considering the period, we are not to forget the possibility that the vassal, if vassal he was, had been arbitrarily let and hindered in the exercise of his just rights. The history of those felicitous times, in which retaliation in some form was still a necessity of existence, is ever a history of manifold aggression and of constant self-vindication.

Here, then, we take leave of these various escapades in the history of certain of the men of North Staffordshire. What became of the Staffords of that generation, I know not. The Wrottesleys, a sturdy race, continued to thrive and prosper, Hugh de Wrottesley, for his prowess in France, becoming one of the original twenty-six knights of the Order of the Garter, on the institution of that famous Company in 1349. Of the Swynnertons, two, as we have seen, were slain, namely, John de Swynnerton, of Isewall and Sugnall in Eccleshall, and Alexander de Swynnerton, his nephew. Of Alexander's brothers, Roger, as already related, died in harness in 1338, his elder son, Roger, a true chip of the old block, having predeceased him;† John, of Hilton, who had married Anne, the wealthy heiress of the Montgomerys of Cannock Forest,‡ died in 1340,§ having also seen much service in both France and Scotland. Indeed, after the slaughter at Boroughbridge his life was spared, probably at the request of his brother Roger, on that very condition—that he would faithfully serve the King in his wars.|| Nicholas de Swynnerton, who was a fighting parson, died in 1357, Rector of Muckleston and Barrow, and Dean of the Royal Chapel of St. Mary, Stafford—a notable pluralist.¶ Stephen served in both the Scotch campaigns of 1323 and 1333, and in 1348 the King conferred on him the Manor of Morton, in Dumfriesshire, “for his good services in war.”** There remains only Richard the irrepressible, the ancestor

* The town of Newcastle-under-Lyme was quite independent of the duchy, enjoying its own chartered liberties.

† *Staffordshire Collections*, vol. vii., part iii., p. 33.

‡ See *The Reliquary*, vol. xxi., p. 34.

§ See his *Inquisitio post mortem*.

|| *Publications of Record Commissioners*, vol. i., p. 647, at Stafford.

¶ *Staffordshire Collections*, vol. vii., part ii., p. 28.

** *Scotch Rolls*, vol. i., p. 710, at Stafford.

* *Publications of Record Commissioners*, vol. ii., pp. 210, 211.

† *Patent Rolls*, 1333-34, Membrane 27, in dorso, dated at Durham, Aug. 5.

of the Swynergtons of Butterton and Whitmore,* and of him, who had certainly more sinew than wit, since he never achieved a reward or secured an honour, we hear directly only once or twice again. In the year 1334 justices were appointed to take the assize of Novel Disseizin, which Richard de Swynergton had arraigned against Jordan, son of Hugh, and others, touching tenements in the town of Newcastle-under-Lyme.† And in the year 1350, when well advanced in life, Richard de Swynergton, being of Chorlton, Whitmore, and Shelton, obtained the King's license to visit the city of Rome, with a retinue consisting of two chaplains, two valets, two grooms, and two horses.‡ So travelled gentlemen of modest means in the days of the Plantagenets. But wherefore the journey? Doubtless it was a pilgrimage of reparation, and the words of the old monkish biographer of Rahere, the founder of St. Bartholomew's, Smithfield, in the reign of Henry I., may fairly be applied to Richard de Swynergton: "He now decreed in himself to go to the Court of Rome, coveting so great a labour, to do the works of penance. There, at the shrines of the Blessed Apostles Peter and Paul, he, weeping his deeds, prayed to our Lord for remission of them."§ In those days it was decidedly the fashion for great sinners to flock to "Magna Roma," whether on foot or on horseback. Numbers of every degree, both rich and poor, travelled in company with Richard de Swynergton, as the old French Roll of that year in the Public Record Office fully declares; and all embarked on their arduous undertaking with the one object, which is plainly set forth in the royal license of the good London citizen, Adam Brabazon—"pro absolutione animæ ibidem obtinendâ"—to obtain there absolution of soul.||

That Richard de Swynergton surmounted every peril of sea and land, and that he re-

turned home to die among his own kindred, we know from a deed of his son Thomas, preserved in original at Swynergton;* and so among the beautiful Staffordshire hills, on his own land at Whitmore or Chorlton, close under the "mount vert" of Swynergton, this wild survivor of a once famous band of brothers ended his strangely romantic career, having made his final peace with God and the world.

CHARLES SWYNNERTON.
(Bengal Chaplain.)



A Remarkable Statute.

PETER THE GREAT on returning from his memorable visit to the West, seeing the backward state of his country, introduced a series of reforms in the social usages of the people. The Czar was constantly preparing some new surprise or other for his subjects, which they frequently did not relish. The Russians of old Muscovy were very much like the Chinese at the present day in their obstinate conservatism. Russian travellers in China have discovered in the Celestials a striking resemblance to their own countrymen, as known from tradition and history anterior to the time of Peter the Great. Peter began his social reform with the dress. He was determined that his subjects—at least, those of the higher grades—should dress like Europeans; should, to use a *bon mot* of Prince Bismarck's, "tuck in their shirts." The witty Chancellor divides Russians into two classes—the higher, those who tuck their shirts in; and the lower, or peasant class, who do not tuck in their shirts, wearing them over their trousers: so Peter commanded his people to abandon their old costumes. It can well be imagined with what feeling of disgust the proud Boyar had to abandon his long loose-flowing kaftan, his wide shalvars, high boots, tall fur cap, for tight coats and breeches, stockings and shoes, and flowing wigs of the period of

* *Staffordshire Collections*, vol. vii., part ii., p. 147.

† *Patent Rolls*, 1334-35, Membrane 18, *in dorso*. An assize of Novel Disseizin lies where a tenant in fee simple is lately disseized of his lands or tenements.

‡ *Close Rolls*, 24 Ed. III., p. 2, Membrane 12, Record Office. Tested at Rotherhide, Sept. 8.

§ See MS. in the Cottonian Collection, British Museum.

|| See Brabazon's License, *Patent Rolls*, 24 Ed. III., p. 2., March 25.

* Deed No. 1 at Swynergton, *penes* Basil Fitzherbert, Esq.

William III.; and then the beard, that cherished ornament, had to be shaved off too, of which every orthodox Russian was as proud and as jealous as the most fanatical follower of the Prophet. Corresponding alterations were made in the dress of the women. How marked was the change from the old to the new order of things, as regards dress, may be gleaned from the following description by the historian Count Tolstoi, of the gala costume of a Boyar of the sixteenth century on horseback: "A white satin kaftan, under the low-cut collar of which could be seen the pearl necklace of the shirt; white pearl wristbands drew the wide sleeves of the kaftan tight round the wrists, the former being secured by a girdle of crimson colour tied negligently round the waist, the two gold-fringed ends showing in front, into which a pair of elaborately embroidered gloves were tucked in at the sides; wide crimson velvet pantaloons tucked into high yellow morocco boots with silver-heel plates, the legs of which were embroidered with pearls and let down, forming crinkles, reaching half up the calf. Over the kaftan was thrown a light silk summer mantle of golden colour, fastened at the breast with a double stud of diamonds. The head-covering was a cap of cloth of silver and gold, ornamented with a diamond aigrette and plume." Of the dress worn by the Boyar ladies, it is difficult to form a perfectly correct idea, as we have but few data to go by. The female gala attire of the Russian peasantry is supposed to be a survival of the former. Some consider the *sarafan* of the village maidens a very graceful and becoming robe, and their headdresses are remarkable for their showiness and fantastic forms. The national court costume, so called, a modification of the ancient dress worn at grand imperial entertainments at the present day, is exceedingly elaborate, consisting frequently of a white satin gown worn beneath a robe of ruby or red velvet, open in front, and falling loosely from the shoulders and back in a long train; bracelets and necklaces of great value covering the naked arms and bosom, and the *kokoshnik*, a tiara of red velvet set in precious stones, placed over the forehead.

Despite these contrasts, the Russian nobility became accustomed to the innovations in

time, and the gentleman of Peter's reign was not to be distinguished, outwardly at least, from their prototypes of the West. Peter determined also to bring out the female portion of Russian society, who up till then lived in Oriental seclusion in their Russian homes. With this object he instituted the so-called assemblies or social gatherings by special statute, which he promulgated in the year 1718. It is called "The Statute of Assemblies." This curious edict was written by Peter the Great with his own hand, and was found after his death among his papers in his study. The statute was worded as follows: "The word *assemblée* is a French word, which is not easy to express in a single word in the Russian language. It means a certain number of persons assembled together either for their amusement, or for deliberation and friendly conversation." Friends may see one another at these meetings, and converse on business matters or anything else, acquaint themselves with home and foreign news, and in this manner pass the time away pleasantly; but as it is necessary that order should prevail in these assemblies, the following rules shall be observed: "The person at whose house the assembly is to be held in the evening shall proclaim the fact in large letters written on a board exhibited on the gates of the house, or by some other sign, so as to announce the admittance of both sexes." The assembly shall not commence before four or five o'clock p.m., and continue later than ten o'clock. "The host and hostess shall not be compelled to meet the guests on their arrival, or accompany them to the door when leaving, or keep them company; but although they are exempt from this, they are bound to furnish the guests with chairs, candle-light, drinkables, and everything else they may desire. They shall likewise provide all sorts of games and everything belonging thereto." No time shall be specified when to come and when to depart. It will be sufficient for anyone to pay a visit even for a short time. "Everyone of his own free will shall sit, stand, or walk about, and no one shall hinder the other in what he shall do, under the penalty of drinking off the contents of the 'Great Eagle' (a large chalice of wine). For the rest, it is sufficient to come to the assembly, and going away again, making a

polite bow to the company." Distinguished personages, such as the nobility, the higher grade of officers, noted merchants, skilled artificers, and shipwrights, and Government employés of every grade, shall have free entry to the assemblies, likewise their wives and children. For the servants accompanying the guests, a separate place shall be assigned, so as to afford sufficient room in the apartments appointed for the company." The historian relates that at these assemblies one room was devoted to music and dancing, another to card-playing—for very small stakes, however—games at drafts, etc. There was a separate room reserved for those who wished to smoke or converse privately, and there was another room for the ladies for conversation and lively games, conducing to mirth and cheerfulness. No one at these assemblies was compelled, especially against his or her will, to drink strong liquors or anything else, providing they did not infringe the established rules aforementioned. It is recorded that visitors appeared at these assemblies with much reluctance. The "Great Eagle" referred to above reminds one of the so-called "Sconce Cup," a vast flagon at St. John's and other colleges at Oxford, the contents of which (beer) any undergraduate quoting Latin in Hall, or introducing undesirable conversation, is condemned to drink off. This custom is of some antiquity. May not Peter the Great have borrowed it from Oxford on the occasion of his memorable visit to this country in the reign of William III.?

JAMES RUSHFORTH.



The Early Custody of Domesday Book.

THOSE who attended the opening meeting of the late Domesday Commemoration may remember that a scholarly and able paper was read on that occasion by Mr. Hubert Hall, on "The Early Custody of Domesday." This paper was followed up by a lengthy

communication to the *Athenæum*,* in which Mr. Hall enunciated the theory at which he had eventually arrived. The subject has hitherto remained in such obscurity and doubt that Mr. Hall deserves great credit for his anxiety to solve what, in its bearings, is a problem of no small importance. Understanding that the theory he advanced in the *Athenæum* was intended to provoke discussion and elicit the criticism of students, I propose, as no one else has come forward, to offer some observations on the question.

Mr. Hall writes thus :

Three theories may be mentioned as chiefly entertained by modern scholars upon this subject :

(1) The "Winchester" theory, or that in favour of the preservation of Domesday in the Winchester Treasury from 1086 to an indefinite date not earlier than the close of the twelve century, or even later.

(2) The "Westminster" theory, depending on the statements of Ingulphus, and of the Burton and Bermondsey chroniclers. This theory is in effect that the book was preserved continuously at Westminster.

(3) The "Winchester-Westminster" theory, which insists on its removal from the former to the latter place at a comparatively early date, probably about the commencement of the reign of Henry II.

For the present the only criticism I will offer on this analysis is that the "Bermondsey" and "Burton" statements (of which more anon) do not support the "Westminster" theory, for they mention Winchester as well as Westminster as the place of deposit.

Mr. Hall then proceeds to advance his own hypothesis, chiefly based on "the actual practice of the Exchequer of Receipt as exemplified by existing contemporary records." That is to say, he views the question in connection with what we know of the development of the Treasury and Exchequer. His hypothesis is that the custody of the Book should be divided into two periods. During the earlier of these, he holds,

Winchester continuing the headquarters of the Treasurer's department, and the repository of all the three records referred to by Ingulphus, there is yet every probability that the handy book, or register, called Domesday followed the Court whenever important business was to be transacted, the original rotulets usually remaining in the Winchester Treasury. Thus Domesday Book would often be taken to Westminster, and it is under these circumstances that it would be seen by Ingulphus. But it is important to explain that according to contemporary usage it must have been ultimately returned to its resting-place

* "The Early Custody of Domesday Book" (27 Nov., 1886.)

at Winchester, until its services were again called for.

This lasted, the writer holds, till about 1108. To continue :

I believe that early in the reign of Henry I. (say 1108, or thereabouts), the seal and records, including Domesday Book, were removed from Winchester to the Treasury of the new Exchequer at Westminster. Once established there, we need trouble ourselves little about its future position. The "Dialogus" tells us that it was an established usage of the Exchequer that Domesday Book should never quit the Exchequer of Receipt. Of course this does not prevent Domesday from having to take casual journeys "post regem," that is, when the Exchequer followed the King. . . . But it is far more likely, to my mind, that the great Book dragged on an uneventful career between the Thesaurus and Scriptorium at Westminster, from the year 1108 down to the time of Madox, the first and last historian of the Exchequer of the Kings of England.

Such is the theory advanced by Mr. Hall, who supports it, I need hardly add, with much ingenuity and learning.

I shall first, according to my usual practice, proceed to clear the ground, that is, to eliminate the spurious evidence, and shall then deal with the slender residuum, and endeavour to deduce from it the truth.

The "Burton" and, "Bermondsey" evidence need not detain us long. The former is thus referred to :

The history of the foundation of Burton Abbey gives us a description of land more than once, "ut habetur in libro de Domusdie apud Wintoniam et Westmonasterium.*"

No such passage, however, can be found in the Burton Cartulary, in Dugdale's *Monasticon*, or in the Burton Annals.

Our knowledge of the "Bermondsey" evidence is quite indirect, being derived only from Stow's Annals :

The Booke of Bermondsey saith this Book was laid up in the King's Tresurie (which was in the Church of Winchester or Westminster), in a place called *Domus Dei*, or God's House, and so the name of the booke therefore called *Domus Dei*, and since, shortly, Domesday.†

It is impossible to say how much of this proceeds from Stow himself. The parenthesis, for instance, which is the vital passage, may have been his own insertion. But in any case, the facts are demonstrably wrong, for the King's Treasury is known to have been *not* in the Church, but in the Castle of

Winchester (*vide infra*). Also, the derivation here assigned is quite different to that given in the *Dialogus de Scaccario*, of which the authority is infinitely superior.

Of these two authorities the former alone speaks of Domesday Book as being at Winchester and Westminster ; and even if its authority were accepted, Mr. Hall would have still to show that this description was penned before 1108, that is to say, in that earlier period when the Book was consulted, according to him, sometimes at the one place, and sometimes at the other. This point is the more important, because the Burton Cartulary contains, on folio 3, an abstract of the Domesday Survey of the Abbey's Manors, headed "Sic continetur super Domesday apud Wintoniam," with no mention of Westminster. This passage is believed to be as early as the beginning of the thirteenth century, and should at least be read in conjunction with that from the alleged *Historia Fundationis*.

I now pass to the evidence of "Ingulphus." Mr. Hall contends that before we can admit that Winchester was the place of deposit at first for Domesday Book,

we have to dispose of a direct piece of quasi-contemporary evidence. Ingulphus, Abbot of Croyland, implies that—

(1) There was a Domesday (Domboc) of Alfred preserved at Winchester, and designated as "Rotulus Wintoniæ."

(2) The original of the survey of 1086, also called "Rotulus Wintoniæ," was preserved at the same place.

(3) The register of Domesday was seen by himself at London, and was consulted there by him as being doubtless more convenient than the bulky originals at Westminster.

Now it is generally proposed to get over this awkward piece of evidence by disparaging the writer's character. True, he was deceitful by his own showing, but not necessarily an untruthful witness of a casual fact, and I have not the slightest doubt in my own mind that Ingulphus saw the Domesday register, as it now exists, at Westminster.

To this I reply that—

(1) The narrative of Ingulphus is, admittedly, a forgery of later times.

(2) Even if it were a genuine document, the passage in question is so obscure that it cannot be clearly construed as a statement that Ingulphus consulted anything at Westminster.

(3) Even if he did consult anything at Westminster, it was *not* "the Domesday

* Ellis's *Introduction to Domesday*, pp. 1, 2.

† *Ibid*.

register," but, as he distinctly states, the two records to which he gives the name of "rotuli Wintoniæ."

I might decline, like Mr. Freeman *in limine et in toto*, to discuss the credibility of the *Historia Ingulphi*.* But as this would be scarcely respectful to Mr. Hall, I would explain that the evidence of Ingulf is rejected, not at all because he was "deceitful," but because research has long shown that he never wrote the *Historia*, which was a clumsy but elaborate forgery.† But as it would seem from Mr. Hall's argument that this may still be imperfectly understood, I append some illustrations of the character of this narrative, which have not been given by Mr. Riley.

I will take the period of Domesday itself, the passages on which Mr. Hall relies being on pp. 79, 80 of the *Historia*.‡ Ingulf, who had succeeded his predecessor Ulfcytel at the beginning of 1086 (though in the *Historia* he is made to antedate his appointment by no less than ten years!), visits London (p. 78) after his appointment, and there finds among his old friends ("antiquos amicos") Odo, Bishop of Bayeux, "Cantuarie comitem et principem Palatii," who employs his influence, then paramount with the King, on Ingulf's behalf. Now Odo had, as a matter of fact, been in disgrace since his arrest and imprisonment in 1082. On the next page (p. 79) the writer places in 1085, when the Conqueror wasted the east coast, the homage of Malcolm at Abernethy in 1072. This illustrates the construction of the *Historia* by the extraction of facts from Ordericus and others, and then arranging them quite irrespective of their chronological order. On the same page the homage at Salisbury, in 1086, is placed by the writer "apud Londonias." Then follow the Domesday extracts, in the midst of the comments on which we read (p. 82) of "Rex Henricus qui modo regnat in Francia," the said King Henry having died more than a quarter of a century before Domesday, and, therefore, even longer still before the pretended date of this compilation. Lastly,

* "I need hardly, at this time of day, go about to disprove the genuineness of the so-called Ingulf."—*Norman Conquest*, iv., 600.

† See Mr. Riley's learned paper (1862) on "The History and Charters of Ingulfus" (*Arch. Journ.*, xix., 32, 114).

‡ *Rerum Anglicanum Scriptorum* (1684).

on p. 86, we have the Conqueror's charter of confirmation, said to be granted at this time, to which only four lay attestations are given, these being the more difficult to forge. But among them is that of William Malet, who must have been raised from his grave for the purpose of a "Comes Alfredus" who had no existence, and of an Alfred fitz "Topi" who is probably unknown.

Here I may quote from the latest work of our great historian, Dr. Stubbs, this apposite passage :

The proved discovery of the forgery of Ingulf's *History of Croyland Abbey* was a fact that necessitated the revision of every standard book on early English history. It is more than forty years since that discovery, long ago suspected, was proved beyond the possibility of doubt. Yet to this day the Ingulfine leaven remains in our elementary books, nay, in more than elementary books, in standard works of history, from which it is impossible to eliminate it ; it remains as a warning light—a wandering marsh-fire—to caution the reader not to accept too abjectly the conclusions of his authority.*

It need only be added that Ingulf is made to receive a copy of the Domesday Roll (!),† in which case it was obviously unnecessary for him to journey to Westminster or anywhere else for the purpose of making his abstract from the original.

But I now come to my second point, namely, that Ingulf is not even made to say that he made his abstract *at Westminster*. After describing the making of the survey, and its record in the "rotulus Wyntonie," in imitation of the "rotulus Wyntonie" of Alfred, he proceeds :

Audivi ego ipse tunc Londonias et hæc teneamenta nostra de utroque rotulo predicto vulgariter ab Anglicis cognominato Domesday excerpta multo studio ac non parvis sumtibus [defforata] statui meis posteris, saltem breviter annotare, plurima abbrevians ac nonnulla latius declarans ad meliorem meorum successorum notitiam (p. 80).

I maintain that it is not possible to construe this passage with certainty, or to appeal to it as evidence that Ingulf went to Westminster to compile this abstract.

In any case, I have proved my third point, namely, that the surveys of the Abbatial manors were taken ("excerpta"), according to this narrative, not from "the Domesday

* *Lectures on Mediæval History*, p. 46.

† "Copia regii rotuli mihi liberaliter est concessa" (p. 85).

register" or book, but from "the rolls of Winchester" ("de utroque rotulo predicto").

I am sorry to have had to explain this so plainly, and at such length; but the confident belief of Mr. Hall, and the weight that his views must carry, have compelled me, perhaps, "to slay the slain," but at least to clear the ground.

In the second portion of this paper, I shall discuss the bearing of such evidence as we have in the records, the *Dialogus*, etc.

J. H. ROUND.

(To be continued.)



St. James's Park and the Strand, London, in the Last Century.

THE days of Charles II. brought St. James's Park into prominence as one of the resorts of fashionable London. The next century did not break with the customs of its predecessor in this respect, and it will be interesting to record some contemporary accounts of the life of the capital in the last century. In a *Trip Through London*, 1728 (pp. 3, 4), we have "complaints of all publick and private nu' sances," among which the author exhibits "A Bill against the Streets and Highways in the City and Liberty of Westminster: every avenue is guarded by a Turnpike, whereby large sums of money are annually raised for their Repair; and the Inhabitants are not without apprehensions of seeing Turnpikes upon the Thames in another year; yet the Streets and Passages leading to both Houses of Parliament are in such disorder, that I have known those members who have pass'd thither in their coaches so toss'd and jumbled about, that it has been near an Hour e'er they could recover the Use of their Limbs, and proceed to Business. A Commoner once being overturn'd in his Chariot in King's Street, went immediately to the House, and in very lively terms remonstrated against the Badness of the Ways, setting forth the pernicious consequences

that might attend their not being speedily repair'd, and mov'd for a Bill to be brought in accordingly: another member oppos'd the motion with much warmth, urging amongst other reasons, that as the Publick Companies for raising the Thames water were continually laying down their pipes, or amending them, such a Bill would prove to little or no purpose; to which the first member in as great Heat reply'd, then if the Water Companies Pipe, the members of both Houses must dance." Then he takes us to St. James's Park, which he says is "a place which often takes up a great deal of my time and consideration: Upon the Parade are Airs, Cockades, Oaths, great blustering, and little money, and a perpetual discourse of war, in times of the greatest calm and serenity; as confin'd Prisoners are ever pleasing themselves with the hopes of grace, tho' the prospect of an act is ever so far remote and distant. . . . The Beauty of the Mall in the summer season is almost past description: What can be more glorious than to view the body of the nobility of our three Kingdoms in so short a compass, especially when free'd from mix'd crowds of saucy fops, and city gentry; Pedant in dress and manners, who, to an ingenious eye, are as distinguishable as a serjeant from his clerk, or a madam from her maid, how closely soever they may ride together in a coach. . . . The Ludgate Hill Hobble, the Cheapside Swing, the City Jolt and Wriggle in the Gait, being easily perceiv'd through all the arts, the smarts and perts put upon them. . . . Towards Buckingham House I observ'd a great Concourse of Foreigners, of almost all nations, and numbers of others very attentive to them; the former, I was informed, were mostly secretaries to Ambassadors and Envoys, and the latter some true born English folks who were learning the modern languages from their discourses.

"The punishments that Heaven has inflicted on an intemperate debauch'd life are nowhere more manifested than on the Walk called Constitution Hill, in the Upper Park: Here a Libidinous Lord, cramp'd in motion and tarnished in color, is seen limping between two supporters plagued with impracticable wishes; next a publick spirited woman of fashion who has worn herself out

in the service of her country, appears rewarded with a thin meagre visage and an entire demolition of her charms and features. . . ."

In another curious tract, *A Trip Through the Town*, 1735, it is recorded that "For the benefit of this part of the metropolis (the court end of the town) the King has given the liberty to all idle people, of walking in St. James's Park: Here is the Mall, famous for being the rendezvous of the Gay and Gallant who assemble there to see and to be seen, to censure and to be censured; the ladies to show their fine clothes and the product of the toilet; the men to show their toapees, observe all the beauties, and fix on some favourite to toast that evening at the Tavern. Everyone here is curious in examining those who pass them, and are very nice and very malicious. In this place of general concourse People often join into the company of those whom they either deride or hate; for company is not sought here for the benefit of conversation, but persons couple together to get a little confidence, and embolden themselves against the common reflections of the Place. They talk continually, no matter of what, for they talk only to be taken notice of by those who pass by them, for which reason they raise their voices, for them who hear, not to pass without a bow en passant. At this place ladies will walk four or five miles in a morning, who at home think it an insupportable fatigue to journey from one end of their chamber to the other."

Another authority tells us that "at the West End of this city, near to one of the Royal houses, is a park, being a large extent of ground with walks set with trees around it, and a canal in the middle also edged with trees, where, in the hot seasons, his Excellency's servants frequently diverted themselves with seeing the ducks swim. This is the place where people go to get rid of the dirt, confusion, and noise of the city, and where the ladies in fine weather display their ornaments and charms, as well as their signals for intriguing. There are seats placed at convenient distances for refreshing the wearied joints of reduced officers, disappointed courtiers, and broken tradesmen; and these, whose fortunes as well as their

linen, are generally reversed, sit promiscuously together, debating on the fates of princes and nations, as pertinently as though they were the immediate ministers and agents of all the powers of Europe; though, unhappy wretches, not one in nineteen of them knoweth where to procure a meal's meat. Yet by their constant attendance on these seats they are called Benchers of the Park, sitting with as much state and solemnity as those of the Inns of Court do at their Halls in Commons. . . ."

In Ward's *London Spy*, too, we get a curious glimpse at the Park. Passing through the first court of the Palace, he enters the Park, and following Duke Humphrey's Walk, better known as the "Green Walk," between the Mall and the Park-wall, arrives at the Parade; where Ned, like other Tory politicians of his day, cannot resist the temptation of having a fling at King William's Dutch guard, which had been lately dismissed, by order of Parliament, to "the place from whence they came": "From thence we walked into the Parade, which, my friend told me, used in a morning to be covered with the bones of red herrings, and smelt as strong about breakfast-time as a wet-salter's shop at midsummer. 'But now,' says he, 'it is perfumed again with English breath; and the scent of Oroonoko tobacco no more offends the nostrils of our squeamish ladies, who may now pass free from all such nuisances.'"

One of the tracts from which we have already quoted contains notices of the Strand, which must be interesting to Londoners, and I will include in this note a short extract relating to this well-known thoroughfare. The author of *A Trip Through London* says: "Not far from this tavern" (Hedge Tavern, in the Strand) "stands Exeter Exchange, a place which is said formerly to have furnished men of quality with most of their mistresses, but a tolerable face hath not been visible here for many years past; that trade is removed mostly to Tavistock Street, and the chief apartments converted to more serious and solemn uses. . . . I believe every corpse above ground

* "*A Brief and Merry History of Great Britain* . . . written originally in Arabick by Ali Mohammed Hadgi . . . render'd into English by Mr. Anthony Hilliar." London: pp. 4, 5.

would desire as decent an Interrment as its circumstances will admit of; but the extravagant pride of some people in going to their graves dress'd in lace and velvet, has greatly enhanced the price of interment, the bills for ordinary funerals being of late become so exorbitant that few trading or midling people can afford to rot at the unreasonable rates the undertakers now charge; nor do I see any remedy for this evil, their bills not being so liable as other people's to taxation. A late very covetous gentleman at St. James' being on his death-bed, and hearing the sum total of a burial, bequeath'd his body to the Royal Society, to be repositied among their rarities, rather than it should undergo the expences of a funeral.

"Ram Alley, one of the Temple Avenues, is, I'm told, the night-seen of a great deal of obscure gallantry among serjeants, clerks, and judges' footmen; a market where half-pence pass in current payment and abundance of dirty love ready made is hung out to sale, and at reasonable rates."

Another interesting trait of old London life is contained in the following extract from the same tract: "As I am now so near Little Britain, I must beg leave to inform the inhabitants that the same is a part of his Majesty's dominions, because certain of them do now and then act as if they were of another opinion. Hackney coachmen, porters, and all sorts of handicrafts abound in Cripplegate parish; 'tis customary for a blacksmith there, after he has given himself a harder exercise at his forge for six days together, than a galley-slave has had at his oar for a month, to divert himself on the Sunday with a serious walk, perhaps as far as Reading or Rochester, to taste a mug of special twopenny, and return the same day, in order to repeat his labour the next; while other hail mechanics of both sexes (whose garments are under date and tribulation) more religiously keep their beds."

ANDREW HIBBERT.



Exercitium super Pater Noster.

BY PROF. W. M. CONWAY.

PART II.



LET us imagine now that we have the Mons copy of the *Exercitium* in our hands. It consists of four sheets (the fifth being lost) printed only on one side, each folded across the middle and sewn separately into the cover. The first and second cuts were perhaps engraved on one large block, the third and fourth on another, and so on—at any rate they were printed as though such was the case. The sheets therefore are not put together in a quire, or gathering, one inside another; but they are sewn together side by side, so that each two printed pages are followed by two blank ones. This is a characteristic peculiar, so far as I know, to the block-books of the Low Countries as opposed to those of Germany.

As to the manner of the printing a word must be said. The impressions were not taken in the modern fashion by means of a press, the surface of the block having first been rubbed over with a greasy kind of ink. At the time of which we are speaking neither printing-ink nor printing-press had been invented. The printer who took the Mons impressions proceeded in the following fashion. He first of all thoroughly wetted his block with a watery brown ink, something of the colour of warm sepia; he next took a damp sheet of paper and placed it in contact with the block, and then rubbed the back of it with his hand, or with a brush, or some kind of burnisher—we are not sure which, and the examination of different prints leads to different conclusions. Owing to the wetness of the paper, and the amount of rubbing which was necessary to produce a clear impression, the back of the sheet often bears almost as clear an image of the block as the front; and the lines of ink lie in deep furrows, which, in many cases, remain clear when the ink itself has faded. It is of course obvious that by this method it would be quite impossible to print on both sides of a sheet of paper.

Mr. Evan Evan quotes an exceedingly

interesting item from the inventory of Jean de Hinsberg, Bishop of Liège from 1419-1455. After leaving Liège he went to live with his sister, who was a nun of Bethany near Mechlin.*

"Unum instrumentum ad imprimendas scripturas et ymagines.

"Novem printe lignee ad imprimendas ymagines cum quatuordecim aliis lapideis printis."

We learn, therefore, that at this time the trade of printer was unknown. The wood-cutter sold his blocks, and people took impressions from them for themselves, some better, some worse. We are thus furnished with an easy explanation of the fact that such a multitude of editions are known to exist in the case of a book like the *Biblia Pauperum*. Convents wanted not so much to possess one copy of a volume of this kind as to be able to produce copies whenever they were required, to furnish the itinerant preacher with easy skeleton sermons, or perhaps sometimes for sale to the passing pilgrim.

Between the Mons block-book and the prints pasted into the Paris manuscript there are considerable and very important differences. In the first place, the blocks are no longer in their original state; the lower compartment containing the three lines of Flemish text has been cut off. Secondly, they are not printed with watery brown ink, but with watery black, and the impressions have been taken with much less rubbing, and almost look as if they had been printed in a press. Indeed, I thought that such had been the case; but M. Thierry assures me that he has examined the prints carefully, and finds distinct traces of the burnisher. One thing at all events is perfectly plain, namely, that the Paris impressions are later than those at Mons: perhaps some years later—who knows?

The Paris manuscript consists of a single six-sheet quire in folio. One leaf was blank, and has disappeared either from the beginning or end; the verso of the last leaf is likewise blank; the remainder are filled in the following manner. The recto of the first leaf contains the *Prologus*; on the verso is pasted the first of the *Exercitium* prints, and opposite to it on the recto of leaf 2 a Latin

commentary is written. The same arrangement is preserved through the rest of the book; open it where you will, there is a print pasted on the left page and a commentary to it written on the right.

The scribe who wrote this commentary was not its author, but was copying page for page from some original lying before him. This is proved clearly enough, because on one occasion the copyist turned over two leaves of the volume he was copying instead of one, and therefore began to write the wrong lines opposite to a certain cut. He found out his mistake after he had written a word or two and corrected it, drawing his pen through them and starting afresh.

In the Bibliothèque Royale at Brussels is a manuscript entitled *Pomerium Spirituale*, resembling, in so striking a manner, the Paris *Exercitium*, that it is necessary to consider the two together. It likewise consists of a single six-sheet quire in folio.

If you open the book at any place its appearance is similar to that of the MS. *Exercitium*—the only difference is that the woodcuts (of which there are twelve) are pasted on the right-hand page, and that the MS. commentary commences in each case beneath the cut and is continued over the verso of the leaf. Examine the woodcuts closely and the resemblance between the two sets becomes every moment more striking. They are printed on the same kind of paper, in the same watery black ink, and they are quite clearly designed by the same Friar, and carved by the same workman. The compartment containing the woodcut text is, in the *Pomerium*, below the illustration instead of above it; there may have been Flemish text above, but if so, it has in this case also been cut off. The blocks, indeed, are smaller than those of the *Exercitium*; with the addition of a compartment of Flemish text they would be somewhat more than half their size. Thus the original *Pomerium*, of which undoubtedly we here have a cut-up copy, must have formed a quarto volume. Such a volume, indeed, I have nowhere been able to discover, but that it has existed there could be no manner of doubt, even without the statement of Dumortier* that he had seen

* An engraving is known by the "Master G. M." signed "Ex Bethania prope Mechlineam."

* *Notes sur l'Imprimerie* in the *Bulletins de l'Académie royale de Belgique*, tome viii., 1841.

the *Pomerium* cuts united in a small volume unaccompanied by MS.

The subject of the *Pomerium Spirituale* is, as its name implies, allegorical. A maiden, representing one of the twelve virtues, is discovered kneeling at the foot of one of the twelve trees of the spiritual orchard—the symbols of the Divine attributes—receiving the fruits of the tree. The twelve maidens form subjects of meditation for the twelve hours of the day. An incident of the sacred history, past or future, is represented and described in connection with each maiden, and serves to exemplify that attribute which is the real subject of the print. Each print is similar in its general design to the rest. The little maid—taking the place of *Frater* and *Oratio* in the *Exercitium*—kneels, sits, or stands, as the case may be, under a tree on the left, among the branches of which is a scroll bearing the name of the attribute symbolized by it. Three apples, the fruits of the tree, lie on the ground beside her, and these form the *three subjects* which the commentary discusses. Behind her is a scroll containing the words which she addresses to her heavenly spouse. Other inscriptions in different places explain the scene. The right and centre of the cut are occupied by the event from sacred history. The names of the three fruits are engraved in three lines in a compartment at the foot of the print.

The handwriting of the Brussels manuscript is not nearly so good as that of the MS. at Paris; it is much more of a running hand. Here and there letters and words are scratched out, altered, or rewritten. Whereas the latter is, as we have seen, the work of a scribe, the former presents every appearance of having been written by the commentator himself. Fortunately the manuscript text of the *Pomerium* informs us plainly twice over that it was written by a certain HENRICUS EX POMERIO, a Canon Regular of the Monastery of the Blessed Virgin in Groenendaël. Twice over we are told that the book was finished in the year 1440. The author's name occurs in red at the end of the preface. Further on we read: "*Editum est hoc spirituale pomerium per fratrem Henricum ex pomerio canonicum regularem professum in monasterio beate Marie viridis vallis.*" On the last page is

written: "*Explicit spirituale pomerium editum anno domini m^occc^oxl^omo.*" then follows a prayer of eight lines, and then: "*Explicit est sup. spirituale pomerium editum et completum, Anno Domini m^occc^oxl^o deo gratias.*"

To this date, 1440, therefore we must refer both *Pomerium* and *Exercitium* manuscripts, though the latter may have been written a year or two earlier or later. It follows that the two block-books must have been produced a few years before 1440, but how many we have not the slightest grounds for saying. This Henricus ex Pomerio, however, and his monastery—we must say something about them.

In the Forest of Soignies, in Brabant, there were in the fifteenth century three priories occupied by Canons Regular of the rule of St. Augustin. Of these, history from time to time makes mention—history of art more frequently. Hugo van der Goes, for example, retired to one of them—that famous painter over whose life and works there hangs so thick a cloud. Here it was that he spent his last days among the kindly friars, who, by their singing, soothed him in the hours when darkness settled down upon his mind. Hither Roger van der Weyden also more than once came to stay; and the Priory of Groenendaël possessed, at all events, one picture by that master's hand.

The traditions of this Society, moreover, were to some extent artistic, and Roger and Hugo do not seem to have been the only artists who retired into or visited their cloisters. Hence it is by no means unnatural that we should find an early work of woodcutting to have issued from such precincts. The Forest of Soignies lay near the populous towns of Brussels and Louvain. Religious houses in it were used as resting-places by such travellers as had to journey past them. They were thus well suited to be centres from which new ideas might radiate.

The Canons Regular devoted themselves not only to religion, but, like the *Fratres vite communis*, to the spread of scholastic learning also. Amongst them were not a few authors famous in their days—such as Ruysbroeck, John of Schoonhoven, Arnold Gheyloven, and Mark Mastelyn. The last mentioned of these wrote a *Necrologium*

Viridis Vallis, which a Brussels printer found it worth while to publish in the year 1630, and which contains exactly the information we want. Among other persons mentioned is our friend Henricus ex Pomerio, called in his native tongue, Van den Bogaert.*

The principal events of his life may be shortly told. He was born at Louvain in 1382 in troublous times; he studied at the University of his native town, and, after earning his degree, went off to Brussels and opened a school there. Some time afterwards he came back to Louvain, school and all, and in due course rose to a prominent position there among his fellow-townsmen, becoming even town-secretary. At the age of thirty, however, he appears to have wearied of the turbulence of civic life, so he retired from the world and took refuge in the Priory of Groenendael. In 1421 we find him sent as Prior to the neighbouring Convent of Sept-Fontaines, which belonged to the same Order. Ten years later he was raised to the dignity of Prior of Groenendael, but was shortly afterwards selected to preside over the nuns of St. Barbera at Tirlemont—a position which he held for thirteen years. At length, at the age of seventy-two, and much against his own inclination, he was again elected Prior of Groenendael. He held the office for the shortest period allowable, and then retired to solitude and peace. He died in the year 1469.

So much for the man. With his numerous works, his controversies with jealous rivals, how he was accused to the Pope, how he defended himself and was acquitted—with all this we have nothing to do. In the list of his writings, however, occur the following names:

Explanationis figuralis super Pater Noster descriptio.

Spirituale Pomerium cum figuris.

What relation do these works bear to the volumes with which we are concerned?

* A MS. in the Bibliothèque Royale, at Brussels (No. 11,974), entitled *Gazophylacium Sognianum sive historia sacra nemoris Sognia*, gives a full list of twenty-eight of Bogaert's writings. It was from this volume that Sanderus took his information. See, for these and other facts connected with Bogaert, M. Ruelens' learned monograph on the *Pomerium Spirituale* in the *Documents iconographiques et typographiques de la Bibliothèque Royale de Belgique*, from which my information is almost solely derived.

There is another volume preserved in the Bibliothèque Nationale at Paris which must be taken into consideration in answering this question. It is a different edition of the *Exercitium*; and, what is more, an earlier one than either of the two with which we have as yet been concerned.

Originally it consisted of ten leaves containing the same subjects as the later block-book, but in process of time it has lost two of them—the first and the ninth. There exist now, therefore, eight prints. Each of these occupies the upper three-quarters of a right-hand page (*i.e.*, of the recto of each folio leaf); the lower quarter is filled with a Flemish text written in an early fifteenth-century hand. The verso of each leaf seems to be blank, at any rate it is pasted over with blank paper of the same kind and age as that which bears the printing. On the scrolls within the cuts the legends are written in Latin, but names of the different figures are written against them in each case in Flemish—*Goet Kersten*, *Eertrike*, etc. The same Flemish verses are written under each cut as those printed in the lowest compartments of the pages of the later block-book.

From the above description it is clear that the Paris *Exercitium* represents a distinctly earlier stage of printing than that to which the Mons *Exercitium* belongs. The engraver cannot carve his legends upon the block, but has to leave almost every word to be inserted afterwards with the pen. This conclusion only gathers strength if the style of the engraving and printing be taken into consideration. There is a peculiar look about the lines as though they had been produced by stencilling, an appearance likewise presented by the remarkable little prints in the MS. *Legend of St. Servatius*, preserved in the Bibliothèque Royale at Brussels, and by them alone. The whole is work in pure outline; there are hardly any shade-hatchings introduced except as borders to the cuts, and in one place for a pattern on a wall. Faces, robes, and all other matters are cut in plain outline, and printed in black ink. The edges of the lines are soft, and the lines themselves are rather broad, on the whole well chosen and laid. The faces are weakly drawn, but the drapery is not wanting in a certain grace of fall and form; about the

upper part of the figure it hangs well over shoulders and arms.

The *Legend of St. Servatius* is the only other book that can be classed with this Paris *Exercitium*, and there is no doubt that the two belong to the same stage of the engraver's art. The former, as Mr. Ruelens has shown,* was produced at Maestricht, the latter was made at Groenendael; the distance between these two places will sufficiently account for slight differences of style.

We have thus three editions of the *Exercitium* to deal with:

1. The Paris Block-book—the earliest.
2. The Mons Block-book—printed before 1440.
3. The Paris Manuscript—written about 1440.

Which of these three was Bogaert's work?

In the list of Bogaert's writings in the *Gazophylacium Sognianum* the following three items occur:

1. *Explanationis figuralis super Pater Noster descriptio* - - - Lib. X.
2. *Figuralis expositio super eadem* - - - Lib. I.
3. *Expositio figurarum eorundem* - - - Lib. I.

What the difference between the first and third of these may be I am not prepared to suggest; the one is clearly much larger than the other. It is evident, however, that the second refers to just such a volume as one of the two block-books. The third might very well be the title of the Paris manuscript, and the first that of some volume unknown to us.

The man who designed the *Exercitium* clearly also designed the *Pomerium*. But the Mons *Exercitium* is copied from the Paris block-book. Hence we are faced by this dilemma: either the *Pomerium* is likewise copied by the same hand from an older *Pomerium*, which latter was designed by the designer of the old *Exercitium*, or the *Pomerium* and both editions of the *Exercitium* were designed by one man at different periods of his life. There is little doubt that the latter conclusion is correct. No man could be called the author of the *Exercitium* except the designer of the old Paris prints—the others are nothing but good copies from them in a later style. Now the designer was clearly an ecclesiastic, and

his work was intended to be used by ecclesiastics. For instance, he fills not Heaven only but Hell likewise with clergy *alone*; he would not have done so had his prints been intended for the public. He was a man, as one may judge, who loved quiet, and peace, and peaceful people; loved trees, and swans, and flowers; and, finally, believed in the Devil with all his heart—in fact, an entirely characteristic fifteenth-century monk. Moreover, he was evidently a scholastic theologian of no little subtlety, and it is clear from the first print in the book that he dwelt in a convent by a brook in a wooded valley.

Henrick Van den Bogaert, the Prior of Groenendael, answers altogether to this description, and we know from the signature in his own handwriting that it was he who wrote the MS. commentary to the *Pomerium*, and therefore likewise the absolutely similar one to the *Exercitium*.

We must conclude, therefore, that this Henrick designed his illustrations to the Lord's Prayer and had them cut on wood sometime before 1440 (the first Paris *Exercitium*); that a few years afterwards (still before 1440) he once more had them engraved with accompanying text by a different and more accomplished wood-cutter (the Mons *Exercitium*); that about the same time he had his *Pomerium* designs engraved likewise by the second hand (the lost *Pomerium*); that in the year 1440 he wrote an extended MS. commentary on the *Pomerium* prints (the Brussels *Pomerium*); and lastly, that about the same time he wrote a similar MS. commentary for the prints in the *Exercitium super Pater Noster* (the Paris MS. *Exercitium*).



The Maltese Nobility.



SOME considerable official discussion has lately been taking place on the question of the precedence of the Maltese nobility, and from a memorandum presented to the Secretary of State for the Colonies by the Secretary to the Committee of Privileges of the Maltese Nobility, a few historical facts of interest may be gleaned

* In a monograph in the *Documents*, etc., already referred to.

which our readers will no doubt be glad to be put in possession of.

The island of Malta has had a nobility from the remotest times, and even such well-known authors as Livy* and Cicero† have mentioned it in their works.

The nobility, as at present constituted, was founded by Count Roger the Norman, A.D. 1090, who, after expelling the Saracens, classified the population into barons, nobles, knights, citizens, burgesses, and rustics, and conferred several fiefs on the most distinguished amongst his followers.‡

Malta from that date continued to form part of the Sicilian monarchy, and the Aragonese kings of Sicily augmented the nobility by no less than thirty new creations,§ some of which are now extinct, or revived in favour of descendants in the female line. It was only in 1530 that the Emperor Charles V. granted the island to the Knights of St. John of Jerusalem, after their loss of Rhodes.

The history of the nobility of Malta from 1090 to 1530, 440 years, was that of the nobility of Sicily. Nay, we may go further, and say that even up to 1798, when the island was conquered by the French, the nobility of Malta and Sicily were identical, as the Grand Master of the Order of St. John held the island only in fief from the sovereign of Sicily.

We have but to refer to the history of the Sicilian nobility, and to its many privileges and prerogatives, to find out the status held by the Maltese nobility in their own island.

Any ordinary reader of Sicilian history can tell how the nobility were supreme in everything; how they were the only councillors of State; and how they were the paramount arbitrators of their country's destiny.

In Malta, not only the Governorship of the island, before the advent of the Knights, was almost hereditary in the family of Inguanez, Barons of Bucana and Diar-el-Bniel, and the keepership of the castle of St. Angelo strictly hereditary in that of Nava, Barons of Marsa; but the Governor of Gozo, the Vice-

Admiral, the Segreto, or administrator of Government property, the Jurats (municipal senators),* the commanders of the various regiments, etc., were all noblemen who kept both horse and foot soldiers and several war-galleys at their own expense. They were, moreover, invested with the chief military commands, together with all executive and judicial authority, and had an hereditary right to sit in the Consiglio Popolare or local Parliament.†

When Grand Master L'Isle Adam took possession of the island in November, 1530, the nobles received him on horseback at the gates of the city, and he swore to preserve the rights and privileges of the Maltese.‡ His successors repeated the same ceremony every time they were elected to the supreme rule of the Order and the island, and they augmented the ranks of the nobility by several new creations. All the chief offices were in their hands, and no question as to their status was ever raised.§

In 1739, Grand Master Despuig regulated the precedence of the nobles and other officials among themselves by the following enactment:

"The Master of the Hospital at Jerusalem and of the Holy Sepulchre.

"To remove differences about precedence among the persons who will be appointed to the Juratships of the Universities of Notabile and Valletta, it is our will and pleasure, and

* Previously to the advent of the Order, the Capitano di Verga was the Governor of the island, and when the Grand Masters assumed power he was the Lieutenant-Governor, and thus enjoyed precedence above everyone, including the Balis and Grand Crosses of the Order. When the Grand Master was seated on the throne, he stood on the right hand. He was the Commandant-in-Chief of the Country Districts, and was invested with both criminal and civil jurisdiction, having a Court of Justice of his own, and even power to exile any person from the island without referring the matter to the Grand Master. He also presided over the local Parliament, or *Consiglio Popolare*. Vide *Leggi e Costituzione Prammaticali del Gran Maestro Vilhena*, published in 1724. Also Abela and Ciantar *Malta Illustrata*, and Desain, *Genealogia della Famiglia Testaferatta*, p. 122. The Giurati were not only the municipal authorities and senators, but also the Privy Councillors of the Grand Masters.

† Abela and Ciantar, *Malta Illustrata*. Vasallo, *Storia di Malta*.

‡ Bosio, *Storia dell'Ordine Gerosolimitano*.

§ Ciantar, *Malta Illustrata*, and Archives of the Order of St. John.

* Lib. xxi., c. 52.

† Lib. xiii., epist. 52. M. T. Cic. Regi and In Verrem.

‡ Sanfilippo, *Storia di Sicilia*, cap. 11, No. 16.

§ Abela, *Malta Illustrata*.

we ordain and command, that they shall *all be preceded by the undermentioned* (che tutti siano preceduti dagl' infrascritti), and that among the latter the precedence be regulated in the following order, namely :

"First. Any person who was Capitano della Verga of the said city Notabile and of our Island of Malta.

"Second. The Titolato having a title founded on a fief really existing here, though he may not be in possession of it.

"Third. The Titolato who has not a title founded upon a fief really existing in our dominions, on the registration of the title in the Chancery of our Religion, and in the High Court of our Castellania, and the payment, for the respective registrations, of 116 scudi of our money, to be divided in equal shares between the said Chancery and Castellania.

"Fourth. A descendant in the male line from any person who was Capitano della Verga, if he lives on rents of his own property, and if his intermediate ancestors lived also on rents of their own property.

"Fifth. A descendant in the male line from a Titolato, with title founded on a fief really existing here, if he lives on rents of his own property, and if his intermediate ancestors lived also on such rent.

"Sixth. Any person who was first Jurat of Notabile.

"Seventh. Any person who was first Jurat of Valletta.

"Eighth. The Senior Jurat of the University to which he belongs.

"Ninth. Any person who was Judge of Appeal, Criminal Judge, or Civil Judge of the Court of Castellania, or of the Courts Capitaneale and Governatoriale.

"Tenth. A Doctor of Law, or a Doctor of Medicine. We declare that, among persons of the same rank, the antiquity of the original title must be attended to, and that a person who was a Jurat, if he be appointed Console di Mare, shall have precedence over other Consoli, and among the latter the precedence shall be regulated by the date of appointment.

"Given at the Palace, the 16th September, 1739.

"(Signed) DESPUIG."

And Grand Master de Rohan, in 1795, finally fixed the precedence of the nobles among themselves by the following other decree :*

TRANSLATION.

"The Master of the Hospital at Jerusalem, of the Holy Sepulchre and of the Order of St. Anthony of Vienna.

"It being a principle universally acknowledged that the greater lustre of nobility principally depends on its greater antiquity, nothing is more just and reasonable than that the older noble should have precedence over the more recent. We have, therefore, determined to ordain that, in regulating the precedence among the nobles of this our dominion, whether first-born or cadets indiscriminately, regard should only be had to the greater or less antiquity of the title by which their family was ennobled, whether that title had been granted by ourselves or our predecessors, or by foreign princes ; provided, however, it was registered in our Chancery, and in the High Court of the Castellania. In cases, however, of grants bearing the same date, the person possessing two or more titles shall have precedence over another who has less titles, according to the rule established by the magisterial decree of our lamented predecessor, Grand Master Despuig, of the 16th September, 1739, which, in any part not inconsistent with our present enactment, we intend hereby fully to confirm.

"Given at the Palace, the 17th March, 1795.

"(Signed) ROHAN."

When England took possession of the island, not by conquest, but at the special request of the Maltese, who were the conquerors of the French invaders,† both Sir Alexander Ball and Commissioner Cameron,

* The Maltese nobility is limited to twenty-eight, and has the peculiar feature of not being able to increase, as there have been no creations since 1796. On the contrary, very often two titles are merged into one.

† Miège, *Histoire de Malte*. The following words are inscribed under the Royal Arms in the principal square of Valletta :

MAGNÆ ET INVICTÆ BRITANNIÆ
MELITENSIS AMOR ET EUROPE VOX
HAS INSULAS CONFIRMAT
A.D. MDCCCLXIV.

in the name of King George III. and his successors, promised that the "laws, rights, privileges, and religion" of the Maltese should be maintained.*

There was no question as to the rank and position of the nobles till 1876. They invariably were granted precedence over all the officials of the island, and most of the principal situations under Government were occupied by nobles without emolument. When Sir Thomas Maitland abolished the Capitano di Verga and the Jurats, he established by proclamation of 5th June, 1815, in lieu thereof, several lord-lieutenancies, to be entirely recruited from the nobility,† and, when the Order of St. Michael and St. George was founded by the King as a reward for distinguished services in the Ionian Islands and Malta, several Maltese noblemen were decorated with the Cross of the Order. And, as the Order originated in Malta and the Ionian Islands, a certain number of Maltese nobles are always made members of the same.

On all official occasions, such as investitures of the said Order, funerals of governors, etc., the nobles were always allotted their proper place, not excluding the Drawing-room held by Queen Adelaide on the occasion of her visit to the island in 1838. The nobles were on that occasion ushered before any of the judges.‡

* *Vide* Sir Alex. J. Ball's Despatch to Mr. Wyndham, then Secretary of State, of 28th February, 1807; Mr. Cameron's proclamation of July 15, 1801.

† These were also abolished by the paternal Government of Malta in 1838.

‡ *Vide* Malta *Government Gazette*, No. 1463, 19th December, 1838, p. 530, and Lord Sidmouth's speech in the Appendix. The order of precedence observed on that occasion was the following: (1) Members of Council; (2) a Member of H.M.'s Privy Council; (3) the nobility; (4) the judges; (5) heads of departments not Members of Council; (6) the Queen's Counsel; (7) magistrates; (8) dean and chapter of the Cathedral; (9) clergy, secular and regular; (10) lawyers and physicians; (11) foreign consuls; (12) minor officials.



Old Storied Houses.

IV.—HARVINGTON HALL.



PASSING through the delightful little village of Chaddesley Corbett, in the county of Worcestershire, with its row of "half-timber" cottages and quaint old inn, we come to the remarkable old mansion which is the subject of the present chapter. A remarkable old mansion it is in two or three aspects, not solely by reason of its being ancient, or, as a countryman to whom we made the observation remarked, "Ancient, and more-over a place of antiquity;" but also because no attempt is ever made to make it habitable, as it so well deserves, both on account of its delightful situation and the picturesqueness of the structure itself. However, as we heard that a railway is being cut in the immediate neighbourhood, we fear the days of the old house are numbered, if it is spared the indignity (like other old mansions we know) of being converted into "a Railway Hotel or Public Institution:" a fate, in our humble opinion, far worse than being pulled down! There is little doubt that some two centuries ago Harvington Hall could rank among the finest mansions in the county; but now it is deserted and forgotten, and its very history seems lost to the world, for all the topographical books of the county ignore its existence, the only source from which some of the following information has been gleaned being a local newspaper. It lies two miles from Chaddesley Corbett, a little to the right of the Kidderminster road, from which town it is distant about six miles.

The old red pile dates from the reign of Henry VIII., but as it has since undergone various changes it is difficult to attribute any exact period or style of architecture to it; indeed, it is this in a great measure that contributes to its present picturesque appearance. The house is moated round, and is weird and haunted-looking to the last degree; a genuine place for conjuring up ghostly and mysterious associations.

We enter across a fixed bridge through a high-arched doorway, conducting us to a magnificent broad oak staircase of great

strength, which leads us to the first floor, where is a ruined and dismantled state-room. The old panelling is mainly gone (and, indeed, from all the chambers the oak and painted plaster-work has been removed, as though there were no intention on the part of the family to whom it belongs ever again to set foot within its walls). What panelling is left is embellished with white paint (with which our ancestors were so lavish about a century ago), concealing much elegant decorative work.

Again ascending the massive staircase, we find a quantity of empty and dimly-lighted

of the notorious Gunpowder conspirators), the loss of which, early in the present century, is regretted to this day by all lovers of picturesque old storied houses. The massive walls and numerous passages and turnings at Harvington evidently admirably met the requirements of the times of persecution and priest-hunting. Near the top of the staircase is the entrance, through a movable board in the stairs, to a hiding-place some five feet square, so ingeniously contrived that the pursuants would pass within a few inches of their victim, yet not dream of his close proximity.



Harvington Hall.

rooms: one of these is known as "Lady Yates's nursery," and another as "the Chapel." With the exception of some panelling and a few vestiges of worn-out tapestry the old rooms are shorn of everything (the chimneypieces and carvings having been removed many years ago to Coughton Court, in Warwickshire), the only inhabitants in these deserted rooms now being swallows and bats, who dart in and out of the unglazed windows in untold numbers.

The secret chambers and recesses in the old house call to mind the ancient Hall of Hindlip (where were harboured so long some

On the floor of this dismal hole still remains the piece of sedge matting upon which Father Wall (who was concealed here) slept a few nights prior to his capture at Rushock Court, some miles distant, whence he was led to be tried, and beheaded at Redhill, near Worcester, on the 22nd of August, 1679.

There was formerly a way of supplying the concealed party with liquid food, which he could draw up by means of a straw from a concealed chink in the woodwork of the banquetting-room or ante-room adjoining.

This is not the only "Priests' Hole," for, in a lonesome corridor leading from the

tower to the "Reception Room" (where was formerly a sliding panel through which access was gained), a trap in the floor, formed by boards so nailed together as to resemble the rest of the flooring, reveals a gloomy recess some seven feet deep, into which the pursued priest could lower and secure himself; and even if the pursuers had tracked him to and discovered the movable panel, the odds are

stormy day (about that time when the churchyards of the neighbourhood yawn and the graves about there give up their dead), to those who have a superstitious taste for haunted houses, there is no more delightful place in the country! Through the broken roof comes in the wind, swinging the crazy lattice and banging door after door with a solemn, funereal kind of merriment. Then



STAIRCASE, HARVINGTON HALL.

in favour that they would have hastened along the corridor which leads over the entrance gate to the tower beyond, where they would make sure of finding their prey.

There is a means of communication between this hiding-hole and one of the top oak beams of the entrance gateway: an oblique hole some four inches wide, through which letters, or small particles of food, could be passed.

It is here, in the empty chambers near the roof, that the loneliness and melancholy appearance of the building exercises its greatest power on the mind. In the evening of a

in the pauses of the wind, when the trees outside are swaying and sighing, we hear the mournful hooting of owls, and are perhaps conscious of something dark passing soundlessly between us and the window, backwards and forwards, and occasionally startling us by whirring close against our ear, coming from the dark corridors behind. Bats—rats, too, scamper across the floor; and, whether intentionally or otherwise, drop through the broken boards and enter the state-room in a manner which would have considerably astonished the ancient frequenters of that

apartment. In the darkness we need to be very careful of our footing, or, supposing us to be particularly unfortunate in the matter of cavities, we may arrive a trifle too abruptly in the vaults beneath the house. Truly a delightful old place! There is a sort of feeling about it, that were we to sit down—not that there is anything more commodious than the floor to meet such an intention, but were we to sit down and go to sleep, the chances would be against us waking up sane, or even waking up at all. Let us venture into the roof, for of all delightfully haunted and ghoulish places this is the ghoulishest.

Such omens in the place there seem'd to be :
At ev'ry crooked turn, or on the landing,
The straining eyeball was prepared to see
Some apparition standing.

It is not the slightest use endeavouring to convince us that there is nothing here worse than ourselves. We distinctly hear the phantoms sneaking up the stairs behind us, and feel them gliding with a blood-curdling kind of nastiness from one spot where the momentary moonlight hurries through the broken roof to another and another. We are quite certain that there is an existence of some sort in front of us; it always keeps just a little out of reach, and appears now and then to bump its head rather badly against the beams. There is also something behind, occasionally making a sound as though it were scratching its name on the wall; at other times whistling mournfully through its hands like a cold cabman, while at others it amuses itself by walking backwards down the house, banging the doors with unnecessary violence, right away from the roof to the floor, and ending with a loud rattling sound, as though it had met with an accident at the summit of the cellar stairs. But creatures of denser material inhabit the roof also. The kestrel and sparrow-hawk will pay several visits in a night, and the great white owl flies soundlessly in and out, or forms silhouettes against the flying moonlight in the crevices of the roof.

Descending the house again, we pass to the exterior, and note how very melancholy it appears, with its ivy-covered gables and general dilapidation—melancholy, but also mysterious, as though it took pride to itself in the retention of a secret too horrible for

revelation. The house, no doubt, starts the idea; but the wide moat covered with green moss puts the finishing-touch, making altogether such a picture of gloom as cannot easily be matched.

As we have previously remarked, next to nothing appears to be known about the history of Harvington; suffice it to say, it was the ancient seat of the Corbets, who gave name to the adjoining village of Chad-desley Corbett. It was afterwards held by the Beauchamps, Packingtons, Yates, and Throckmortons, and is now in possession of a member of the last-named family.

When Harvington Hall was attacked by the Kidderminster mob in the year 1688, it was defended by the aged Lady Yates, who held the manor for upwards of sixty-five years. A hole is still perceptible in the old entrance-door, where a shot entered which was intended for the gallant old lady.

Not far from the house is a pond known as the "Gallows Pool," about which the following tragic legend is narrated. An only daughter of one of the ancient lords of Harvington, being wooed by a young knight against her father's consent, the lovers had recourse to secret meetings in the Hall garden. As the gallant was returning one night after one of these assignations, passing the kennels kept on the west side of the moat, he was attacked by the "hungry hounds," who devoured him. On the following morning, as the young maiden was walking in the garden, to her horror and dismay she discovered the mutilated remains of one of the hands of her ill-fated lover, and his riding-boots still retaining his feet, which had the effect of turning the horror-stricken girl a raving lunatic. On hearing of this tragic affair her father immediately ordered the dogs to be hanged and cast into the pool, which thus derives its name.

Of course there is a vague story of a subterranean passage in connection with one of the secret recesses; and it is not unlikely that such an arrangement did once exist, though whether Father Wall made use of it in his escape or no, we are unable to learn.

Prowling round the moat before our departure, and observing the house at all angles, now where the waters are broad and deep, again where they are narrow and run

under the little arched bridges, we will hardly find a view more picturesque and gloomy than that obtainable from a field to the left of the main entrance. The house is here at its best and its worst; it is ruinous, and the dead hand of decay is on it; it is full of poetry, and art, and strange suggestiveness, having power to entice the gazer into a thousand thoughts, and abandon him in the most mystical; it is the moodiest, melancholiest, maddest place under the sun and moon and stars.

On ev'ry side the aspect was the same—
All ruin'd, desolate, forlorn, and savage;
No hand or foot within the precinct came
To rectify or ravage.
O'er all there hung a shadow and a fear:
A sense of mystery the spirit daunted;
And said, as plain as whisper in the ear,
The place is haunted!



London Theatres.

By T. FAIRMAN ORDISH.

VII.—WHITEFRIARS: SALISBURY COURT.

UNTIL HERTO historians of the English stage have given a separate and distinct existence to Whitefriars Theatre, as well as to Salisbury Court Theatre, which was afterwards built near the spot on which the earlier playhouse is supposed to have stood. It is true that Collier in his *Annals of the Stage* indicates some doubts as to the existence of a "Whitefriars Theatre;" but in other publications of his he was at some pains to prove its existence very circumstantially, and from these other publications what may be called the received account, viz., that in Cunningham's *Handbook*, is mainly compiled. It will therefore be necessary to discuss this question of the existence of an ancient playhouse in the precinct of the old Monastery of Whitefriars.

In our article on "Blackfriars Theatre"* we saw that Collier ante-dated that theatre twenty years, relying for confirmation upon two documents which have been demonstrated

to be forgeries. Collier clearly wished to establish this early origin of the Blackfriars Theatre; and the demonstration against him in this case must have its effect upon our view of the early origin of Whitefriars Theatre. At the same time, just as we have reason to believe that the representation of plays took place in the vicinity of the Office of the Master of the Revels at Blackfriars before the establishment of Burbage's Theatre there, there is probability in favour of the representation of plays in the dissolved Monastery of Whitefriars as early as the alleged date of "Whitefriars Theatre," 1580. But these representations belong rather to the impromptu inn-yard form of stage; the testimony in favour of an actual playhouse in Whitefriars at this time is not definite, and is far from conclusive. The earliest mention of "Whitefriars Theatre" is in 1612, on the title-page of Field's *Woman is a Weathercock*, which is said to have been performed there by "the Children of Her Majesty's Revels." This company acted at the Blackfriars alternately with Shakespeare's company until 1609, when they left Blackfriars* and not long afterwards acted at Whitefriars.† The testimony from Field's play in 1612 coincides with these statements; and we should probably look for the origin of "Whitefriars Theatre," between the years 1609-1612. But in all probability plays were presented here before this. Cunningham, referring to the Shakespeare Society Papers, states that Whitefriars Theatre "was the old hall or refectory belonging to the dissolved Monastery of Whitefriars, and stood without the garden wall of Dorset House, the old inn or hostel of the Bishops of Salisbury. It was built about 1580, and deserted, and, I believe, pulled down in 1613." He then proceeds to give some attractive details from a source whose authenticity has been rendered very doubtful, viz., Collier's so-called *New Facts*:

"We have no information at all precise when it was built; but I apprehend that it arose out of the persecution of the players in 1575. In 1613 Sir George Bue, Master of the Revels, received a fee of £20 for his permission to rebuild it; and I have in my

* J. O. Halliwell-Phillips, *Outlines*, p. 198.

† Collier, *History of Dramatic Poetry*, i. 342.

* *Antiquary*, xiv. 25, 26.

possession an original survey of some part of the precinct made in March, 1616, which contains the following paragraph regarding the theatre in Whitefriars :

"The theatre is situate near vnto the Bishopp's House, and was in former times a hall or refectorie belonging to the dissolved Monastery. It hath been vsed as a place for the presentation of playes and enterludes for more than 30 yeares last by the children of Her Majestie. It hath little or no furniture for a playhouse, saving an old tattered curten, some decayed benches, and a few worne out properties and pieces of arras for hangings to the stage and tire house. The raine hath made its way in, and if it bee not repaired it must soone be plucked down or it will fall."

The evidence on which Malone mainly relied, as proving the existence of Whitefriars Theatre so early as 1580, was Richard Reulidge's *Monster Lately Found Out*, etc., 1628. He quotes a passage from this puritanical work to the effect that soon after 1580 several London citizens perceiving the mischiefs which arose out of plays, petitioned the Queen and Privy Council, "and obtained leave from her majesty to thrust the players out of the city, and to pull down all playhouses and dicing-houses within their liberties ; which accordingly was effected, and the playhouses in Gracious Street, Bishopsgate Street, that nigh Paul's, that on Ludgate Hill, and the Whitefriars, were quite pulled down and suppressed by the care of these religious people."

All the evidence as to the early existence of Whitefriars Theatre has been adduced, and the reader will be able to form independent judgment upon it. Accepting all this evidence, including Collier's doubtful testimony, the present writer has come to the conclusion that there was no theatre or playhouse in Whitefriars, at all resembling contemporary London theatres, until the building of Salisbury Court Theatre.

Taking the last-mentioned item of evidence first, we have to note that Reulidge (or Rawlidge, as Collier has it) is speaking of an event which is supposed to have happened nearly fifty years previously. Next, we have to note (as Malone himself points out) that the theatres stated by Reulidge to have been

suppressed in Gracious Street, in Bishopsgate Street, and Ludgate Hill, were the temporary scaffolds erected at the Cross Keys in Gracechurch Street, the Bull in Bishopsgate Street, and the Bell Savage on Ludgate Hill. The playhouse referred to as "that nigh Paul's" was St. Paul's schoolroom, behind Convocation House. We perceive that "Whitefriars Theatre" is here classed with various other "playhouses" which were not playhouses at all, at a time when theatres had been built in London, viz., the Theatre and the Curtain. Then, as a matter of history, this suppression of theatres shortly after 1580 lacks corroboration, while various other events conflict with it. On the 18th November, 1581, the Lords of the Council sent a letter to the City authorities* "stating that for avoiding the increase of infection within the City last summer, orders were sent to them for restraining of plays until Michaelmas last. As the sickness had almost ceased, and was not likely to increase at this time of the year, in order to relieve the poor players, and to encourage their being in readiness with convenient matters for Her Highness's solace this next Christmas, they required them forthwith to suffer the players to practice such plays, in such sort, and in the usual places, as they had been accustomed, having careful regard for the continuance of such quiet order as had been before observed."

In the following spring the Council again communicated with the Lord Mayor on the subject ; and this letter, which is dated 11th April, 1582,† is still more decisive against the supposition of stages having been suppressed at this time.

"For sundry good causes and considerations they had oftentimes given order for the restraint of plays in and about the City ; nevertheless of late, for honest recreation sake, in respect that Her majesty sometimes took delight in those pastimes, it had been thought not unfit, having regard to the season of the year and the clearance of the City from infection, to allow of certain companies of players in London, partly that they might thereby attain more dexterity and perfection in that profession, the better to content Her Majesty, the said players being restrained from playing

* *Remembrancia*, p. 350.

† *Ibid.*, p. 351.

on the Sabbath, and only permitted on the ordinary holidays after evening prayer as long as the season of the year would permit without danger of the infection. They requested the City to appoint some proper person to consider and allow such plays only as were fitted to yield honest recreation and no example of evil. For this purpose the Lord Mayor should withdraw his late prohibition against their playing on holidays, only forbearing the Sabbath day. If the exercise of the same should increase the sickness and infection, then he should communicate to the Council."

These letters plainly indicate the improbability of the sanction of the Queen and Council having been obtained to suppress plays at this time; and the jurisdiction of the civic authorities would not extend to Whitefriars without special powers.

Proceeding backward, the next testimony to be considered is Collier's *New Facts*. From the nature of the case these facts cannot be tested; they can be allowed weight only according to our belief in Collier. We have seen that the Children of the Queen's Revels left Blackfriars Theatre in 1609, and appeared at Whitefriars soon after. But in the original survey of 1616, which Collier possessed, and from which he quotes, this company is stated to have acted at Whitefriars for upwards of thirty years; which statement, if we accept it, will bring us near 1580, as the date of the origin of Blackfriars. To say the least, this statement, like Reulidge's, still awaits confirmation. But leaving aside names and dates (Collier's weakness) there is strong presumption in favour of the truth of the description which he gives of what stood in the position of "Whitefriars Theatre," and there appears to be no reason to doubt that the theatre was nothing more than a rude stage of some sort put up in the refectory of the old monastery. The title of "theatre" can be applied to it with no more propriety than to those stages in inn-yards which survived after the erection of theatres in London. So far as the date is concerned, we have no evidence of the presentation of plays in Whitefriars before 1610.

The truth of the matter would appear to be that in 1609 the King's company at the Blackfriars and the Globe, as well as their

rivals Henslowe and Alleyn, were in the very heyday of their fame, and the Children of the Revels dropped out of their partial lease-ship of Blackfriars from this cause. In 1610, we may conclude, they set up a stage in the refectory of the old Monastery of Whitefriars, where it is possible enough plays had previously been acted by inferior or strolling actors. There are several allusions to the inferiority of the place, which may have furnished the details of the "original survey" quoted by Collier. Field's play, *Woman is a Weathercock*, was presented during 1610-1611, and doubtless others besides. Mr. Fleay tells us: * "From 1610 to 1613 Chapman, Jonson, Field, Marston, Beaumont and Fletcher, wrote for the second Queen's Revels Children, acting at Whitefriars." But this company did not retain undivided possession of the place, and a play was acted here by certain "London Prentices" in 1613. This circumstance, again, is inconsistent with the existence of a regular theatre in Whitefriars. The play acted by these amateurs was Taylor's *Hog hath lost his Pearl*, and Collier quotes a letter from Sir Henry Wootton, dated "Tuesday, 1612-13," describing the performance, and the way in which it was interrupted: †

"On Sunday last, at night, and no longer, some sixteen Apprentices (of what sort you shall guess by the rest of the story) having secretly learnt a new play, without book, entitled *The Hog hath lost his Pearl*, took up the Whitefriars for their Theatre; and having invited thither (as it should seem) rather their Mistresses than their Masters, who were all to enter *per bulletine*, for a note of distinction from ordinary comedians, towards the end of the play, the sheriffs (who by chance had heard of it) came in (as they say) and carried some six or seven of them to perform the last act at Bridewell; the rest are fled. Now it is strange to hear how sharp-witted the City is, for they will needs have Sir John Swinnerton, the Lord Mayor, be meant by the Hog, and the late Lord Treasurer by the Pearl."

In 1613, in consequence of the burning down of the Globe Theatre, there were various projects for the building of new playhouses.

* *Royal Hist. Soc. Trans.*, x. 126.

† *History of Dramatic Poetry*, i. 369.

Among these was one for building a new theatre at Whitefriars, but nothing came of it. Malone wrote: * "From an extract taken by Sir Henry Herbert from the Office-book of Sir George Bue, his predecessor in the office of Master of the Revels, it appears that the theatre in Whitefriars was either rebuilt in 1613, or intended to be rebuilt. The entry is: 'July 13, 1613, for a license to erect a new play-house in the Whitefriars, etc., £20.' I doubt, however, whether this scheme was then carried into execution."

A new playhouse was subsequently built in the immediate neighbourhood, and opened in 1629. This was the Salisbury Court Theatre. Collier gives an account of it under the heading of "Whitefriars Theatre," as if it were of secondary importance. But a reversal of this arrangement would be more appropriate. A description of the crude stage which was set up in Whitefriars serves as a fitting introduction to the history of Salisbury Court Theatre.



The Earthquake of Lisbon, 1755.

THE following extremely curious and graphic account of the great earthquake of Lisbon in the last century is most obligingly sent us by our contributor, Mr. Richard Davey, and is extracted from his forthcoming book, *The Olla-Podrida of a Journalist*:

"Lisbon has been frequently visited by severe shocks of earthquake: in A.D. 1033, by one which was very violent, many houses destroyed; 1327, very violent; 1343, idem; 1344, terrific—the earth shook for ten minutes, while one could say a miserere; the Sé completely ruined, fifteen hundred persons killed; 1347, terrible, two thousand persons killed—the earth shook for a quarter of an hour; 1384, very violent; 1504, very violent; 1513, idem; 1522, the most terrible on record, fifteen hundred houses ruined, and ten thousand persons perished." From 1522 to

1755, very few earthquakes occurred, but in 1755 the city was almost destroyed.

The morning of November 1st of that year dawned serene, but the heavens were hazy; since midnight the thermometer had risen one degree, and stood at nine o'clock at fourteen above freezing, Reaumur. As it was the feast of All Saints, the churches were thronged from an early hour, and all their altars brilliantly illuminated with thousands of tapers, and decorated with garlands of various tinted muslins and thin silks. At a quarter of ten the first shock was felt. It was so slight that many persons attributed it to the passage of heavy waggons in the street, and even to mere fancy. Three minutes afterwards a second shock occurred, so violent that it seemed as if the heavens and earth were passing away. This agitation lasted fully ten minutes, and ere it diminished the greater portion of the city was in ruins. The dust raised obscured the sun: an Egyptian darkness prevailed, and to add to the universal horror, the fearful screams of the living and the groans of the dying rose through the air. In twenty minutes all became calm again, and people began to look around them and consider their best means of escape. Some were for going to the hills, but were soon discouraged from so doing by the rumours that those who had already gone thither were suffocating from the effects of the dense fog of dust which still rose from the falling buildings. Then they rushed toward the quays which line a part of the Tagus, but only to learn the horrible news that these had sunk into the earth with all the people and edifices upon them. Those who thought to put out to sea were told to look at the river, and lo! in its centre they beheld a whirlpool which was sucking in all the vessels and boats in its vicinity, not a fragment of any of them being ever seen again. The royal palace had been entirely swallowed up, and over its site is now the vast square of the Paco, or Black Horse, one of the largest public places in Europe. The great library of the Holy Ghost was in flames, and its priceless Moorish and Hebrew manuscripts were fast becoming ashes. The opera-house had fallen in, the Inquisition was no more, and the great church of San Domingo was but a heap of stones, beneath which lay

* *Shakespeare by Boswell*, iii. 52.

crushed to atoms the entire congregation. The Irish church of St. Paul was the death-place of one thousand persons; and the palace of Bemposta, where Catherine of Braganza, widow of Charles II., lived and died, had fallen over from the heights on which it was built, and utterly destroyed the poor but populous part of the town which lay beneath it. In a word, where but an hour since was Lisbon, was now nothing but desolation. As to the people, who can describe their condition? At least seventy thousand persons had perished, and the majority of the survivors were cruelly wounded, and in agony of mind and body. Some went mad with fright; some lost for ever the power of speech; sinners went about confessing their secret crimes; and fanatics, believing the last day had come, cried out to the horror-stricken multitude "to repent, for that Christ was coming to judge the quick and the dead!"

As the day waxed on, the wretched Lisbonese grew calmer, and it was universally declared that the safest place, now that the dust was diminishing, were the heights overlooking the city, and thither the majority fled. Here they found the Court assembled, for the royal family was fortunately at Belem, where, strange to say, the earthquake was scarcely felt at all, and had hastened at once to the hills. The cardinal-patriarch was here also, and so was Pombal; and the two men with surprising presence of mind, by their admirable courage, were enabled before night to inspire some feeling of order in the excited throng. The King and Queen behaved nobly, and the young Duke of Lafoens deserves to be immortalized for his splendid conduct. He organized a band of noblemen who went about aiding the wounded, rescuing children, and even burying the dead. It was a strange and awful sight to see this multitude gather together on the summit of the hills which once overlooked their magnificent city, and which now looked down upon a mere mass of smouldering ruins. As day declined and night came on, the cardinal issued a proclamation, ordering all to kneel in prayer, and entreat the mercy of God upon them; and then rose on the air the wailing tones of that saddest of psalms, the Miserere. When the shades of night had fully fallen, a frightful discovery was made:

the city was in flames in a hundred places. The conflagration was greatly increased by a strong wind blowing in from the sea. There was now no hope of saving anything, and it was but too well known that thousands of human beings, who had taken refuge in the cellars and crypts, were being roasted alive. But if the anxiety of the escaped was dreadful to witness, the scenes within the city itself were even more terrible. Robbers, escaped gaol-birds, low sailors, and degraded negroes formed bands and went about amidst the ruins, pillaging the wounded of their trinkets, and even murdering those who ventured to oppose their ghastly deeds. The lewd inhabitants of the brothels broke from the rigid restraint in which they were confined by law, and joined the bandits. They plundered such of the wine stores as were left intact, and maddened with drink, and probably with terror, cast off their garments and went dancing and whooping blasphemous songs through the desolate streets, if such they could now be called, while the lurid light from the innumerable fires cast a blood-coloured glow on their naked and contorted forms. They got into the churches, robbed the sacred images, threw the holy vestments over their shoulders, and made the ruined vaults re-echo the shouts of their beastly revelry. "It seemed," says Fray Bernadão de Carmo, "as if hell had vomited forth its demons, and that the powers of darkness had indeed prevailed." From the cellars of the houses rose the piercing cries of those who were perishing of their neglected wounds, or suffocating from the effects of foul atmosphere. Here a mother wept over the bodies of all her children; there, a group of timid nuns stood round their abbess, and knew not which way to turn; now a fanatic rushed along, howling dismal prophecies; now a long file of white-clad Cistercians passed by, reciting mournful prayers; and then again fell upon the ear the horrid maniacal laughter of the gang of lewd women and brutal men, at their dreadful revelry. An aged noblewoman in full Court garments was seen searching amongst the ruins of her palace for her jewels, and a famous Phryne of the day, Theresa Brandão, suddenly converted, did such noble deeds of charity, that her name deserves to be written in letters of gold.

For fifteen days was the city invested with robbers, until Carvalho, afterwards the celebrated minister Pombal, set an example of courage and energy. He descended into Lisbon, and remained days and nights together, in his carriage and on horseback, directing affairs, and assisting in clearing away the ruins; he planted soldiers all over the city, and whoever could not give a clear account of the property found in his possession was hung then and there, and three hundred and fifty-seven persons thus perished. Many months elapsed ere tranquillity was in a measure restored, and before the people began to think of rebuilding their homes. Indeed, it was at one time almost decided to remove the capital to Rio Janeiro.

The mother of the writer was educated in a convent in London, one of the Sisters of which, a very aged Portuguese lady, distinctly remembered the earthquake. She was seated at her table writing a letter, when suddenly the whole of one side of the house fell down, in such a manner that her table was precipitated into an abyss full sixty feet deep, which opened within two feet of where she sat. With perhaps the sole exception of the destruction of Herculaneum and Pompeii, the earthquake of Lisbon was certainly the most fearful calamity that ever befell any city, and the wonder is that its inhabitants should have had the courage to rebuild it.



The Selden Society.

THE Selden Society has been formed mainly for the purpose of collecting and editing in a convenient form materials for the development of English legal history. Vast stores of material of the most valuable kind, illustrative of the growth and the principles of the mediæval common law, lie buried in undindexed and uncalendared records of the realm at the Public Record Office, and in unpublished MSS. in public and private libraries; and one main object of this Society will be to collect and publish selections from these records and manuscripts.

First in importance and judicial authority are the Plea Rolls of the Courts of King's Bench, Common Pleas, and Exchequer, including the Rolls of the Curia Regis, of which the earliest in existence is of the sixth year of Richard I. The earlier portion of the Rotuli Curie Regis, up to and including the first year of John, have been printed in full by the Record Commissioners, and the continuation of this publication, either *in extenso* or in the form of selections, would be an appropriate undertaking for the Society, although the records of a somewhat later period are perhaps more full of interest. The later pleadings and judgments are the most authentic materials for English legal history. They throw great light both upon the state of the law and the social and economic condition of the people, and as very many of the judgments give the *rationes decidendi* upon which the Court proceeded, they will not only be interesting as illustrations of legal history, but will also supply available precedents on many questions still frequently litigated in the Courts relating to rights of common, markets, fisheries, tolls, etc., and will, moreover, be of great use in illustrating the growth of many principles of the law, the origin of which is obscure. A few of these valuable records have been made to some degree accessible—but in a very imperfect and inadequate manner—by the *Abbreviatio Placitorum*, printed by the Record Commissioners. The extracts there given are very scanty, being, in fact, only short notes entered in a kind of commonplace-Book by Agarde and other keepers of the Records in the time of Queen Elizabeth. They are, moreover, printed in contractions, and are so very brief that it is impossible in most cases to discover the true value of the record without having recourse to the original, a labour requiring so much time and such special palæographical knowledge that, for the practical purposes of the general student, these records remain a sealed book. A glance at the *Index Rerum* of the *Abbreviatio Placitorum* will show more clearly than can be done on the present occasion the importance of publishing selections from these records in greater detail and in a more complete form.

It is also proposed to print extracts from

the Eyre Rolls and Assize Rolls, with the view of illustrating the state of the criminal law in early times. These records extend from the reign of Henry III. to that of Henry VI. inclusive; and from them it is expected that much valuable matter will be derived, which will no doubt assist in clearing up the many difficult points and doubts arising from the obscure language and imperfect entries of the reports found in the printed Year Books.

By the publication of such collections, much light will incidentally be thrown on the social life and condition of England during the Middle Ages. The records of the Courts are rich in entries bearing on the state of the tenants in villenage, their services and their relation to their lords; on the laws and customs of cities and boroughs and social administration in them; on trials by ordeal and by battle; on the laws of the forest; on the powers of the Court and the Justices; on feudal tenures; on the modes of settling land, the customs of Borough English and Gavelkind, and other interesting subjects, such as the evolution of the forms of action, the doctrines of possession, consideration, contract, and so forth.

The earlier proceedings of the Court of Chancery commence in the reign of Richard II., and show that the business of the Court at that period did not consist chiefly in suits relating to the uses of land, but in receiving and adjudicating on petitions addressed to the Chancellor in cases of assault and trespass and a variety of outrages which were cognizable at Common Law, but for which the petitioner was unable to obtain redress, owing to the position or powerful connections of his adversary. They are exceedingly valuable and interesting as illustrating the origin and variations in the mode of procedure of the Court of Chancery as a court of equitable jurisdiction, and are full of curious information as to the manners and customs of the times. A few specimens of these early proceedings have been printed by the Record Commissioners, but a vast collection of them awaits further exploration.

The pleadings in the Ordinary or Common Law side of the Court of Chancery exist from a very early time, and consist of

proceedings in Petitions of Right, on Tra-verses of Inquisitions, and in writs of *scire facias* for the Repeal of Letters Patent, Writs of Partition and Dower, and similar matters of ordinary legal procedure.

The records of the Court of Exchequer, on the Equity or Queen's Remembrancer's side, consist of the proceedings on Informations exhibited by the Attorney-General against debtors and accountants to the Crown, or on seizures of goods forfeited for non-payment of customs or other causes, and on attainders and actions for the recovery of Crown property, illustrating incidentally personal history and successions to property. They also contain pleadings in such personal actions as were pleaded in this Court by means of the writ of "Quominus," including a great number of actions by the clergy for non-payment of tithes. The Memoranda Rolls of this branch of the Exchequer extend to the present century in an almost unbroken series from the reign of Henry III., and some are in existence of an even earlier time. These, together with the English Bills from the time of Elizabeth, constitute a mine of information that ought to be made available for the legal and the historical student.

The Memoranda of the Lord Treasurer's Remembrancer embrace an equally wide period, and contain the enrolments of the pleadings and judgments in suits on writs of "Quo titulo clamat," of "Quare maneria in manibus regis seisir non debent," on claims of franchises and privileges within cities, boroughs, towns, and liberties, and of commissions to survey Crown lands, woods, and wastes, etc., with the returns thereto, and abound with information on the subject of commons, fisheries, mines, profits and perquisites of Courts, and manorial rights and customs generally.

The Plea Rolls on the Common Law side of the Exchequer extend over the same period as the Memoranda Rolls, and form a voluminous record of actions relating to real property and tithes.

In addition to the foregoing, the records of the Courts of Star Chamber and Requests, and of the Courts of Augmentation of the Crown Revenues, established by Henry VIII. and Edward VI., are full of legal and historical

interest, and might, by a process of judicious selection, be made to furnish many volumes of the greatest value to the legal student, the county historian, and the student of social economy.

The records of the Courts in which the Canon Law was administered in this country, so far as they still exist, would probably be of high interest; and it is hoped that the Society may hereafter find means of inquiring into them, and, if they should be found of value, of publishing some extracts from them. A well-known passage in Chaucer's "Friar's Tale," descriptive of the jurisdiction of an Arch-deacon's Court, can hardly fail to whet the appetite of the investigator into the laws and manners and customs of our ancestors:

Whilom there was dwellyng in my countré
An erchedeken, a man of high degré,
That boldely did execucion
In punischyng of fornicacioun,
Of wicchecraft, and eke of bauderye,
Of diffamacoun and avoutrye,
Of chirche-reeves and of testaments,
Of contracts, and of lak of sacramentes.

The jurisprudence and practice of the Manorial Courts being of great interest to the constitutional and social historian, should be illustrated by the records that escaped the incendiaries of 1381. With these might be included an account of the Courts of the Forest and of Forest Law, the jurisdictions of the Palatine counties, including the Duchy Courts, and such franchises as Ely, which enjoyed *jura regalia*, and the interesting franchises of the Lords Marchers on the Welsh borders, including the peculiar customs which prevailed within the Scotch borders.

The origin and jurisdiction of the anomalous Courts of Council which encroached upon the province of the Common Law would well repay further investigation, especially as several of these possess a very full collection of records. Amongst these may be mentioned the Council of the West and marches of Wales, which runs parallel with the decaying franchises of the Lords Marchers, and in relation to which an enormous mass of unexplored evidence exists in the Cottonian collection; the great Court of Star Chamber; the Court of Requests, with an interesting series of records little known to legal antiquaries, except by the illustrative cases edited at the end of the

sixteenth century by Sir Julius Cæsar, a work which is now very rare; the Council of the North, founded in 1536, and reorganized in 1632 by Lord Strafford, a monograph of which would be of great interest to Yorkshire antiquaries; the Stannary Courts and the Court of the Staple both at London and Calais, two institutions which illustrate the rise of the commercial greatness of this country in the fourteenth and fifteenth centuries; the Court of Castle Chamber at Dublin and others, all of which will serve to illustrate the history of the encroachments of the equitable jurisdiction of the Crown.



The Antiquary's Note-Book.

Battledore and Shuttlecock.—In the island of Rambree a game called Keelôme much resembles the English game of battledore and shuttlecock, with the difference that the ball, which is hollow and made of cane, is impelled into the air by the foot instead of by the hand. Half a dozen young men form a circle, and it is the aim of each individual towards whom the ball falls to keep it up in the air as long as he can; not only the foot but the knee is brought into action, and he that keeps the ball up longest is entitled to the greatest credit.—*Journ. As. Soc., Bengal* (1835), iv. 24.

Bad Times in London.—In 1642 there was much trouble in London. A tract entitled *St. Hillarie's Tears*, published in that year, gives us the following glimpses at the internal condition of the capital: "All along the Strand (lodgings being empty) you shall finde the house-keepers generally projecting where to borrow and what to pawne, towards payments of their quarter's rents. . . . If you step aside into Coven Garden, long Acre, and Drury Lane, where those Doves of Venus, those birds of youth and beauty doe build their nests, you shall finde them in such a Sump of amazement to see the hopes of their trading frustrate, their beauties decayed for want of meanes to procure Pomatum. . . . I must follow the steps of

many an old letcherous citizen, and walke into London, where at the Exchange the only question that is ask't is, what newes? from Yorke, Ireland, and the Parliament. . . . From hence I travell to Guildhall, where I finde the Lawyers complaining of infinite numbers of Banckerouts. . . . Then at the halls of every severall company, where in former times all the elements could scarce afford variety to please the ingenuous gluttony of one single feast, now you shall heare the meaner sort of tradesmen cursing those devouring foxes, the masters and wardens, for the infinite charge their insatiate stomackes do put them to; from hence goe to their particular shops, where there is nothing amongst the tradesmen but condoling the want of the courtiers' money."

The Education of Elizabeth of York.

—In the days of Edward IV., writing was a very uncommon accomplishment. In an old poem, *The most pleasant Song of Lady Bessy*, contemporaneously composed by Humphrey Brereton, and of which only two copies have been preserved, occur some interesting lines illustrating the condition of the Court ladies in respect to the art of writing. Lady Elizabeth is plotting with Stanley against Richard III., and they vowed to send a letter to the Earl of Richmond beyond the sea. As they dare not trust a scribe, Stanley is at his wit's end, until Lady Elizabeth exclaims :

Good father Stanley hearken to me
What my father King Edward, that King royal
Did for my sister, my Lady Wells, and me :
He sent for a scrivener to lusty London,
He was the best in that city ;
He taught us both to write and read full soon
If it please you, full soon you shall see :
Lauded be God. I had such speed,
That I can write as well as he
And also indite and full well read
And that (Lord) soon shall you see
Both English and alsoe French
And also Spanish, if you had need.
The earle said, You are a proper wench.

Man's Coffee-house, London.—A description of Man's Coffee-house, situate in Scotland Yard, near the water-side, is an excellent picture of a fashionable coffee-house of the day. It took its name from the proprietor, Alexander Man, and was sometimes known as Old Man's, or the Royal Coffee-house, to distinguish it from Young Man's

and Little Man's, minor establishments in the neighbourhood. In Ward's *London Spy*, 1699, we have the following : "We now ascended a pair of stairs, which brought us into an old-fashioned room, where a gaudy crowd of odoriferous *Tom-Essences* were walking backwards and forwards with their hats in their hands, not daring to convert them to their intended use, lest it should put the foretops of their wigs into some disorder. We squeezed through till we got to the end of the room, where, at a small table, we sat down, and observed that it was as great a rarity to hear anybody call for a dish of *Politician's porridge* [coffee; another name given to which was "Mahometan gruel"], or any other liquor, as it is to hear a beau call for a pipe of tobacco; their whole exercise being to charge and discharge their nostrils, and keep the curls of their periwigs in their proper order. The clashing of their snush-box lids, in opening and shutting, made more noise than their tongues. Bows and cringes of the newest mode were here exchanged, 'twixt friend and friend, with wonderful exactness. They made a humming like so many hornets in a country chimney, not with their talking, but with their whispering over their new *Minuets* and *Bories*, with their hands in their pockets, if only freed from their snush-box. We now began to be thoughtful of a pipe of tobacco; whereupon we ventured to call for some instruments of evaporation, which were accordingly brought us, but with such a kind of unwillingness, as if they would much rather have been rid of our company; for their tables were so very neat, and shined with rubbing, like the upper-leathers of an alderman's shoes, and as brown as the top of a country housewife's cupboard. The floor was as clean swept as a Sir Courtly's dining-room, which made us look round, to see if there were no orders hung up to impose the forfeiture of so much Mop-money upon any person that should spit out of the chimney-corner. Notwithstanding we wanted an example to encourage us in our portlerly rudeness, we ordered them to light the wax-candle, by which we ignified our pipes and blew about our whiffs; at which several Sir Fopkins drew their faces into as many peevish wrinkles as the beaus at the Bow-street Coffee-house, near Covent-garden did, when

the gentleman in masquerade came in amongst them, with his oyster-barrel muff and turnip-buttons, to ridicule their fopperies."

A Curious Siamese Ceremony.—A correspondent of the Berlin *Das Echo* describes the extraordinary ceremonies which took place at the legitimization of the eldest son of the King of Siam as heir to the throne. The religious ceremonies lasted for twelve days. The principal of these is the baptism of the future King by the Brahmins. On the fifth day of the festival the King and his son are led to the Golden Pavilion at Bangkok. In the centre of the temple stands a huge basin of water, which is consecrated by the Brahmins, who throw into it a gold and silver fish, and gilded and silvered cocoa-nuts. Prayers are offered, and after a number of other ceremonies, lasting for two hours, the Prince, arrayed in royal robes, is thrust into the holy water amidst the clang of trumpets and sound of cannon. When the golden and silver cocoa-nuts appear on the surface of the water, and touch each other, a happy and prosperous reign is predicted, and news is carried out to the assembled thousands that Heaven has generously provided Siam with another king.



Antiquarian News.

The cottage at Chalfont-St.-Giles's, in which Milton wrote *Paradise Lost*, and commenced *Paradise Regained*, is to be preserved for posterity as one of the many memorials of the present year of Jubilee. An enterprising American offered to buy the cottage, and to remove it to America, but sufficient enthusiasm has been aroused in the breasts of a few Miltonians to prevent the exportation to the land of the West of what should be one of the most cherished of our literary relics. The cottage is to be converted into a reading-room and a museum for objects connected with the poet. The Rev. Pownoll Phipps, Rector of Chalfont-St.-Giles, replying to criticisms on the use to which the cottage is to be devoted, states "that this particular use of the house is necessary owing to the law of mortmain." What a pity it is that other national memorials cannot be preserved!

The Library of Canterbury Cathedral has been enriched by the addition of about 10,000 volumes, bequeathed to the Dean and Chapter by the late

Archdeacon Harrison. Included in this number is the Howley collection—the library of Archbishop Howley, which was left by that prelate to the late archdeacon.

The parish church of Farlington, a village about ten miles north-east of York, was on the 14th April reopened after having undergone a thorough restoration.

The Smithsonian Institution at Washington has received notice from Colonel J. H. Wood, of St. Paul, Minn., that he has shipped to them the bodies of five persons—a man, woman, and three children—taken from a cave in the Bad Lands of Dakota by a miner. The bodies are simply dried up, and are not petrified, but are in a remarkable state of preservation. Scientific men who have seen them say they belong to a race which has now ceased to exist.

Few objects in the landscape, from a centre some ten miles S.E. of Colchester, are more conspicuous or familiar than the Tower of Brightlingsea Church. It is of the Perpendicular style, dating from about the middle of the fifteenth century; and as regards material, is a very fine example of flint-faced rubble work, with Ancaster and Caen stone dressings. One of its most striking and effective peculiarities is the unusual projection of the buttresses, which are set diagonally, and are, moreover, enriched all the way up with canopied niches, numbering thirty-two in all. The earthquake of 1884 administered a rude shaking. Much of the window-tracery was gnawed through and through; flints were dropping out here and there; the roof was in a positively dangerous state of decay. Mr. F. C. Capel, of the Mount, Wilmington, Dartford, offered to restore the Tower, as a memorial to his father, the late Mr. J. B. Capel, of North Cray Place. This work was entrusted to Mr. C. Pertwee, architect, of Chelmsford. The tower is now surmounted by pierced battlements of two lights each, with intervening panels of ornamental flint work, and with one larger opening than the rest on the east side, next the staircase turret, such an original aperture being indicated there by existing mouldings. Internally the ground-floor of the Tower forms (1) a Baptistery; above which, with an octagonal opening immediately over the Font, for light, is (2) the ancient Ringers' or Minstrels' Gallery, open in front to the Nave. Next above is (3) a spacious and lofty chamber with four curious aumbries in the walls at the four angles, apparently intended to serve as a muniment room and place of security. This chamber has been restored, and the windows glazed. There is (4) the Belfry, the windows of which have been made good, the principal lights filled in with louvres, and the rest of the tracery with lattice-work. The leaded

roof is also now a fine enclosure, well protected by the lofty battlements, the apertures of which frame the landscape to the view into so many little pictures. It is said that care has been taken to preserve to the Tower, as far as possible, all characteristics of antiquity, and that not an inch of moss or many-coloured lichen, nor even the quaint carvings wrought here and there by the hand of Nature, have been disturbed, where it was not absolutely necessary in order to arrest decay.

The ancient and time-honoured custom of riding the bounds of the borough was celebrated at Berwick. The old custom obtains there on the 1st of May each year, but that date falling on Sunday, the ceremony was fixed for Monday at noon, when sixteen carriages, containing the leading inhabitants, and eight horsemen, started from the Parade, in the presence of a large gathering of the general public.

An early Christian cemetery near Alexandria, where the followers of the new faith suffered so many and such bitter persecutions, has been discovered underlying the sand-hills and rubbish-heaps which lie to right and left of the Ramleh line, about half-way between Alexandria and Mustapha Pasha Station.

A remarkable scene is reported to have taken place recently at Torrington in connection with a long-disputed right to common land. A plot known as Barber's Piece was enclosed with rails and gates by a body of men employed by the Hon. Mark Rolle. On the fact becoming known, the crier was sent round the town and a crowd assembled, who proceeded to demolish the entire work and to burn the wood in a huge bonfire.

A most important piece of sculpture, found at Kropia, was lately transferred to Athens and deposited in the Central Museum. The object discovered is the pedestal of a statue of most curious and unique form. It bears various representations on its three sides; in the centre is represented an armed horseman, on either side of which appear personages with long garments. This piece of sculpture is one of the few works of art found in Attica resembling Egyptian art as regards the mode of representation, the mode of workmanship, and the form. It was discovered serving as a support to the altar in a chapel at Kropia. The same little chapel was also discovered, walled in, a small piece of sculpture representing Heracles destroying the Nemean lion. This has likewise been brought to Athens.

In digging the foundations for the new Rathaus at Hamburg, a number of articles belonging to the early middle age were found—weapons, domestic utensils, skeletons, ornaments, etc. This is accounted for by the fact that it is the site of the first "Burg," or castle

of Hamburg, which was taken by storm under Duke Bernhard of Saxony seven hundred years ago. The most interesting of these relics of old Hamburg have been placed in the museum.

While workmen were opening a sewer in the back cellar of the Ship Hotel, Dublin, a pickaxe struck on a box or casket covered with rust, and strongly locked. The box, about 18 inches in length, and 12 in height and width, is constructed of half-inch iron, and studded with clasps. When it was moved the clink of coin was heard within. A locksmith opened the hasps, with difficulty, and the chest was found to contain coins of the sixteenth and seventeenth centuries, principally copper. They are in good preservation, and probably were stored away before 1810, when the Ship Hotel was built.

The superstition of witchcraft still holds sway with the Maori tribes in New Zealand, and a recent mail brings information of a shocking crime perpetrated on persons alleged to have been guilty of the practice. The sad affair took place at Gisborne, and consisted in the shooting and roasting of a Maori and his wife. The victims were sleeping in their hut, which was set on fire. Previous to this the unfortunate beings were shot, so that they could not escape from the flames. The corpses when found were burned beyond recognition. The despatch states that the fiendish outrage was decided upon at a meeting of sixty natives, and then deliberately carried out. It was also said that the great chief, Te Koote, was privy to the crime.

M. Rohault de Fleury has made a list of all the relics of the Cross in Europe and Asia of which he can find any record, and the sum amounts to 3,941,975 cubic millimetres—a very small part indeed of what would be required to make a cross. At Mount Athos, Brussels, Ghent, Limburg, Paris, and Ragusa the fragments range from 800,000 to 130,000 millimetres; and in England we can boast of the existence of 30,516 cubic millimetres, of which 8,287 belong to Lord Petre in two pieces, and at St. Mary's, York, is a pectoral cross of the tenth century which contains two fragments.

St. Peter's Church, Chester, which dates from the fifteenth century, has been re-opened by the Bishop of Chester, after restoration. The Bishop of Chester, in preaching the re-opening sermon, said: "I suppose that there are few churches, in all England even, that must have had more historical associations than this old church of St. Peter's. It stands upon the very spot upon which was once the Roman *Prætorium*—the centre of the life and of the administration of the Roman city."

The discovery of an aqueduct, which probably dates back to the time of King Solomon, is reported from

Jerusalem, and it is confidently anticipated that the further excavation of it will bring to light some extremely interesting and valuable inscriptions.

An act of disgraceful vandalism has been perpetrated recently at Eston, by the smashing up and selling (for old metal) an ancient pre-Reformation bell, which had for centuries hung in the old church tower. This barbarous and deplorable act was done, it is said, at the instigation of the late vicar of Eston. As there seemed to be some doubt as to who really was responsible for this act of ignorance and folly, Mr. Stainthorpe moved, at the last vestry meeting, that the late vicar be requested to furnish the vestry with all the information he possibly could respecting the destruction and sale of this bell. This was seconded and agreed to, and at present the Eston people (who are very indignant about this matter) are patiently waiting for a reply. It is quite clear that the Eston parishioners are entitled to an explanation upon the following points from some one, viz. : (1) Who ordered the bell to be sold, and by what authority? (2) Who got the money for such sale, and what was the amount? (3) Where has the money gone to? It is deplorable to think that for the sake of gaining a few paltry pounds the only one relic of pre-Reformation times that the parish could boast of should have been cast into the melting-pot.



Obituary.

CHARLES WARNE, F.S.A.

The death has been announced at Brunswick Road, Brighton, of Charles Warne, the well-known antiquary, at the advanced age of 85. Mr. Warne was a Dorset man by birth, and lived there during the first fifty years of his life. Imbued with strong antiquarian tastes, he devoted himself to exploring the ancient history of his county, and in this congenial work he spared neither time nor labour; and with the late Mr. Charles Hall, Mr. Sydenham, and Mr. Shipp, and Dr. Smart, he formed a small and zealous band who acted as pioneers in an archaeological movement which has laid open for Dorsetshire and Dorset men many rich antiquarian treasures, and has dispelled as far as possible the clouds and mists that veiled its prehistoric annals. Mr. Warne himself opened many tumuli with which the county abounds, and was also most successful in tracing throughout its limits the Roman roads, and in investigating the footprints of its earliest inhabitants. In the course of these labours he formed a fine collection of early

British, Saxon, and other antiquities, peculiarly rich in sepulchral urns; and these all have found their proper resting-place in the county museum at Dorchester. His collections of coins were also large, and in those of Carausius and Allectus probably unequalled. When the Great Western Railway was being carried into Dorset, Mr. Warne discovered that the line was planned to pass through, and so to utterly destroy, the Roman amphitheatre on the outskirts of Dorchester, the finest example of its kind in the kingdom. Alarmed at this threatened destruction, he commenced an agitation, and appealed to Brunel, who was engineer-in-chief. Brunel at once took steps, be it said to his credit, to divert the line, and this ancient monument was spared to go down as a landmark to future generations. The Society of Antiquaries on this occasion passed a special vote of thanks to Mr. Warne. In 1852 he removed from Dorsetshire to London, and thus came into contact with all the leading antiquaries of the day; in 1844 he had joined the British Archaeological Association, and in 1856 he was elected a Fellow of the Society of Antiquaries. At both Societies, as long as health and strength remained, he was a regular attendant, and a constant contributor to their *Transactions*, as well as to the *Gentleman's Magazine* and to other antiquarian publications. In the *Collectanea Antiqua*, by Mr. Roach Smith, who was for so many years among his most valued friends, we find constant references to him and his labours; and so, too, in Mr. Smith's *Retrospections*, which also contains *Notes of a Tour in France*, made by them in 1854, transcribed from Mr. Warne's diary, and illustrated by Mr. Smith. In 1865 Mr. Warne published his first work, *Dorsetshire, its Vestiges, Celtic, Roman, Saxon, and Danish*, in which the ancient remains were carefully classified; and as a companion work, he at the same time published "A Map of Ancient Dorset," in which these remains were noted down. In 1866 was published the *Celtic Tumuli of Dorset*, containing the researches of himself and others, and abounding with plates and woodcuts. In 1872 followed his most important work, which has already taken rank as a standard authority, *Ancient Dorset*. This is the record of the labours and researches of a long life, and has accomplished for Dorset what Sir Richard Colt Hoare had previously done for Wiltshire, and which should be done for all our counties. The work, a large folio, is profusely illustrated, and is further enriched by a well-written *Introduction to the Primeval Ethnology of Dorset*, by Dr. Wake Smart. Mr. Warne's love for his native county remained strong within him, and was his leading characteristic to the end. His old and lifelong friend, the Reverend William Barnes, the Dorset poet, preceded him but a few months to the grave,

and by the lives of these two of her sons Dorset has been well served, and by their deaths she loses much.

[We also received a very interesting note from G. R., which, however, does not contain any facts beyond those mentioned in the above notice.]



Meetings of Antiquarian Societies.

Society of Antiquaries.—Anniversary Meeting.

—April 23.—Dr. J. Evans, President, in the chair.—The President delivered his annual address, in which he drew special attention to the losses the Society had sustained by death during the past twelve months. He also commented on the part taken by the Society in the Domesday celebration, and the efforts made to avert the destruction of the south transept of St. Alban's Abbey Church and the Roman baths at Bath.

Archæological Institute.—April 22.—The Rev. Precentor Venables in the chair.—Mr. W. T. Watkin communicated a paper on Roman inscriptions found in Britain in 1886. Mr. J. Park Harrison read a paper on the discoveries of pre-Norman churches of unusual interest which have been made during the last few years under circumstances tending to show that numerous stone edifices of an early date exist in different parts of the country without any outward marks of their age. Mr. Harrison adduced as instances Deerhurst Church, converted several centuries ago into a manorial farmhouse; Minster in Sheppey, and Iwer in Bucks; in each of which examples the evidences of antiquity had been concealed from view by plastering or other material. The examples already known show, as Mr. Harrison observed, that the so-called Saxon style, presumably an imitation in stone of wooden buildings, and not uncommon in certain districts, belongs to the period following the edict of Canute, which ordered that the wooden churches burnt by his father or himself should be rebuilt in stone. In another paper Mr. Harrison mentioned that a celt of Chinese jade cut into quarters, and said to have been found in Nicaragua, supported the theory that contact existed between China and Central America, probably from the drifting of junks across the Pacific Ocean.—Mr. Hilton exhibited some fine examples of jade from his own cabinet.

Numismatic.—April 21.—Dr. J. Evans, President, in the chair.—Mr. A. J. Evans exhibited a tetradrachm of Syracuse, similar to the one described in the British Museum Catalogue, No. 188, and with the signature of the engraver Euaenetus on both sides, on the obverse upon one of the dolphins, and on the reverse upon a tablet carried by the flying Nike.—Mr. Webster exhibited an angel of the first coinage of Henry VII.; also a Greek imperial coin of the town of Baris in Pisidia, struck in the reign of Gordian III., with a figure of Hermes seated, holding a caduceus, on the reverse; also a small brass coin of Trajan with busts face to face of Plotina and Marciana on the

reverse, and the legend PLOTINA ET MARCIANA AVG. This piece was countermarked with a capricorn, and is attributed to the colony of Parium, in Mysia.—Mr. Krumbholz exhibited a half-crown of Charles I., probably a variety of the so-called "Blacksmith" money struck in Ireland.—Mr. C. H. Nash exhibited a cast of a pattern halfpenny of Elizabeth, a counterfeited half-crown of William and Mary, and other false coins.—Mr. C. F. Keary read a paper on the earliest Scandinavian coinages, being a translation of a paper on the subject by Dr. Hans Hildebrand, of Stockholm, with some additional remarks by the translator. The most important part of the paper consisted of the description of certain coins, or ornaments in imitation of coins, which have been lately dug up on the island of Björko, in Sweden. This island is undoubtedly identical with the Birca mentioned by Rimburtus in his life of St. Anscar, and by some other writers of the ninth century. Most of the pieces found at Björko can be shown to be copied from Carolingian coins of Dorset on the Waal (the great emporium of Northern Europe), which were current at the time of Anscar's first visit to Birca.

Zoological.—April 19.—Mr. O. Salvin, V.P., in the chair.—The Secretary called attention to a set of photographs representing the principal objects of natural history collected by the celebrated traveller Prejevalsky, during his expeditions into Central Asia, and to an accompanying catalogue of them.—Mr. T. D. A. Cockerell exhibited and made remarks on some specimens of rare British slugs taken at Isleworth, Middlesex.—Mr. J. Bland Sutton exhibited and commented on some specimens of diseased structures taken from mammals that had died in the Society's gardens.—Papers were read: by Mr. J. B. Sutton, on the singular armglands met with in various species of the family Lemuridae,—by Mr. F. E. Beddard, on the anatomy of earthworms.

New Shakspere.—April 22.—Mr. J. C. Collins in the chair.—A paper by Herr Otto Schlapp "On Shakspere's Metaphors" was read by Dr. Furnivall.

Historical.—April 20.—Mr. C. A. Fyffe, V.P., in the chair.—Mr. J. S. Stuart Glennie read a paper "On the White Races, the Founders of the First Civilizations."

Folk-Lore.—April 22.—Mr. Gomme, Director, in the chair.—The Director submitted to the meeting his draft of the first two sections of the proposed *Handbook to Folk-lore*. The first section deals with the question of "What folk-lore is." Stating the conditions of human life which would give rise to religious belief, to customs, and to traditions, it was then pointed out that folk-lore began to be recognised when it had been found by observation that there exists or existed among the least cultured of the inhabitants of all the countries of modern Europe a vast body of curious beliefs, customs, and story-narratives, which are handed down by tradition from generation to generation. These are not supported or recognised by the prevailing religion, nor by the established law, nor by the recorded history of the several countries, but are essentially the property of the unlearned and least advanced portion of the community. It was then pointed out that to this traditional sanctity for belief, custom, and tradition was added a continually growing mass of folk-lore, arising from the explanation by the uncultured parts of a community of newly ob-

served phenomena. The difference between savage custom and folk-lore was then dwelt upon, and the necessity of studying savage custom in order to explain folk-lore was pointed out. Finally it was suggested that folk-lore is often the only possible means of penetrating to the prehistoric past of European nations, and it is certainly the only means of tracing out many of the landmarks in the mental development of man. From the various considerations which had been advanced it was then concluded that the definition of the science of folk-lore, as the Society will in future study it, might be taken to be as follows, "the comparison and identification of the survival of archaic beliefs, customs, and traditions in modern ages." The next section dealt with the first group of superstitions, namely, those connected with great natural objects, and a code of questions was given after the introductory portion. The object of the handbook is not only to supply collectors with suggestions as to what is required from them, but to form some scientific guide to the student of folk-lore in the work of classification and comparison.—Mr. Clodd, Mr. S. Hartland, Miss Porter, the Hon. J. Abercromby, Mr. Foster, and Mr. Ordish, took part in discussing Mr. Gomme's work.

Hellenic.—April 21.—Mr. S. Colvin, V.P., in the chair.—Professor P. Gardner read a paper, by Mr. W. R. Paton, "On Tombs in the Neighbourhood of Halicarnassus." Mr. Newton in his "Travels and Discoveries" described the acropolis of Assarlik, between Myndus and Halicarnassus, and identified it with the ancient Souagela. The tombs described by Mr. Paton are on the ridge facing the acropolis to the south-east, the most conspicuous being two large tumuli on a saddle between two rocky eminences. Both are of the well-known beehive form, with an avenue or *dromos* leading into them, the whole structure being surrounded by a circular wall. In the first tomb were found fragments of pottery and of iron weapons; in the second fragments of a cinerary vase, of a thin curved plate of bronze nailed to wood, gold spiral ornaments, and fragments of iron weapons. To the south-west of these two tumuli were a series of circular and rectangular enclosures formed by single courses of polygonal stones. In and about these enclosures, which were evidently the remains of tumuli, were found fragments of sarcophagi and of pottery, bronze fibulae, gold ornaments, and fragments of iron weapons. On all the fragments, with one exception, which bore trace of painted ornament, there was no trace of any but geometric design. The forms of the vases did not show the variety and peculiarity of the early island types. The fibulae were all of one pattern. The weapons were exclusively of iron. The bodies had in all cases been burnt. Besides other tombs and enclosures in the neighbourhood, Mr. Paton found one remarkable tomb of beautiful masonry, which, from its magnificence and conspicuous position on the top of a hill, he was inclined to regard as the tomb of one of those Carian princes who are mentioned in the Attic tribute lists. It was, at any rate, of later date than the Assarlik tumuli, and showed that the same style of sepulchral architecture long survived among the people of this district. In conclusion Mr. Paton argued against Mr. Newton's identification of Assarlik with Souagela, and thought it was more probably in the territory of Termera.—Mr. A. J. Evans dwelt

upon the resemblance in general plan of these tombs, with their avenue, domed chamber, and outer circle, to tombs found in all parts of Europe, from New Grange in Ireland to Mycenæ. The ornament also recalled Mycenæ. The presence of iron and the ornament on some of the vases pointed, however, to a later date.—Mr. W. Leaf read a paper on the trial scene in the eighteenth book of the *Iliad*. He held in the first place that there were two distinct scenes, one in the market-place, one in the court of the *γέροντες* summoned at the instance of the *ἵστωρ*. The matter in dispute clearly concerned the blood-price of a man that had been slain, but the question was not merely whether the price had been paid or not—a meaning which (even if it were appropriate on other grounds) the words would not bear—but rather whether the compensation for blood should be accepted or not. Instead of assisting at a mere squabble about the payment of a price, the State was here seen in its corporate capacity engaged in the actual creation of criminal law. In tracing the development from the original blood-feud to more advanced methods of atonement for bloodshed, Mr. Leaf argued that Homeric society stood at the transition from the middle stage, exile for homicide, to the third, payment of a blood-price. After references to Roman law, Mr. Leaf pointed out that the trial in the *Eumenides* of Æschylus was exactly parallel, both in subject-matter and in method of procedure, with this trial scene in Homer. Both might be taken to represent the oldest mode of procedure known to us in European law. In conclusion Mr. Leaf referred by way of illustration to Icelandic usage, as exemplified by a scene in the well-known story of *Burnt Njal*.—In the discussion which followed Professor F. Pollock, while expressing general agreement with Mr. Leaf's interpretation of the passage, doubted whether the transition from one stage of criminal procedure to another was as sharply defined as Mr. Leaf seemed to imply.—Mr. Leaf exhibited photographs of a new "prehistoric house" recently discovered at Mycenæ.

Newcastle Society of Antiquaries.—April 20.—Alderman Cail in the chair. Mr. David Reid read a paper on "Notes on the Communion Plate of St. John's Church, Newcastle," the plate being exhibited to the meeting; and Mr. J. P. Gibson read a paper on "Notes on the Bells of St. Andrew's Church, Hexham." Mr. Maberly Phillips read a paper on "The Meeting House for Protestant Dissenters at Horsley-on-Tyne, and Some Account of its Founders." In the course of his remarks he said: "The notable Act of Uniformity that became law upon August 24th, 1662, spread consternation throughout the whole county of Northumberland, as well as in the town of Newcastle, for at the same time as Hamond, Durant, and Lever resigned their holdings in the town, some forty other livings were left vacant throughout the country. Many of those so retiring started conventicles in or near their own houses, where they gathered together their friends and followers. Among this number was the Rev. Thomas Trewrent, who, upon the date I have named, quitted the pretty rectory adjoining the ancient church at Ovingham. Dr. Calamy, who is one of our great authorities upon the ejected ministers of 1662, says of Mr. Trewrent: "He continued preaching at Ovingham after he was ejected, and by his moderation and prudent carriage

gained much even upon his enemies. He preached afterwards at Harrow-on-the-Hill, in this county, where he had a meeting-place. There he continued the exercise of his ministry till God called him to his rest in the year 1767." There can be no doubt that it was to Harrow-on-the-Hill that Trewrent removed, and that there he ended his days. The Act of Uniformity of 1662 was followed in 1664 by the Conventicle Act, which made it a criminal offence to attend any dissenting place of worship; but we have every reason to believe that the passing of this Act did not silence the ejected vicar, and that it was some time during this period that he, as well as preaching at Harrow Hill, held secret services in the house of some friend at Horsley, for there are still many in the district who tell you, "My grandfather told me that his grandfather told him that the early congregation at Horsley used to gather at night, the members coming masked from great distances." In the year 1672, King Charles II. granted his licenses to tender consciences, and enacted that upon application a person could obtain a license to preach, licenses being also granted for houses, rooms, barns, or buildings to be used for preaching therein. Many of the ejected ministers availed themselves of the offer. There has been recently discovered at the Record Office, London, the domestic entry book of Charles II., containing a list of the licenses granted, and by it we find that on June 29th "Thomas Truren" had a license granted to be a Congregational teacher in his house in the parish of Ovingham, and that his house was licensed as a place where preaching might be held. (Harrow Hill and Horsley are both in the parish of Ovingham.) The licenses we have referred to were very soon withdrawn, and the old laws again put in full force against the Nonconformists. We can only presume that Trewrent kept on his old way until death ended his earthly mission at Harrow Hill in 1676. The tradition is that he was interred in the garden adjoining the chapel, which is very likely, as he would most probably stand excommunicated; and we know that about that date Durant, the ejected minister from All Saints, was buried in the garden of his house in Pilgrim Street, Newcastle. Burial in Bolam Churchyard was also refused by Mr. Foster, the vicar, to Mrs. Bavington, of Harnham, because she was excommunicated. This George Foster was ejected by the rebels in 1646, and severely fined for not giving up his living. It is said that he was pulled out of his pulpit by the blacksmith, and he was frequently dragooned and plundered of his corn. Veitch, one of the ejected Scotch ministers, also lived at Harnham Hall, under the name of "Johnson." In the year 1682, we again catch the history of Horsley, never afterwards to lose it, for in that year the Rev. Robert Blunt took the reins of office. He was an ejected minister, and had been "presented" by the Archdeacon of Durham, and excommunicated. He had continued preaching to poor people in the night, and in 1682 he settled with a congregation at Horsley, where he continued till his death. The question of information against those who did not conform would depend very much on the temper of the vicar and churchwardens, but a list of offences for which many parishioners were "presented" in the diocese of Durham between 1665 and 1669 may give a good idea of the questions the vicar and wardens

would have to answer. They ran as follows: Ploughing on [Easter Day; suffering one of his servants to carry whins on the King's birthday; being a Nonconformist; not uncovering his head when he went into church; absenting from church; for being married after the Quaker fashion; working with a person who stood excommunicated; for not receiving the sacrament; for being a scold and breeding disorder amongst her neighbours; for entertaining a Romish priest; for not paying cess towards the repairs of the church, and throwing scalding water in the face of the churchwardens; burying their dead in a garden and refusing to bring them for Christian burial; not baptizing their children. At a time when most people believed in witches and bewitching, and when such a magnate as a Newcastle magistrate could send to Scotland for a witch-trier, who upon his arrival tried the poor wretches by running pins into their bodies, and condemned a number, who were duly hanged, we can easily imagine that the sudden or untimely death of anyone known to be an active persecutor of those not conforming might deter many a churchwarden in his duty as by law prescribed, and several cases of this nature would be known at Ovingham. Among others, the awful death of Mr. Bell, vicar of Longhorsley, was naturally much talked of through the country-side. He had taken an active part against the Nonconformists, and, returning home from Newcastle one night, he stopped to drink with the curate at Ponteland, and on leaving there after dark he mistook his way, and was not heard of for two days, when he was found in the river Pont standing upright and frozen to death, firmly embedded in the ice. The ministrations of Mr. Blunt, commencing in 1682, lasted until the law against Nonconformists became less stringent, for it was not until February 13th, 1715, that he found a quiet resting-place in the churchyard of Ovingham, at the advanced age of 92. Unfortunately, we can tell little of the doings at the Horsley meeting-house during that long period. The various political changes would of course be keenly watched, and while many a crowned head had passed away the old minister had survived. Born in 1624, in the closing years of James I., he saw the eventful reigns of Charles I., the Commonwealth, Charles II., James II., William and Mary, and was a loyal subject for two years of George I., a period unparalleled in the religious history of our country. During the greater part of Mr. Blunt's life the length of his sermons would doubtless be measured by the hour-glass, and judging from the services that were held in Cromwell's time it would take a pretty large glass to be very frequently turned ere the morning service came to an end. From Marsden's *History of Puritans* I extract the following, which may make us thankful for the days in which we live. The manner of Cromwell's chaplain was as follows: "He begun at nine o'clock with prayer of a quarter of an hour, read and expounded the Scripture for about three quarters of an hour, prayed an hour, preached another, then prayed half an hour, and the people then sang about a quarter of an hour, during which he retired and took a little refreshment; he then came into the pulpit again, prayed an hour more, preached another hour, and then with a prayer of half an hour concluded the service." But we may presume things quieted down ere Blunt finished his course, as the

church books of All Saints', Newcastle, show in 1640 the purchase of "an hour and a half glass," but in 1706 the officials invested in one of only "20 minutes." We are informed that Mr. James Atkinson became Mr. Blunt's colleague just before his death, that the congregation then consisted of 250, and that upon the death of Mr. Blunt, Mr. Atkinson was duly appointed the minister of the Horsley Church. From their earliest deed it would appear that in November, 1721, the chapel and minister's house were made over to James Atkinson, Horsley; Luke Bell, Newburn Hall; John Forster, Lemington; Robert Humble, Ryton; Stephen Eltringham, Hall Yards, yeoman; and Thomas Ornsby, Stella Pathhead, yeoman. It is stated to be for the use of Protestant dissenters, and it would undoubtedly be some time during Mr. Blunt's ministry that the chapel was built, but most unfortunately we cannot fix the exact date of its erection. It is a plain substantial building, devoid of any architectural beauty. There is a sun-dial on the front wall, which appears to date from the building of the chapel. The residence of the minister is at the side of the chapel, but evidently of much earlier date. Blending tradition with the various historical data that I have gathered, there is little doubt that the early meetings were held at night in the attic of the house, which ran the whole length of the building. Access was obtained through a small trap-door by means of a step-ladder.

Cambridge Philological Society.—March 3.—Dr. Jackson, President, in the chair.—Mr. Verrall read notes upon the following passages of Propertius:

(1) iii. (iv.) 18 (31-34).

At tibi, nauta pias hominum qui trajicis umbras,
huc animæ portent corpus inane tuæ,
qua Siculæ uictor telluris Claudius et qua
Cæsar ab humana cessit in astra uia.

The writer defended this (MS.) reading of these lines with the rendering, "But, O thou, who art voyaging to the ghosts of the good" (i.e., the dead Marcellus), "hither let them bring the body which contains thy noble spirit no more, along that way by which Claudius passed to glory from the conquest of Sicily, and Cæsar from the conquest of the world"—*trajicis umbras*; cf. *ibimus Afros*, Virg., *Ecl.* i. 69, and Prop. ii. 32, 5-6; *huc*, to Rome; *qua uia*, the *Appia*, the road of triumph, 33-34: the clauses are elliptical, the full form being "qua uia Claudius uictor Siculæ telluris cessit in astra et qua Cæsar uictor ab humana tellure cessit in astra." Cf. Virgil's *uictor ab Oechalia*: "humana tellus" is a bold phrase for "the world" in antithesis to "Sicula tellus."

(2) iv. (v.) 10, 90-91.

"nube," ait, "et regni scande cubile mei,"
dixit et ingestis comitum superobruit armis.

Apparently the shields are regarded in some way as a *cubile*, and the same idea seems to be implied in *ib.* 62, "uestra meus molliet arma torus." Perhaps it was a legendary tradition that the Sabines used their shields as couches. (See note in Ramsay's *Selections*, where a similar view is suggested.)

(3) iv. (v.) 10, 21-22.

picta neque inducto fulgebat parma pyropo:
præbebant cæsi baltea lenta boues.

Translate: "his targe was bright with paint, and not with enamel of pyropus; for tough strips of

leather (to make it of) he had but to slay his oxen;" *picta*, the emphasis on this word is of course important; *baltea*, not "sword-belts" of which Romulus (the description is throughout in the singular) would have but one, but strips of leather arranged concentrically or spirally. This use so far influenced the meaning of the word that a spiral line could be called *baltei*, as in the phrase *baltei puluinorum* for the volutes of the Ionic capital.—The President communicated an emendation of *Eudem. Eth.* vii. 14 § 5 (1247 a 10).

Philological Society.—March 18.—Dr. Henry Sweet in the chair.—Prof. Skeat read a paper on "English Etymologies." He noticed the appearance of Colonel Yule's excellent *Glossary of Anglo-Indian Words*, which contained many etymologies of common interest. He mentioned, by way of example, those which are not in the Professor's own *Etymological Dictionary*.



Correspondence.

SHEFFIELD CASTLE, TUTBURY.

[*Ante*, p. 203.]

Upon reading Mr. Brailsford's interesting communication upon "Bess of Hardwick," in the current number of the *Antiquary*, I was much surprised at his giving Tutbury Castle the name of *Sheffield Castle, Tutbury*.

I was a resident at Tutbury for some months many years ago, and never heard its castle called by the name of *Sheffield*, nor have I seen it thus mentioned in any historical work upon the town and neighbourhood.

Mr. Brailsford says, further, that "no trace now exists of it."

I beg, therefore, to enclose a pencil sketch of the ruins as they existed in the year 1845, which I have frequently ascended to look at the view, into eight or nine counties, which their high position commands.

C. LEESON PRINCE.

WANT AS NAME FOR MOLE.

[*Ante*, p. 152.]

I see the "want" is stated to be a name for the mole that *is* probably now forgotten.

So far from this being the case, it is the common name for the mole in Somerset and Devon.

By some it is pronounced similarly to "want"=desire; but I think the usual vernacular pronunciation would rhyme it with "pant."

In this locality the word "emmet" is pronounced "yammet," and is the common name for the ant.

Yours faithfully,

A. W. ADAIR, Colonel.

Heatherton Park,
Wellington, Somerset.

Reviews.

The History of the Ancient Town and Borough of Newbury in the County of Berks. By WALTER MONEY, F.S.A. (Oxford and London: Parker and Co., 1887.) 8vo., pp. xxiii, 595.

The "new burgh" is a very interesting type of a municipal town. It grew up independently of the manor, and, so far as is known, independently of the help of any central or great personal authority. It is not mentioned in *Domesday* at all; it is said to be a borough by prescription dating from very early times, though the first charter known is one of Queen Elizabeth in 1596, which, however, recites previous charters. In all these facts we have clearly much that will serve to illustrate the upgrowth of borough communities in England, and the volume before us, carefully and elaborately compiled by one who has made Newbury his study for many years, forms an indispensable guide in any such study. Mr. Money is exact and careful in his methods, uses original documents always, supplies excellent maps—a very important feature of this volume—and affords every possible information upon the history of the town he has written. Not often do we get such a mass of information so carefully compiled and so well grouped. There is no possible ground upon which to quarrel with Mr. Money; for if we do not quite agree with his method of treatment—and that is actually the case—we are bound to admit that he has done nothing to spoil his own system of workmanship, but has produced as perfect a record of the facts of Newbury history as one could well wish.

Mr. Money's system is to divide the subject into centuries, after giving a very careful and interesting account of early Roman and Saxon times at Newbury. Each century of history, again, is subdivided into "the manorial history" and "incidents connected with Newbury." Thus all confusion and uncertainty is avoided, and the student passes on from stage to stage with every facility.

The locality near which the Newburgh arose is the site of numerous hill-forts and earthworks, indicating the occupation of the Celtic tribes. The Romans passed through this district; their station of *Spinæ* between *Circncester* and *Silchester* being most probably identical with the existing village of *Speen*, about a mile from Newbury. This station, in fact, was the meeting-point of the two main western roads coming from Gloucester and Bath; and Mr. Money significantly points out that the main street of Newbury stands on a compact stratum of gravel several feet thick, which may well have been brought there to form the basis of the Roman via. But Newbury did not clearly arise until much later times. Destroying *Spinæ* and cultivating the neighbouring lands, the Saxons did not create much commercial activity, and it was unquestionably commerce which caused Newbury to spring into existence. Situated on a fordway of the Kennet, at the junction of the great roadways, the town grew into importance from its suitability for the purposes of commerce and trade. From this point in its history, thus clearly established by the acute and,

we think, accurate observations of Mr. Money, the town of Newbury grows steadily into prominence, and becomes connected with the best traditions of English mediæval prosperity and success. The map of Newbury in 1768, which is prefixed to the volume, is an excellent guide to the minor points of the history of Newbury. At right angles to the road from Bath and Bristol to London, is the road to Winchester. Along these roads the town has grown, and there can be little doubt that it is to them that it owes its origin. Mr. Money has enriched an admirable book by adding a very full and compact index.

Popular County Histories: a History of Berkshire. By LIEUT.-COLONEL COOPER KING, F.G.S. (London: Stock, 1887.) 8vo., pp. viii, 294.

In the hands of Colonel Cooper King, the history of Berkshire is treated in a satisfactory fashion. Limited as he necessarily was by the plan of the particular scheme for which he wrote, he has yet contrived to tell us more about Berkshire than is to be gathered from any other book of the same size. He has avoided the faults of his predecessor in the present series, and has adopted—we do not say followed, because there is much evidence of independent thought in Colonel Cooper King's work—he has adopted the same kind of plan as Mr. Rye in his *Norfolk*. We thus read about Berkshire as a whole; we get a definite notion of the county geographically and historically; we proceed from one stage to another of its history, not too much hampered by a severe system of chronology, but guided by the main events of its history, which, following in natural sequence, give a clear conception to the mind of the progress of events from a prehistoric past to modern life. This is in one sense giving the book before us the very highest praise that could be accorded to a county history, and the only modification which we feel inclined to introduce is that the plan of the series does not allow an extension of some portions of inquiry which deserve and require further elucidation.

Colonel Cooper King makes the really strong point of his work the military history of the county, and here we feel that his guidance is of real value, not only for its general interest, but for its scientific interest. A soldier and scholar himself, he gives to students the result of much careful investigation, which perhaps could only have been accomplished by some one similarly equipped for his task. Colonel Cooper King has, in his chapters on the Celts and the Belgæ, given an admirable exposition of the scattered facts attending this period of British history, and we congratulate him heartily upon his rare feat, because there are few who touch upon this thorny subject who can produce at one and the same time so readable and so generally admissible an account. We demur, however, to the theory that the Belgæ were a Teutonic people (p. 14). There is much to be said for this, we know full well; but there is much more to be said against it, and Colonel Cooper King himself suggests some of this evidence at p. 35.

In later times Colonel Cooper King is very successful in the military section of Berkshire history, and his account of the growth and demolition of the castles

is graphic and true. The civil wars, of course, find a place, and the Berkshire families took the sides both of King and Parliament. They were foremost, too, in the rising against James II., and Berkshire men may well be pleased to dwell upon these events, and to carry them on to the time when the Berkshire regiment stood face to face with death at Maiwand, and died with the same sturdy spirit and unflinching bravery which their ancestors showed when they had to die for the cause of their country.

Colonel Cooper King is not successful with the civil history of Berkshire. In short, he says very little about it. The corporate capacity of the shire is never once brought to the front, and the many splendid examples of Saxon meeting-places of the moot, notably the famous one at Cuckhamsley Low, are altogether ignored. Folk-lore, too, is included in a chapter dealing with the modern life of the country! One further defect we must note, and this is a literary matter, viz., the absence of proper references to quotations. It is worse than useless to be referred to "E. A. Freeman," "Hume," "Godwin," and "Lysons." These faults excepted, we have no hesitation in saying that this History of Berkshire will prove a distinct gain to local research.

The Rosicrucians; their Rites and Mysteries. Third edition. By HARGRAVE JENNINGS. (London: Nimmo, 1887.) 8vo., 2 vols.

We are not quite sure why these volumes were written: we are entirely in the dark as to why they were published. It is, we believe, a dictum of folklorists that the human mind long retains the capacity for creating superstitious beliefs and fancies after the introduction of science into the cultivated portion of the community has driven such beliefs and fancies to the outskirts of the land. We are inclined to think that Mr. Jennings is still in this folk-loric state of mind. He gravely suggests that as the name of the Prince of Wales, Albert, is unlucky, meaning white, when his Royal Highness ascends the throne he should discard this name! All sorts of superstitions and myths are compared and explained, on a principle entirely one of Mr. Jennings's own creating, and he apparently believes implicitly in every tale related by any authority at any time. It is curious that the date of the volume is the year of grace 1887.

The Trade-Signs of Essex: a Popular Account of the Origin and Meaning of the Public-house and other Signs now or formerly found in the County of Essex. By MILLER CHRISTY. (Chelmsford and London: Edmund Durant, 1887.) 8vo., pp. xii, 184.

In the side-walks of antiquarian study we are quite sure that few subjects are more interesting than that treated of in this book, and we have something more than a suspicion that if examined locally by good local antiquaries, trade signs would yield some information in a wider sphere of inquiry than local archaeology. Already Derbyshire and Devonshire signs have been examined and recorded, and we are glad that an eastern

county has so ably followed suit. Mr. Christy has done his work well, and affords us information from very widely-spread sources of heraldic signs, mammalian signs, ornithological signs, piscatory, insect, and reptilian signs, botanical signs, human signs, nautical signs, astronomical signs, besides other miscellaneous signs which do not fall under these classifications. Very picturesque is this life that he draws, and very quaint are the humours which surround it. Many hints are recorded by Mr. Christy as to signs which might be considered peculiar to Essex, and as to those not represented in the county; and this is a phase of the subject which we should like to see further extended. Have Derbyshire, Devonshire, and Essex anything in common in their signs? Have they any signs peculiarly their own? We cannot agree with all Mr. Christy's attempted explanations, and think he is oftentimes applying the ideas of modern days to the facts of bygone times; but we most cordially welcome his interesting and painstaking account of a fascinating subject.

Index to Bye-gones. Vols. 1 to 7. Compiled by G. H. BRIERLEY. (Oswestry and Wrexham: Woodhall, Minshull and Co., 1887.) 4to., pp. xlv.

For this book every true student ought to be thoroughly grateful, whether they possess *Bye-gones* or not. It is a record of good and systematic local research which comes out all the more strongly now that it is gathered into an index. We wish other publications of similar nature to *Bye-gones* would follow this excellent example.

Illustrations of Old Ipswich. Parts II. and III. By JOHN GLYDE. (Ipswich: Glyde.) No date, folio.

Two more parts of this in every way praiseworthy undertaking have duly reached us. They deal with "the ancient house and its historical associations." The two engravings are the exterior of the ancient house and the oak dining-room, and both are very excellent specimens of the process of photogravure from capital drawings. As the letterpress accompanying the engravings says, "It would be difficult to find a house belonging to a private individual, and never inhabited by one beyond the rank of squire, which possesses so many attractions to the artistic eye as 'The Ancient House,' in the Butter Market, Ipswich." Long known as "Sparrowe's House," from the family who lived there for three centuries, some of the rooms took their present form when Shakespeare was only three years old, and various parts of the house are of older date. We congratulate Ipswich that her citizens have not yet done away with this fine specimen of town architecture, as they are doing away with all that is worth keeping historically in London; and we congratulate her also that she possesses so spirited a publisher as Mr. Glyde, who issues these interesting and very valuable drawings for the rest of England to enjoy. Alike in taste, execution, and object, the work is commendable in the extreme, and our readers will do well to earnestly support it.

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